



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

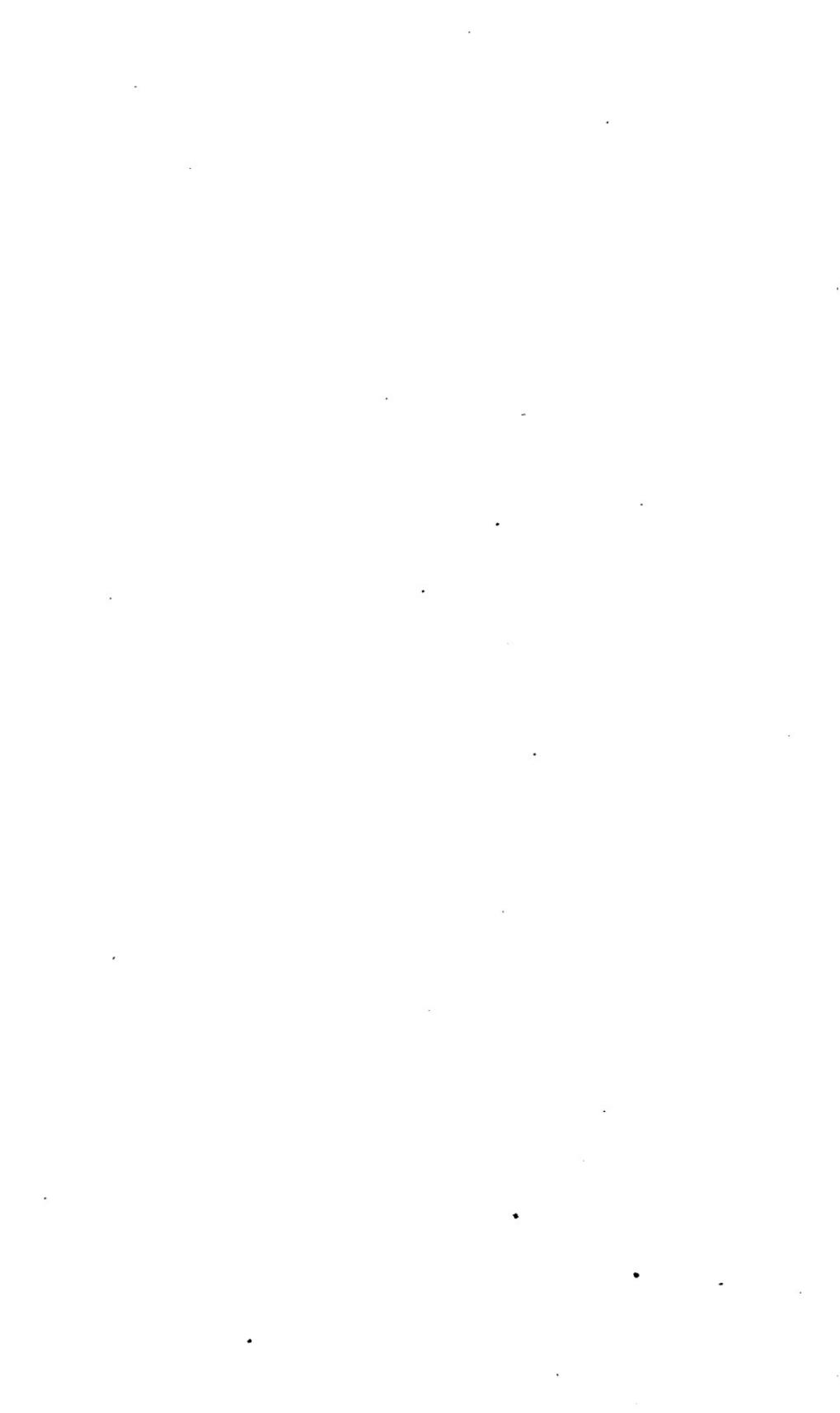
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Feb. 971      e.      48  
                18







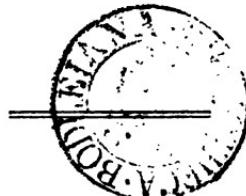


THE BRITISH  
MILLENNIAL HARBINER,

DEVOTED TO THE

PROPAGATION OF CHRISTIANITY AS IT WAS AT THE FIRST  
AND THE DEFENCE AND PROMOTION OF BIBLICAL TRUTH.

VOLUME XVIII. FOURTH SERIES.



"I WILL TURN TO THE PEOPLE A PURE LANGUAGE, THAT THEY MAY ALL CALL UPON THE  
NAME OF THE LORD, TO SERVE HIM WITH ONE CONSENT."

---

LONDON:  
ARTHUR HALL AND CO. 25 PATERNOSTER-ROW.  
1865.



TABLE OF CONTENTS.

<i>Page.</i>	<i>Page.</i>		
A CURIOUS Discovery . . . . .	327	FIAT of the Almighty against translating <i>Baptisma</i> by the Word <i>Immerse</i> . . . . .	344
Aids to Anti-Baptist Authors . . . . .	306	Foxes spoiling the Vines . . . . .	74
All-Seeing, the . . . . .	364	Freedmen and the Scriptures . . . . .	281
America—Letters to David King . . . . .	198	GALL on Baptism . . . . .	149, 203, 237
American Bible Union, &c. . . . .	94	Getting ready for Changes . . . . .	293
American Christian Review 27, 134 . . . . .	27	Gift of the Holy Spirit . . . . .	378
America—Survey of the Situation . . . . .	278	Good Shepherd, the . . . . .	273
Anderson's Revision of the New Test. 171 . . . . .	171	Good Works . . . . .	231
Anti-State Church Party in France . . . . .	234	Gospel Invitation . . . . .	90
Annual Meeting . . . . .	309	Great Discovery, a . . . . .	169
Annual Meeting in Jamaica . . . . .	322	HAPPY Combination, the . . . . .	421
Annual Meetings, Statistics, &c. . . . .	346	Harvest and the Laborers, the . . . . .	185, 221
Appearance of Evil . . . . .	130	Help at the Right Time . . . . .	364
Appeal for a New Version of the Scriptures . . . . .	275	Holy and Unholy Infants . . . . .	59, 140
Are You Here? . . . . .	364	Holy Spirit in relation to the Church, the . . . . .	357, 378, 410
Attend to This . . . . .	109	How to Die—to the Young . . . . .	282
BAPTISM 149, 168, 203, 237, 344 . . . . .	149, 168, 203, 237, 344	Hymnology, Protestant . . . . .	391, 422
Baptist Hand-book for 1865 . . . . .	57	INFANT Baptism surely Established . . . . .	139
Baptists . . . . .	61, 131	Infidel Objection annihilated, an . . . . .	156
Baptist Union, the . . . . .	399	Is the Holy Spirit an Agent? . . . . .	420
Baptizing . . . . .	138	Italy and the Waldenses . . . . .	398
Be not Weary . . . . .	328	Items of News—	
Be Strong . . . . .	88	Aspatria . . . . .	146
Bible Union Revision of the New Testament, the . . . . .	170	Banbury . . . . .	72, 180
Black Cloud, a . . . . .	22	Bath . . . . .	111, 397, 430
Book of Psalms and Henry Perkins . . . . .	245	Barrow-in-Furness . . . . .	72, 430
Brethren, to the . . . . .	135	Birmingham 37, 73, 111, 146, 180, 217, 255, 398, 428	
British Millennial Harbinger Preface 5 . . . . .	5	Bolton . . . . .	38, 362, 396
Can I be Holy? . . . . .	365	Brighton . . . . .	217
Cause in Australia, the . . . . .	141	Bristol . . . . .	72, 111
Christian Church and the Baptist Church in Wednesbury . . . . .	28	Bulwell . . . . .	430
Christian Liberality — Does it rise above or fall below the Jewish Standard? . . . . .	884	Cambridge . . . . .	88
Christian, the Name . . . . .	63	Camden Town, London 38, 73, 111, 217, 254	
Chronicles of the Heart . . . . .	194	Chelsea, London . . . . .	111
Church Extension . . . . .	12	Driffield . . . . .	180
Church in the Ship, the . . . . .	208	Dundee . . . . .	88
Church Members . . . . .	408	Earlstown . . . . .	146
City of God . . . . .	7, 48, 126, 265	Edinburgh . . . . .	289
Conference in Edinburgh . . . . .	289	Exeter . . . . .	290
Contributions from the Unconverted . . . . .	216	Golborne, near Warrington . . . . .	396
Contribution, the . . . . .	43	Huddersfield . . . . .	88, 255
Conversion of Paul . . . . .	259	Hull . . . . .	180
Converted Mothers, to . . . . .	230	Lancashire . . . . .	217
Cumberland District . . . . .	397	Leicester 111, 147, 217, 255, 326, 362	
DANCING . . . . .	287	Lincoln . . . . .	147, 255, 292, 430
Dancing, no Harm in . . . . .	352	Liverpool . . . . .	361
Dennis and the Priest . . . . .	91	Manchester . . . . .	39, 292, 361
District Meetings . . . . .	390	Mark xvi. 9-20, concerning . . . . .	32
Divine Gentleness . . . . .	225	Maryport . . . . .	38, 147, 255, 292, 430
Done as it ought to be . . . . .	41	Middlesboro'-on-Tees . . . . .	180, 292
Dress—Material and Spiritual . . . . .	301	New Brinsley . . . . .	254
Duty of Dissenters, the . . . . .	137	Newcastle . . . . .	253
EARLY Impressions . . . . .	84	Newtown, Wales . . . . .	180
Evangelists, Colleges, &c. 23, 110, 174 . . . . .	23, 110, 174	Nottingham . . . . .	396
Evangelists we want, the . . . . .	341	Oldham . . . . .	147
Example . . . . .	167	Paddington, London . . . . .	396
		Penrith . . . . .	111

Items of News, continued—	Page.	Page.
Piltown . . . . .	39, 147	Obituary, continued—
Rugby . . . . .	39	Mary Smith, Margaret Wilson . . . . .
Shrewsbury . . . . .	396, 430	Edmund Burks, Elizabeth Jones . . . . .
Southport . . . . .	111, 396, 430	John Hawker, James Robertson . . . . .
Sunday School Conference . . . . .	431	— Morgan, John Davies . . . . .
Wakefield . . . . .	147, 181	William Gittens, Ann Taylor . . . . .
Walsall . . . . .	73, 147, 181	John Pattenden Anderson . . . . .
Wednesbury . . . . .	37, 73, 147, 181, 217	F. W. Frost, George A. Reed . . . . .
Whitehaven . . . . .	39, 112, 218, 255, 292	Margaret Page . . . . .
Wigan . . . . .	71, 112, 218, 292, 362	George Mitchel, Henry Dawes . . . . .
Wolverhampton . . . . .	147, 180, 218, 255	Phoebe Walker . . . . .
Wortley . . . . .	73, 147	Off the Track . . . . .
Wrexham . . . . .	218, 430	Opposites in Religion . . . . .
Items of News, Foreign—		PASTOR'S Trials, a . . . . .
Adelaide . . . . .	40, 181	Path of Peace, the . . . . .
Auckland, New Zealand . . . . .	218	Poetry—
Ballarat, Australia . . . . .	71, 218, 362	The Old and New Year . . . . .
Brighton, near Melbourne . . . . .	181, 429	Peace . . . . .
Dunedin, New Zealand . . . . .	40, 71	Dulcamara . . . . .
Emmore, near Sydney . . . . .	181	The Rest that Remains . . . . .
Kingston, Jamaica . . . . .	219	Preaching and Persecution in America . . . . .
Maryborough . . . . .	39, 112, 181, 292	Protestant Hymnology . . . . .
Melbourne, Australia . . . . .	37, 71, 112,	Protestantism in Paris . . . . .
148, 219, 292, 326, 363, 398, 430		QUERIES . . . . .
Wedderbourne, Australia . . . . .	363	RELIGIOUS Intolerance . . . . .
Virginia and the South . . . . .	432	Replication, a . . . . .
JESUS and Melchisedec . . . . .	375	Rest for the Weary . . . . .
Jesus and the Throne of David . . . . .	353, 384	Revelation of a Mystery, the . . . . .
Justification by Faith, by Works, and by Punishment . . . . .	406	Richard Cobden, C. H. Spurgeon upon . . . . .
LABORS of Henry Exley . . . . .	253, 361, 397	SCIENCE of Social Life, the . . . . .
Late John Davies, of Mollington . . . . .	246	Scriptural Baptism . . . . .
Law of Toil . . . . .	257	Secular Editor's Opinion of the Chris- tians, a . . . . .
Letter from W. Thomson . . . . .	426	Short Sermon . . . . .
MANY were Left Inquiring . . . . .	77	Sin against the Holy Ghost . . . . .
"Maryport Advertiser," W. Thomson to the . . . . .	182	Sin: its Effect and Cure . . . . .
Meditation on John i. . . . .	331, 368	Societies for relieving Sick Brethren . . . . .
Men Wanted, the . . . . .	280	59, 110
Metropolitan Tabernacle . . . . .	60	Soft Pillow, a . . . . .
Miller, Dr. and Church Extension . . . . .	12	75
Modern Necromancy . . . . .	103	Soliloquy . . . . .
Modern Preaching . . . . .	388	367
More than we want, and all for nothing . . . . .	327	Solomon's Confession . . . . .
NATURE of Christian Faith, the . . . . .	272	19
Nearness to God . . . . .	308	Soul Encouragement . . . . .
New Machinery, the . . . . .	113	184
New Party in Italy, a . . . . .	400	Spiritual Influence . . . . .
No Harm in Dancing . . . . .	352	35
Nonconformity and the State Church, Dr. Parker on . . . . .	425	Spurgeon, C. H. upon Richard Cobden . . . . .
Now what am I? . . . . .	210	State-Church Subscription Commis- sion, the . . . . .
OBITUARY—		136
Hannah Maria Pridmore, John Mills . . . . .	40	Subjects of Thought . . . . .
Ellen Barker, Charlotte Flitcroft . . . . .	40	256
George Ramsay, Aaron Chatterton . . . . .	73	Sword and the Trowel, the . . . . .
Wm. Henry Thomas, Alex. Watt . . . . .	112	57
William Black . . . . .	112	TERM "Confession," the . . . . .
Andrew Wield, Alexander Ramsay . . . . .	148	270
James Murray, Richard Ritson . . . . .	148	Terms of Communion . . . . .
Benjamin Howarth . . . . .	148	141
Henry Perkins . . . . .	182	Throne of David, the . . . . .
Edward Leather, Mary Ann Smith . . . . .	220	212, 248, 283, 353, 384
W. Haigh, John Cheesborough . . . . .	220	Too Near . . . . .
		197
		UNDOING . . . . .
		400
		Use of the Word Brother, on the . . . . .
		108
		WALKING in the Light . . . . .
		56
		Want of Preachers, the . . . . .
		54
		Wants . . . . .
		328
		Weak Churches . . . . .
		329
		Why and Where . . . . .
		75
		Will-Worship . . . . .
		80, 117
		Working of the Church Establishment . . . . .
		162
		Will God answer Prayer? . . . . .
		189
		Worldly Conformity . . . . .
		216, 285, 351
		Worldly Conformity, Dancing, &c. . . . .
		351

THE  
**British Millennial Harbinger.**

JANUARY, 1865.

WITH thankful heart we sit down upon our prefatory mile-stone in order to muse a little upon the incidents of another year's journeying o'er the roadway of life and duty. We remember that our tent is pitched *a year's march nearer home*, and that what is done cannot be recalled, so as to leave no effect, and that, what should have been done, but is not, cannot now be done, so as to fill its proper place and produce its full measure of influence for good. The retrospect seems to say "Work while it is day, for the night cometh when no man can work"—"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

It is seasonable to remember that the religion of Christ is not one of transcendental abstraction and visionary speculation, but one of right-feeling, good-speaking, and well-doing, the result of faith in the Son of God. Jesus, who is the foundation of our hope, the object of our faith, and the subject of our love, is also the model of our conduct. "He went about doing good," and he has left us an "example that we should follow his steps," and if we have his spirit, we *must* walk as he walked, for love must translate itself into life. As then, dear readers, we have pondered these things, so do you! Let us not lose the individual in the crowd—the disciple in the church. It is right enough to ask what the church has done, but the better and still more needed inquiry is, "What have I done?" "Whatsoever thy hand findeth to do," speaks to us individually, and not to the many collectively. The church may have done much good service and we may have been idle, useless, and injurious. Depend upon it that, if the former apply, the latter must also, for influence is exerted by each member of the body, and he that gathers not scattereth abroad—he who does no work for Christ is a stone of stumbling.

It is pleasing to know that 1864 has given a decided increase of membership to the churches as a whole. Some churches, of course, have contributed nothing in this direction. Others, too, have done worse than nothing—they have reduced the aggregate increase by reporting fewer members than they had a year ago. Do you belong to one of those churches? If so, surely you are called to prayerful examination! Have *you* done what you could? Have you been at ease in a church which is making no progress? Have you not felt keenly troubled? "Not much troubled," do you say? Then your case is bad! You need converting! We don't say that you have never known the Lord, but we do say

that if you have known him you have backslidden and have need to return to the Shepherd and Bishop of your soul. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." But perhaps you number in one of thcse churches that have been blessed with increase. Then take heed of the *we*—"We have done"—"We have prospered." Look well to yourself! What hast thou done? "Some of my money," you say, "helped on the work." Very good. If the Lord sent it through you 'twas quite proper for you to place it in the church-treasury. But have you been completely faithful? Are you quite sure that an undue proportion has not been devoted to self and family, to pleasure and vanity, or to probable future contingency? Would you feel quite comfortable if to-night the Master were to take a seat at your table and say, "Let us together go over your cash transactions — put down for that purpose every item of income and expenditure—I wish to determine whether in expending what has been entrusted to your stewardship proper regard has been paid to the relative importance of the requirements which have been pressed upon you? Would you feel *quite* comfortable in writing out the year's balance sheet for the purpose of putting it thus into his hands? Pause a little! Put down this paper and answer the question fairly to your own conscience, as in the presence of the all-seeing God. "Not quite satisfactory," do you say? Well, then, rectify it at once! Determine the amount and hand it over for the Lord's work. Was it not only not given where it should, but squandered on self, so that now you have it not to give? Then pray the Lord for time, mark out a course of self-denial for this year by which it may be redeemed and be more faithful in future. Remember that "there is that which withholdeth more than is meet and it tendeth to poverty." This is true in all departments of life. In agriculture, in commerce in education, in national and other enterprises it holds good— withhold more than is meet, and poverty is the result. Many of God's children are poor in this world, who would have been otherwise had they been faithful in appropriating a proper proportion of their income to the Lord's immediate service. God sends supply through the hands of his children, and those who will not faithfully appropriate what he sends, cannot be trusted with increased means. To those who are faithful in the little, he can, and will, entrust more. Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," and he who "ministereth seed to the sower, both minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness." But perhaps, in this respect, you have faithfully discharged your obligations. Then take warning on another point. Some suppose that, as they contribute freely, they are entitled to indulgence in other departments of service. Have you fallen into this error, and is your service all summed up in the word *contribution*? If so, the case is a bad one. Money will fill its own place, but not that of anything else. Liberal contribution will not take the place of Bible contemplation, communion with God, exhortation of brethren, warning of sinners. Your contribution may be considerable, but where are the converts that a consistent life and solemn warning have brought to Christ? You don't know! Cannot find them! Not

sure that there are any, though you have been some years in the church? Bad account, Sir! Will never pass. Go on thus, and depend upon it you will be cast out as an unfaithful steward.

Some who received our first issue last year, will not see this. They have ended their labor and their works do follow them, to tell *for* or *against* them for ever. Suffer then the word of exhortation.—Commence this year with a faithful examination of heart and work! How solemn are the responsibilities which rest upon us? “Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

---

### THE CITY OF GOD.—CHAPTER I.

#### THE FOUNTAIN-HEAD OF SPIRITUAL THINGS.—2 COR. I. II.

CORINTH was the shame and glory of Greece, as Greece was the shame and glory of the world. The natural man—such as development without supernaturalism can form and fashion—was there in his perfection. The grapes in the vineyard were ripe, but the ripeness was only poison and corruption. The merely sensuous and artistic cultivation was wonderful—the perception keen—the imagination vivid—the rhetoric charming. Rome conquered Greece by wielding heavier forces of iron materialism, but Greece in turn conquered Rome by imposing upon her intellectual dominion. The conquered people reigned by their ideas and their civilization. Rome had the advantage in fundamental virtues, in physical strength and valour, in political instinct and wisdom. The iron power took by right, as well as by force, the visible throne from which law and rule were to issue; but the mental forces were, after all, triumphant—the inward dominion remained with the people whose philosophy and fine arts became the wonder and study of their rulers.

2. But how fruitless was such dominion—if we regard moral influence, and spiritual power. We may transfer to canvas the glories of nature and the tragic aspects of history, we may chisel the stone until language only is wanting to express the visible passion, we may spin mental philosophy in the academy, or reproduce dead ages in the theatre—but in the midst of all this excitement of flesh and mind, we may be thoroughly godless. It was an easy matter in Greece to find fine paintings, life-like statues, and faultless elocution, but hard and almost impossible to find pure and noble men. The dead things had strange beauty—almost a divine air about them—the living things were the shame of creation. It was thoroughly made manifest in the history of Greece that mental culture and natural discovery, standing alone, would accomplish nothing for the moral elevation of man. Indeed, moral depravity of the foulest dye went hand in hand with intellectual advancement.

3. The Apostle represents humanity in his day by two typical races, the Jew and the Greek. One trained under the bondage of law and ritualism—the other left in the open field of nature. One class accustomed to sublime displays of immediate power from God, the other habituated to theories of life fashioned by the understanding and the fancy. It was the purpose of the Lord in both lines of development to lead the people into the discovery of their helplessness and wretchedness. The law working wrath, created bondage, and no glory streamed through the bars of the prison house. “O, wretched men that we are, who shall deliver us from the body of this death?” The Gentile was to discover that his philosophies and theories were but rags and fig-leaves, which would

neither heal his sores nor cover his nakedness and deformity. The true light and power, the sure relief and guidance of humanity—was not to be anything evolved from the spirit of man, or discovered among the secrets of nature, but something descending from heaven and from God with mission authentic and beneficent.

4. The Jew, in accordance with his training and usage, was seeking a sign and the Greek, after his nature and faculty, seeking wisdom—one asking for power and the other for theory, but neither of them having any regard to the moral issues. The grandeur of miracle or the subtlety of speculation were sought after, as men may seek for a blaze of fireworks or a gallery of paintings. In the midst of such fruitless and diseased inquest, there came that manifestation from the unseen, which combined both power and wisdom. A sorrowful but royal looking face emerged from the awful darkness round Mount Calvary. One numbered with the transgressors, and slain as infamous, was pointed out as the object of love and worship. The tragedy of the cross in majesty of sovereign power, as well as in heights and depths of divinest wisdom, eclipsed and put to shame all other pretences to authority or doctrine. So God poured contempt on the boasted wisdom of the world, by disclosing under such strange circumstances of apparent weakness and wickedness, the true fountain head of energy and healing, the central source of higher life, deeper life, and life everlasting.

5. Eighteen hundred years ago, a great teacher appeared in Corinth. He had no academic robes on, and there was no nimbus of philosophic glory round his head. In weakness, fear and much trembling he prosecuted his work, yet there mingled with his reverential fear the most unshaken firmness. And this courageous assurance was not nourished by vapours from the flesh, but sprang from the clearest insight, from the warmest love, and from the most enlightened conscientiousness. He might be acquainted with many elements of natural science or speculative philosophy, but he had a nobler office and mission which demanded the concentration of his power. He was determined not to know, or make known amongst the people, anything else save Jesus Christ and him crucified. This does not narrow his work to the unfolding of a single element of divine doctrine. Christ and him crucified comprehended all the phases of the divine reality, all the aspects of the new life from the birth of the holy child to the glorious appearing of the great God our Saviour. True enough, he considered the cross was the heart or fountain of life, but we know that he traced with skilful hand all the principal veins and arterial channels of that perfect and divine polity which had descended out of heaven from God.

6. Philosophies are from below—Christianity is from above—the former, true or false, are of men, but the latter is of God. The world by wisdom knew not God. The boasted development could only serve to shew that man and nature were in perilous disorder, the lord and the kingdom equally in ruins, and no elements of rectification in either. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This is commonly but falsely applied to the glory and rich enjoyments of the next world, importing that we have no adequate conception of that which is approaching. However true this may be, it is certainly not the special truth which the Apostle is delivering, for the things which the natural man could not see with his eyes or hear with his ears, or conceive in his heart, have been revealed unto us by the all-searching, illuminating Spirit. "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." The language would be entirely obscure and enigmatical if it signified the Father searching his own mind: the work is done by another. Neither can the searching be done by an attribute, but obviously demands a personal agent. Here we perceive the office of that divine and revealing Spirit, who, in the mysterious and ever-blessed Unity, is one with the Father and with the Son.

7. The natural or animal man, whose five senses are perfect, stands in a right relation to nature. From the immense scroll overhead, which is spangled with stars; from the deep sea, whose solemn music is heard on every shore; from kingly mountains, whose brows are above the storm; from forest, field, and river, where beauty is revealed in affluence; from all natural provinces, tidings stream into

the human soul through the inlets by which man is adapted to the visible-Being richly provided by God with faculties for register and judgment, having the fusing soul and the analytic understanding, man is able to deal wisely with the materials which crowd upon him. He proceeds to classify and distinguish, to tie up facts in separate bundles, to range occurrences under general laws, to trace the chain of causation, and so in five stages he builds up positive science. But, though the range of man is wide in one sense, how narrow in another. The walls of the visible are the walls of his prison house, where he is hemmed in with impassable limits. The things which most deeply concern him as a moral agent are not recorded among the ancient lamps which hang in the vaulted heavens, nor written among the under-world rocks, whose hoary secrets are gradually coming into light. No wind from east or west blows tidings from the spiritual dominion. Nor is there any chariot waiting on the natural man, with horses of fire, by which he may climb the invisible, and lift the veil which conceals the absolute and the eternal.

Some German philosophers who have reproduced Indian mysticism, and who have Morell as an English echo, have described to us the glory of an "intuitional consciousness." It is painted as a faculty by which we pass through visible phantasms and shows, and arrive at the inner sanctuary, where truth is beheld in its essence. There the shadows flee away, and the majestic spiritual shapes are seen which have been working from eternity. This, however, is only fable and romance. The fable is pernicious, the romance is cruel. It was surely framed by some gifted satyr who was well inclined to mock the blindness and agonies, the superstition, sin, and misery of ages and generations. But if our sage insists that the theory has a strictly human origin, then we can only pronounce it a wild opium dream, with no well defined likeness to anything in the compass of human experience.

8. The Apostle most emphatically insists that the realities which he had to propound could not have been discovered by man. "For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God." The man in whose presence we stand on the same platform is entirely inscrutable. His counsel and plans, his method of thought and purpose of action, are sealed up in a mystery. Unless he reveal himself unto us by his word and his works we can never enter into the secret of his life, or the communion of his spirit. Even so, and more emphatically so is it in regard to the Everlasting One, for we cannot do with him as we do with the silent man, we cannot gaze upon his unveiled countenance, seeking to read the essential nature and the prevailing purpose. Even among the reconciled who have come into his household, no man could look upon his face and live. His hinder parts, the retinue of his excellent majesty, the trail of his lingering glory we may perceive, and bathe in that subdued divine lustre which is adapted to the finite creature. Hence, if man could even borrow the wings of the Archangel, "and pass the flaming bounds of time and space," if he could soar to the heaven of heavens, and find the central pavilion of the uncreated one, it would only be to perish in the overpowering splendor, and find death at the gates of life. Never could he search there the mind of God, or open the books of eternity. "No man hath seen God at any time, but the only-begotten son, from the bosom of the Father, he hath revealed him." All the truth which is necessary for the redemption of man, and the advancement of the race, has been poured out as the wine of heaven ; the inner man may be nourished with life divine, and we may see life in his life.

9. The things which man never could have discovered were freely given by God, "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual;" or more literally, explaining spiritual things in spiritual words. Words are not the mere vesture or apparel, but the very body of thought by which spirit and personality become visible. They are signs so essential that we can neither think nor convey thought without them. Each new science demands its peculiar idiom or special phraseology in signs and symbols which are appropriated and known. The supreme divine philosophy, the spiritual science, which in worth and grandeur leaves all others immeasurably be-

hind, likewise demanded its appropriate signs, its efficient and corresponding vehicle. Some of the critics understand from this passage that the Apostles selected their words from the ancient prophets, using words which had already been employed for spiritual purposes. Whatever measure of truth there may be in this, it must always be borne in mind that holy men of God spake as they were moved by the Holy Ghost. If we examine carefully the fact announced by Peter, that the old prophets searched and inquired for the meaning of their own oracles, it will appear obvious that in the first utterance they were only used as organ pipes through which the Divine Spirit blew his music into the world. This illustration, of course, cannot be carried out with thoroughness, for men are more than machines, however finely constructed; and the prophets in another stage showed their spiritual freedom and activity, by earnest inquiry into the scope of their own predictions. It might be supposed by some that the Apostles, with the analogues of the former dispensation, and a great body of truth before them, delivered by ancient prophets, were qualified better for selection than the seers before them. But we need only bear in mind the increasing difficulty of the task. They had to speak for all races of humanity, and all ages of culture, propounding a doctrine which would never lose power, and a system which would never wear out. Take the relation of Christianity to Judaism, the adaptation of Christianity to the ethnic nations, the glories crowded into the dispensation of the fulness of times, which was to follow their own: on none of these matters could the Apostles have spoken with power and clearness, except by the inspiration of God. In thought and language, in matter and form, there must have been such a thorough supervision that we have plenary inspiration. Since Coleridge broke the ground in a field of evil by his Confessions of an Inquiring Spirit, and Carlyle followed with hideous laughter over the old doctrine of inspiration, our modern preachers have spoken with faltering and bated breath. The present writer has none of their fear before his eyes, nor any scruple in defiling their groves, or smiting such vain idols in the name of the Lord.

10. We are always to bear in mind, then, that when we speak of redemption by the blood of Jesus, justification by faith, sanctification by the Spirit, gradual transformation into the likeness of the Lord, final glory in the age of manifestation, we are dealing with furniture in the house of the Lord, holy vessels in the temple of supernaturalism. In provinces of physical science or mental philosophy one system may succeed another, as men gather more facts and more comprehensiveness, as they get better versed in the survey of material, or in the method of induction and the power of generalizing. But in regard to Christianity, God hath given us both the facts and the doctrine, and his work is not waiting to be perfected by the process of the suns or the action of the human mind. The system of divine action which God inaugurated in the beginning of our age is complete both in truth and symbol. That "development" which Newman painted in his subtle work was only the process of corruption. Grand and simple truths were gradually displaced by effeminate superstitions, majestic virtues driven out or concealed by the tinsel of Pagan shows, and the drapery of Levitic ritual. That the changes were not induced or authorised by the Spirit of God was sufficiently manifest in the fact that depravation of life, looseness of morals, loss of both manliness and godliness, went hand in hand with the wretched transformation. Christianity, the most sublime of all the houses built by God, resembles the rest in the unalterable structure, the unchangeable constitution. The great ordinances of nature are unfailing and unchanging—the reciprocity of sea and rivers the same as in the beginning—the ever-burning fires, the stars and suns on high, wheel onward in the same marshalled order, however diversely men may theorise underneath. And that building which God founded on the ancient rocks and the everlasting hills, is eclipsed in all things beautiful or sublime, if we compare it with the living temple. From the mystic roof down to the dark foundations, the entire natural erection is wonderful, but the sculpture in mountain walls, sea caves, and forest aisles fades away beside the exceeding glory of the spiritual house which God built as his own dwelling-place. And the natural things never rise again into distinctness and importance until we begin to learn their spiritual uses.

11. The faith of the brethren did not stand in the wisdom of man, but in the power of God—power in the doctrine, and power in the evidence—inward life and outward demonstration. Yet, though not dealing with the rhetoric of schools, the Apostle spake wisdom among the perfect. He is not speaking of sinless people, but of people fully enlightened and initiated. Among such who had open eyes for superhuman radiance, and cultivated ears for spiritual music, he made known the deep things of God; he unlocked the mysteries which had been hidden from all former ages, showing how God contemplated the glory of His church before the foundation of the world, and how the world's course and history interlaced with the evolution of his plan. The wisdom of the world and the wisdom of its princes come to naught. Plato reigned over the human mind for some ages with a sort of golden splendor, for though some elements of his doctrine were vile, yet there were attributes of magnificent idealism. Aristotle followed him—a smaller nature, but sharper—with more vision in a narrow material field, and more iron consistency. Then came Bacon, combining the idealism of one with the logic and induction of the other, and promising great harvests to humanity from the new cultivation. But, alas! for the fruit. From Plato to Plotinus, from Plotinus to Schelling, the theories of mind and schemes of destiny have gone past as pageantry showy, pretentious, and unprofitable. One caravan has followed another into the desert, the camels laden with gold and purple and precious stones, only to be driven and slaughtered by wild Arabs, or covered with burning sand. The theories concerning materialism, idealism, pantheism, realism, and nominalism, the transcendental and the eclectic, the conditioned and the unconditioned, flung from some great magic lantern, as shadows and phantoms on the walls of time, have chased each other amid the excitement or the laughter of the larger children.

The wisdom of the princes has not much exceeded that of the sages and philosophers, and in like manner has "come to naught." Ambition, revenge, perfidy, sensualism, rarely mingled with legislative wisdom, have been rampant in council chamber, battle-field, and hall of revel and banquet. Their palaces and codes, and kingdoms cannot resist the storms material and moral, which keep breaking out from dark caves in nature. The kings and lords of the antique world dreamed that they were building for eternity. On a survey of their princes and armies, and castles and revenues, they imagined that they were gods, whose ways and works were imperishable. But such has been the wrath and convulsion of one tempest upon another among social and natural elements, such earthquake throes, material and moral, such plagues of war, pestilence, and famine, such ruin by the rifted fire, and wear by the running waters, and turning up by the ploughshare of time, that we can scarcely determine now even the site of some of the mightiest monarchies. The wisdom of the world, and the wisdom of the princes of the world, cometh to naught. The wind sweeps away the bloom and fragrance, the lightning smites the cedars of Lebanon, the rending earth receives palace and throne; and death, the lean hunter, covers up all their pomp and splendor in his house of darkness and oblivion.

12. But the wisdom which has been revealed in Christ by the Holy Spirit has solidity and endurance. The "gates of hell"—the force of death cannot prevail against that erection—where God laid the foundation stone, and Christ is the builder. In the wisdom of God there is continuance and eternity. Among the people who are perfect by standing in right relation to God, that wisdom is spoken which concerns truth, life, and immortality. The Lord is made known to such people in fine stages—wisdom, righteousness, sanctification, and redemption. They have reached an eminence so high and so clear, that they can pronounce fitting judgment on all the shows and pursuits of the world beneath; they can judge all things, but those who are underneath cannot judge them. We rightly estimate the fever and tumult of the world, with all its fugitive pleasures and abiding sorrows, but, as to ourselves, our life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall we also appear with him in glory. Having this as our hope, we say with the Prophet, "Oh! that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."

## THE ESTABLISHED CHURCH IN RELATION TO ROMANISM AND RATIONALISM.

A LETTER TO JOHN C. MILLER, D.D. HON. CANON OF WORCESTER, RECTOR OF ST. MARTIN'S, BIRMINGHAM.

"My theme is an old one; but a theme of vast and growing urgency—the spiritual destitution of Birmingham. The conviction presses upon my conscience, with a force which forbids me further delay, that it is high time that our laity should be roused to a well-considered but grand and comprehensive movement for church extension."

"My anxiety is for the teeming towns; for the masses of small shop-keepers, for the artisans, and for the poor, who are left behind in the streets and courts of Birmingham proper. My plea is for such parishes as yet remain to mock our so-called parochial system—parishes which, with scarcely an exception, are increasing every day. Our present efforts hardly a church a year—do not at all keep pace with the annual increase of population, which is about 5,000. Nothing is done to make up our arrears."

"It is clear that the additional supply has not kept pace with the increasing population, and that the Church has gained no ground in the last thirteen years."

"We are told by Father Ignatius that our parochial system has broken down; that it has failed to reach the yet outlying mass of ignorance, degradation, vice, and ungodliness. 'Broken down' in Birmingham! When the Rector of St. Thomas's numbers his population at well nigh 30,000, the incumbent of St. Luke's at 20,000, and others at scarcely less. I maintain that the parochial system has not been fairly tried. In our present position it is little better than a mockery, a delusion, and a snare."

"A few years, and our niggling schemes of church building and the retention of the present low standard of liberality will leave for our successors—aye, for some of the young and long-lived among ourselves—a mass of practical heathenism. Our schools will be bankrupt, our staff of curates crippled, our Scripture-readers dismissed, and the pastors themselves broken down in body, in purse, and in heart."—Dr. Miller to the "Hon. and Rev." G. M. Yorke, M.A.

SIR,—Your address to the public, in the form of a letter to Mr. Yorke, moves me to submit to the people of Birmingham, through the medium of a letter addressed to you, certain conclusions in regard to the church whose claims you advocate, which conclusions are held by many in your own district, who, though they worship not with you, love the Lord Jesus Christ.

Though not a matter of great importance I submit that the statistics upon which your plea for new churches is based are not so complete as they might be. To compare church accommodation and population is not enough. Are the churches filled? Are there willing people who cannot find an open door? Are services as frequent as they might be? If not, it would be hard to sustain your plea, even were the population double what it is.

But then, Sir, were the churches filled to overflowing that would not demonstrate either the desirability of building more or of maintaining those already erected. The larger and more important consideration of *purpose* and *results* must come into view. What is the influence of the system of which those churches are a part? Upon the answer given to this question the desirability, or otherwise, of erecting more churches depends. Looked at in this light I think, Sir, your plea will fail as, according to your own letter, the parochial system is a failure, even in Birmingham, where it has been sustained by pious, earnest, faithful clergymen. But if in such hands it has so largely failed how sad must be the condition of districts left to the care of half-imbecile priests or handed over to the tender mercies of place-holders whose conduct fits them for a penitentiary rather than a pulpit. Yes, Sir, "Brother Ignatius is right." The system has failed everywhere, and unless it can be supplemented by monkery or some other device, its results must expose it to universal contempt. That it will be thus exposed cannot be doubted, when you, Sir, your characteristic prudence notwithstanding, describe Birmingham parishes as remaining "to mock our so-called parochial system" and as, not only not "overtaking arrears," but *doing nothing* to keep pace with the annual increase of population—having "gained no ground in the last thirteen years."

But let us enquire as to the paramount results of the church whose claims you put forward. It may be readily admitted, that, mainly with the nation's money and the pence of the children, your schools give a measure of education to many who otherwise would be left without, but even this, upon the whole, is of small advantage, as you thereby keep the public eye closed to the real need and consequently prevent the application of a wider and safer remedy. It may, too, be admitted that by meetings, classes and lectures adapted to the lower

portion of the people, you rescue a few from places devoted to drink and vice. It may also be admitted that here and there a spirit of genuine piety results from your services, but piety can also be found in the Roman Church, and, excellent though it be, it is no guarantee that a man is where God would have him, and none that the service in which he is engaged has the divine approbation. But our search is for those results which are most wide-spread and lasting, and here *Romanism* and *Rationalism* come into view. I may not be able, Sir, to convince you of the Romanizing and Rationalizing tendency of the church of which you are minister, but if not, it will not be owing to want of evidence, but to the seductive influences by which you are surrounded and to the not uncommon tendency to keep the eye too much fixed upon the circle of effects *first* arising from our own work. Not for one moment do I insinuate that you stand intentionally against the truth and with the enemies of the true church, but a solemn sense of my responsibility as a preacher and teacher of Christianity as it was at the first compels me to urge that, however far from your intention and opposed to your spirit, such nevertheless is your position, and such it must continue so long as you abide in the State Church and that Church continues what it is. As, however, a statement thus grave should not be made unless supported by undeniable evidence it behoves that the ground of accusation be stated. Of course the limits of a brief letter will not afford opportunity for more than an outline, but, if called for, the outline shall be filled in another form.

It must, Sir, be remembered that, though the Established Church in Birmingham, and generally, has made no advance upon the increasing population, the Church of Rome has. A few facts supplied by Cardinal Wiseman, with others from the *Catholic Directory*, will speak for themselves. The following figures indicate the advance of Popery in England from 1830 to 1863:

	1830	1840	1863
Vicars .. .. .. ..	4	8	0
Bishops .. .. .. ..	0	0	17
Priests .. .. .. ..	434	557	1250
Monasteries .. .. .. ..	0	1	56
Convents .. .. .. ..	16	16	173
Chapels .. .. .. ..	410	469	907

These results the Cardinal compares with the increase of population shewn by the census. From 1831 to 1841 population increased 14 per cent, and Roman priests 25 per cent—from 1841 to 1851, population increased 13 per cent, and Roman priests 45 per cent—from 1851 to 1861 population increased 12 per cent, and Roman priests 37 per cent. At the close of last year there were, in Great Britain, 56 prelates of the Roman Church—4,521 priests—442 nunneries, convents, or communities of religious women—147 monasteries—49 colleges or seminaries for training youth. Then there are Romanist chaplains in the army, navy, and prisons, supported from the public purse. Roman Catholic schools, in the last sixteen years have received grants of public money amounting to £270,000. Protestants are thus compelled directly to support Romanism, because, Sir, such grants cannot in justice be refused while the Established sect receives large support from the public purse, and thus the State Church is responsible for a large expenditure of money for the purpose of sustaining and defending the corruptions of Rome.

I cannot, Sir, at this point, refrain from citing a few lines from your lecture upon the Confessional, wherein you say:—"The whole tendency of the Church of Rome is to elevate the priesthood. As I have said a hundred times in Birmingham, I believe that false notions about the Christian ministry are the source of the errors of Popery. With our Protestant Nonconformists Rome will have a tough and stern conflict. There is many a true-hearted son of the Reformation among them—many a stalwart theologian to do battle with 'the sword of the Spirit.' But Rome knows full well that it is with the good old Church of England that her main difficulty lies. She is the citadel of Protestantism to Nonconformists, to England, and to the world." You, Sir, have "said a hundred times that false notions of the Christian ministry are the source of the errors of Popery." But, Sir, is it not clear that those false notions

are implanted and fostered by your own church? From whence come those perverts from Protestantism who ever and anon land in Rome? Not from the Baptists! Not from the Independents! Not from the Wesleyans! They come almost exclusively from the Established Church. Yet you speak of that Church as the "*Citadel of Protestantism*," and look down upon Nonconformists as, at best, but second or third-rate opposers of the Papacy. The truth, Sir, is, that your churches are seminaries for Rome, and in them the mind is prepared to pass the dividing line with considerable ease. Were not the men who have gone to Rome either clergymen, or under the guidance of clergymen, who have accepted your articles, prayer-book, and ordinal, as the legalised, dogmatic, and ritualistic teaching of the Church? Were they not trained to believe that the ministry of the Word and Sacraments is restricted to those who receive episcopal ordination, and that said ordination confers the Holy Ghost and invests the priest with power to *remit* and *retain* sins? Were they not prepared for Papal absolution by your ritual, which declares that—"The priest shall absolve him if he humbly and heartily desire it, after this sort:—'Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority, committed to me, I ABSOLVE THEE FROM ALL THY SINS, in the name of the Father, and of the Son, and of the Holy Ghost?'" Then, Sir, notwithstanding the plea that the Bible is the only rule of faith and practice, is it not evident that your members are further prepared for Rome by the settlement of important controversies by the verdict "IT IS LEGAL," and not by the answer "IT IS TRUE?" Let me put it, Sir, in the words of a clergyman of your own church—"All our doctrinal teaching depends upon our Prayer-book as it is, which has been our act of parliament for two hundred years; if we depart from it in the least degree, we are not allowed to appeal to the Bible in our defence. This is a *fact*, and not an *opinion*. The handwriting of our degradation is upon the wall of Dr. Lushington's court, and he who runs may read. The abandonment of the Bible as our rule of faith was however known to our ecclesiastical rulers before this judgment was given. There is a curious and decisive proof of this in the articles of indictment against the authors of *Essays and Reviews*. It was found necessary to hit upon portions of the New Testament appointed to be read as epistles and gospels, in the Prayer-book, as until the Bible is incorporated in our *Act of Parliament* it could be of no avail in the prosecution. The experiment failed, inasmuch as Dr. Lushington ruled that these portions of Scripture were not placed in the Prayer-book for the purpose of a doctrinal test, and therefore the '*assent and consent* given by the clergy did not apply to them.' The truth is, we have a church system built upon the *Prayer-book*, and not upon the *Bible*. We have trusted to the *contrivance of man* in our articles, our formularies, and our catechisms, instead of to the *wisdom of God*, as *fully and sufficiently* revealed in the Scripture, which declares that sufficiency in the plainest terms, and which one of these articles asserts in vain." Then, Sir, the fact is patent that the clergy need not consider whether their doctrine be *true*, that it be *legal* being the requirement, and it is *legal*, for one Birmingham clergyman to *affirm* and another to *deny spiritual regeneration in baptism*, though each after baptizing an infant is bound to thank God "that it HATH pleased" him "to regenerate this child with water and the Holy Ghost."

Again, Sir, is not the training for Rome further carried on in the State Church by means of gaily dressed altars, burning of incense, the elevation of the paten and the chalice, as in the celebration of the mass—also by the administration of the sacrament as a sacrifice for the living and the dead,\* and by the prayers

\* The priests' Prayer book, now largely in use, requires priests before celebrating, to use these words:—"Now, O Lord, mindful of thy venerable passion, I approach thine altar to offer thee *that sacrifice* which thou hast instituted and commanded to be offered in remembrance of thee for our well-being. Receive it, we beseech thee, O God most high, for thy holy church, and for the people whom thou hast purchased with thy blood. And since thou hast willed that I, a sinner, should stand between thee and this thy people \* \* \* let not, through my unworthiness, the price of their

for the dead, judicially declared *not contrary to the articles and canons of the Church of England?* You have, Sir, of course, gone carefully over the recent éclaircissement given to the world in Dr. Newman's *Apologia*. That, Sir, is a valuable document—the unveiling of the inner working of an evidently honest, though mistaken, man. It exposes the process by which those conclusions were reached that landed him in Rome, and it clearly shews, that he is there owing to influences brought to bear upon him by the church and priesthood to which you belong. Not only so, but now, from his place in the Church of Rome, he avows unwillingness to say or do aught which in any way shall deprive your church of influence, not from love to that church, but from conviction that at this time, in this country, Rome can employ no better agent than the State Church. He has gone over the ground—he knows how he and others have been led and the route by which they reached the Papal Church. He says:—“The Church of England has been the instrument of Providence in conferring great benefits on me; had I been born in dissent, perhaps I should never have been baptized; had I been born an English Presbyterian, perhaps I should never have known our Lord's divinity; had I not come to Oxford, perhaps I never should have heard of the visible church, or of tradition, or other Catholic doctrines. And as I have received so much good from the Anglican Establishment itself, can I have the heart, or rather the want of charity, *considering that it does for so many others* what it has done for me, to wish to see it overthrown? *I have no such wish while it is what it is, and while we are so small a body.* Not for its own sake, but for the sake of the many congregations to which it ministers, I will do nothing against it. *While Catholics are so weak in England, it is doing our work: and, though it does us harm in a measure, at present the balance is in our favor.* \* \* \* My own idea of a Catholic's fitting attitude towards the National Church in this supreme hour, is that of assisting and sustaining it, if it be in our power, in the interest of dogmatic truth. I should wish to avoid every thing, except under the direct call of duty, which went to weaken its hold upon the public mind, or to unsettle its establishment, or to embarrass and lessen its maintenance of those great Christian and Catholic principles and doctrines which it has up to this time successfully preached.”

Rationalism, another name for Infidelity, is as directly augmented by the State Church as Rome is served thereby. Many see through its priestly assumption, who do not see that Christ and Christianity have nothing in common therewith, and, not seeing this, they reject both. Then too the manifest fact that priests and parties, characterised by nothing more than their opposition to each other, are fast bound together by golden chains, cannot but bring religion into contempt. What must be the feelings of the outside multitude when even a clergyman writes—“A very few years ago our church was convulsed by what appeared to be an *honest and vital* dispute on the subject of Baptismal Regeneration. The highest authorities on each side assured us that '*soul destroying doctrine*' attached to one party, and '*deadly heresy*' to the other. One of our bishops felt compelled to take the desperate step of breaking communion with an archbishop. *We have unhappily* now another disruption. The teaching of a section of our ministers, more numerous than many persons suppose, has

salvation be wasted, for whom thou didst vouchsafe to be a saving victim and redemption \* \* \* \* I pray thy clemency, O Lord, that on the bread to be offered unto thee may descend the fulness of thy benediction and the sanctification of thy divinity. May there descend, also, the invisible and incomprehensible Majesty of thy Holy Spirit, as it descended of old on the sacrifices of the fathers, which may make our oblations thy body and blood. And teach me, an unworthy priest, to handle so great a mystery with purity of heart and the devotion of tears, with reverence and trembling, so that thou mayest graciously and favourably receive the sacrifices of my hands for the good of all, *living and departed.*” And after celebrating, they are taught to say:—“Almighty and Everlasting God, the preserver of souls, and the redeemer of the world, very favorably regard me, thy servant, prostrate before thy majesty, and most graciously accept this sacrifice, which, in honor of thy name, I have offered for the saving health of the faithful, *living as well as departed, as also for all our sins and offences.*”

been publicly condemned by our bishops as '*infamous and blasphemous*.' Such, however, is our distress, and so highly do we value our *temporal* advantages that, by the *fundamental principle* of the 'Church institution,' these three discordant parties are all invited to sink their common differences and make a united stand to preserve the '*rights, privileges, and status*' of the *Establishment*, which surely must be dust and ashes compared to the *principles* on which a church is founded and the *doctrine* it professes to teach."

Then, Sir, the State Church has long brought contempt upon Christianity by its wholesale traffic in the souls of men. Only a few days back the Bishop of Oxford declared that large prizes in the *State Church ministerial lottery* are now so few that well-to-do Churchmen will not longer devote their sons to the profession. What could more completely serve the purpose of Infidel lecturers than an avowal, by a leading bishop, that men who claim to be Christ's servants, successors of the Apostles, and directly called by the Holy Ghost, are, after all, put into the profession merely for the sake of filthy lucre! Nor is this all! It is nothing less than insult to Christ and Christianity for a church endowed with more than *four millions a year* (skilfully divided into a few great prizes and many blanks), which leaves many of its most worthy ministers, doing full duty, to receive, as Sir, you intimate, "flesh meat from the hand of charity," and their raiment from a society whose business it is to distribute left-off clothing to clergymen who otherwise would disgrace their public ministrations\*—it is, Sir, I say, nothing less than an insult to the Saviour and his truth

\* The *Morning Post*, a journal which zealously supports the Established Church, some time ago spoke out in the following terms:—"We learn with dismay that hundreds, literally hundreds, are with their families, struggling in rags and penury, and many are actually dying of cold and hunger. This is no exaggeration. It is the simple, melancholy truth, and the 'Poor Clergy Relief Society,' which holds its offices at No 345, Strand, is the reluctant witness to the fact. Its last report informs us that, instead of having been arrested, the destitution of the poorer clergy is on the increase. It must be borne in mind that this society was instituted for the purpose of administering private aid by small grants of money, by enabling the recipients to maintain a life insurance, and also by supplying them with—our readers will be surprised to learn—clothes! 'A Lady' writes in the name of her sick husband. They have a large family, and their income is £100 a year! She asks for some old clothes! A 'Poor Incumbent' receives 25s. a week from his living, the rest being sequestered for the erection of the parsonage-house, and he has to walk ten miles a week to fetch it. He has a wife and five children, and on the Monday when he writes they have food left for only that day, and his pittance is not due till the Friday. Another 'Incumbent' asks for clothes for his wife and family. They have not been able to go to church for want of clothes and shoes. A 'Curate' found himself without a cure, his rector being no longer able to maintain one. He was unable to procure one, and for two months he, his wife and children, lived on bread and water! Fever ensued, and they were all but perishing, when this society heard of the case, made it known, and 'had the pleasure of sending a good sum to the poor afflicted family.' Some send letters of the deepest gratitude for presents of second-hand clothes; others entreat that their application may not be divulged, for though surrounded by rich people, one clergyman, whose child died positively for want of food, was subjected to such contempt because a friend appealed on his behalf, that he was obliged to depart and seek a curacy elsewhere. Some appear in person, but are ashamed to give their address. They admit to living in some wretched court or alley; and there are others whose miseries and privations seem almost incredible in this land. One of them writes, in January, that he is a clergyman of twenty-five years' standing, and during that time his income was £44 a year. He is a curate with the sole charge of a large parish; he has a wife and a large family; they are half-clothed and without fuel, and for some weeks their only sustenance has been two meals a day—of tea without sugar, and dry bread. His clothes are in rags, his shoes worn out, and he cannot have either mended. He and his family are on the brink of absolute starvation and complete ruin. His case was most carefully investigated, and one of the replies, credible beyond question, described him as 'a deserving, faithful servant of the church, a person of devotedness and ministerial ability.' It will, perhaps, be supposed that all this time we are ignorant or forgetful of the Ecclesiastical Commission. We are neither. But the Ecclesiastical Commission is much too grand an institution to trouble itself about such small deer, unless the small deer can produce from elsewhere an equal sum to that they ask for—

for such a church to profess to represent the true brotherhood which he instituted. If cases of this class were exceptional I would not thus write, but they are many and part and parcel of your church system. The Clergyman before cited puts it thus—"A single lawyer, about whose religious sentiments we know nothing and have no business to inquire, has the absolute power of nominating ministers for *seven hundred and sixty congregations*, who have not the smallest voice in their selection. There seem to be between three or four hundred livings constantly on sale by auction or by private contract ; one agent advertises *seventy*. There are two commercial companies advertised, with *clerical secretaries*, for the '*sale, purchase, and exchange* of advowsons and presentations.' The salvation of souls is the *only* object of a Christian church, but when a London tradesman buys the ministry of a parish for his son under the hammer of an auctioneer, an investment at ten or twelve per cent. is the end and salvation of souls only the *means*."

Nor, Sir, need we feel surprised that men who thus obtain office, readily declare, in discharging their duties, what they do not believe. In the Bishop of Durham's published charge I read as follows : "Cases not unfrequently occur in which the officiating minister is most reluctantly obliged to read over the remains of the deceased expressions of thanksgiving and assured hope, which the largest charity cannot justify, and which become a scandal and a stumbling-block to the living. In 1850 upwards of *four thousand of the clergy* openly protested against this *obligation*. Every year I have applications from clergymen in my diocese asking for a permission (*which I have no power to grant*) to alter or omit one or two expressions, rather than utter with their lips words against which, in the special case, *their inmost convictions revolt*, and which the *universal opinion of their parishioners pronounces to be a lie*."

Were these words mine, possibly they might be resented as the slander of a "political dissenter," but, Sir, they are the conscientiously expressed and deliberately revised declarations of a bishop of England's political church. He declares that thousands of the clergy do publicly affirm that which "*no charity can*

to the destitute the Commission has nothing to say. It has existed for about twenty years, and during that time has expended enormous sums of money. But it has committed the not unusual but fatal blunder of beginning at the wrong end. It commenced by raising certain bishoprics to an income of £5,000. It expended £15,000 in restoring a dilapidated cathedral, and no less an amount than £140,000 in *repairing and beautifying the palaces of eight bishops*. Having thus paid due respect to the episcopal bench for twenty years, it has condescended to shine upon the deaneries, and has made a flourish at starting by doubling the income of the Dean of York, who, it was notorious, did not want it; and at this rate of progression it will probably be somewhere about the middle of next century before the Ecclesiastical Commission will be commencing its work, the real aim and end of its institution—the providing adequate support for the impoverished, yet hardest-worked, clergy of the Established Church. In the meantime the Commission takes £10,000 a year for its *working expenses*." The *English Churchman* also says:—"Let us now inquire into a few of the causes which lead to these most deplorable results. They are manifold, but the most gigantic of all is the one which, though it lies at the root of the whole matter, is the most compassed about with difficulties. 'Because our church is too poor to pay her ministers, therefore some must be poor.' But is the church too poor? It is not too poor to pay bishops, canons, and deans salaries of from £1,000 to £15,000 a year. Not too poor to expend £143,014 on the houses of eight bishops; while at the very same time there were in those eight dioceses 1,442 livings under £200 a year, 502 of which were under £100. Not too poor at this very time to pay £10,000 [the report of the Ecclesiastical Commission for 1860, gives the working expenses at £50,000] per annum in salaries alone for working the Ecclesiastical Commission which has been dragging its slow length along for twenty-one years, without doing anything effectual to stem the sweeping torrent of clerical poverty and destitution. No. The church is not too poor for any of these things, although she is too poor to pay her servants a fair wage for their labour, and to keep them and their families from starvation." In view of such facts as these, need Dr. Miller wonder that the discerning men who have made money in Birmingham do not respond to his appeals for new churches? Is it not natural and proper that they say, "Let the mis-applied wealth already in the Church be put to its legitimate use, and then, if more be needed, call upon us?"

*justify*"—that at which "*their inmost convictions revolt*," and which "*the universal opinion of their parishioners pronounces to be a lie*."

Your church system has had a long trial. It has been acting upon the people for three hundred years, and but for the better influence of systems more like that of Christ and his Apostles we should have been by this time nationally ready for destruction. Nor can you complain that this statement is extreme, for your own picture of the results of a "few years" continuance of your present efforts is "*a mass of practical heathenism*," from which you hope to save us by the building of more churches. But just here a startling fact comes into view. Grant the utmost success in the multiplication of churches and clergy for which you can reasonably hope. Then, in comparison with population, they will not be more numerous in our cities and towns than they are, and have been, in the rural districts. What, then, is the success of your system in those districts which are as well supplied as the nation, under that system, is ever likely to be? I know of no better phrase to express the answer than your own—"A *mass of practical heathenism*." Nor ought we to be surprised that a system so remote from the true idea of church-action and so utterly inadequate to the object to be accomplished, is productive of no better results.

On these considerations, Sir, I submit that more churches are not needed—that the multiplication of services such as the present churches are devoted to, will not Christianize the people, but, on the contrary, prepare them for alliance with either the Papal or the Infidel Anti-Christ.

Do any, then, ask, What is really needed? I reply, the multiplication of *Christians* and *Christian* churches. Your church has long claimed to be *the* church, and it has sought by the strong arm of the law to put down every other. Sir, its claim is an assumption. It never was any other than a political institution, opposed in great particulars to the institution made known in Holy Scripture as the Church of Christ. Not only is it not *the* church, but like its mother, or (as some of your clergy prefer to designate the Roman church) *its erring sister*, it is no part of that church. The theory that makes the Church of Christ to consist of the national Establishment and Nonconformist sects is rightly rejected by a large proportion of your clergy—is a mere conceit, without one shade of sanction in the Word of God. That church which has spoiled, imprisoned, and put to death men who sought to follow Christ according to conviction, because in things spiritual they would not submit to human authority, cannot number with the churches of Christ, as upon its escutcheon is the blood-stained hand, which entitles it to a place beside "the woman drunken with the blood of saints and martyrs," upon whose forehead is the inscription, "**MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**"

The Church of Christ, Sir, has distinctive marks, and the one thing needed is the multiplication of churches having those marks. Permit me in conclusion, to specify.

1. A local and independent organisation, not controlled by churches, conferences, synods, parliaments, or monarchs.
2. Without denominational designation and called only—the Church—the Church of God—the Church of Christ.
3. Comprised of those only who have avowed repentance towards God and faith in the Lord Jesus Christ, and who thereupon, have been baptized into the name of the Father, Son, and Holy Ghost.
4. Membership and priesthood co-extensive—the whole church God's "*heritage*" or "*clergy*."
5. Liberty in ministry for all male members competent to edify.
6. The Lord's Supper observed on the first day of every week.
7. The Treasury replenished by free-will offerings only.
8. Membership without regard to the creeds of uninspired men.
9. In a word—a church whose organisation was completed by the Apostles of the Lord Jesus Christ, to whom alone we can go for the faith once delivered to the saints.

If then, Sir, you would really check the advance of Rome and keep back Rationalism, abandon the church which prepares the way for both. In so doing, what would you lose? You would forsake a church of which our Sovereign Lady the Queen is the head, for one whose head is the Lord Jesus—a church whose services are regulated by a parliament of Romanists, Churchmen, Jews, and Sceptics, for one regulated by the Apostles of Christ—a church bound hand and foot by the State, for one which the Son of God declares free—a church in which discipline is impossible, and which is of the earth earthly, for one in which Christ's servants may execute his will, and which, though on earth, is heavenly. May the Lord help you and thousands like minded so to do.

Though I have written thus faithfully I have not trespassed upon the domain of conscience. I have not hinted that your position compels unfaithfulness to conviction. With that I have nothing to do. I deal simply with facts. I cannot understand how you, Sir, can conscientiously maintain your present position, but as I cannot deny the possibility, I will not entertain the contrary conclusion. My desire is, that the Lord may lead you into the good old paths, bless you, and make you a blessing.—I am, Sir, yours truly,

DAVID KING.

---

### SOLOMON'S CONFESSION.

BE not startled, gentle reader, at the mention of Solomon's confession; my speech is not fiction, but sober truth. Yet think not that I speak of the great king who wore and rendered illustrious the name here used. Such is not the case. I speak now of no king; neither of the hollowness and vanity of courtly pretensions to religion. I speak of a far humbler Solomon than was, perhaps, suggested to your mind on seeing the caption to this modest piece; still I speak of one whose deeds may not be wholly unworthy of the mention which herein follows. To courts and kings and the other great, as a general rule, we go when our object is to study plots and tricks and schemes for power, plunder, and other selfish ends; but to the obscure and lowly walks of life, and to those that move therein, when we wish to learn what constitutes faith and trust in Christ, and a sublime obedience to his will. Into one of these obscure walks you will hereby be led; and, it may be, introduced to a man to whom you would do little more than toss a cold highway nod if you passed him in life's bustle, but who may still in a thing or two serve to hold the lamp which may light you into the better way.

The two little incidents to which chiefly your attention is here invited transpired, as well as memory now avouches, about fourteen years ago—transpired in and near Haynesville. The town at the time of which we write was in its pride. In it and around it, in the circumjacent country, was as true and as happy a band of saints as it ever falls to the lot of neighbourhood to be blessed with. Among them were men who would have gone to the stake with all the calm heroism of a primitive martyr—men who, I am ashamed to say, would since then have sent, if they have not sent, even their brethren to their last account for a very different cause from that which kept them in check and filled them with hope and love and gentleness then. Philip Gill, who was the best croaker I ever knew, was still in the vicinage. In eminent coparceny with Philip stood George Huffaker, of the Methodist Episcopal church. George was famous chiefly for his large pretensions to mental wealth, and small assets when the balance-sheet was struck. He was a quiet man, without glaring faults or striking virtues. Never did mortal struggle harder to put on the clergyman than he; never did mortal more signally fail. The white neck-tie, to be sure, wore a more celestial air, and was very apt to inspire a peculiar awe, especially in spirits like my own; but then it lay in ludicrous contrast beneath the tame dull face above it. George's preaching was a platitude, unrelieved by the semblance of variety, and as desolate and destitute of interest as the sands of Sahara. But to sketch his portrait is not the object of this paper.

Fourteen years from this writing will carry us back to a time when Allen Wright was in his prime, and doing a great work in Missouri. He was present and acted his noble part in the meeting where Solomon made his confession. Dear man! we almost envy him his quiet sleep in the little wood which hides him now. Since his time what changes have taken place! The war-storm sweeps over the country he loved, and its children slaughter each other at present. And when, Lord, when will the angel of death, who has lowered on it his fatal wing—when will he float away and leave it resting from the throes that convulse it to-day?

The meeting in which Solomon made his confession was held in August. It was intensely warm, and the farmers were enjoying a season of leisure. For some time previous the country had been looking forward to the meeting with not a little interest—the brethren with uncommon anxiety. The Devil and Philip Gill, *et id genus omne*, all combined to defeat it. Almost as soon as the meeting commenced the strife began to rage. High and still higher arose the opposition. The scene was sublime. The struggle was between the ancient Gospel—the truth as it is in Christ—and sectarianism wrought up to a white heat and wearing its most malignant front. From two to four preachers attended the meeting daily, mingled with the crowd, and were fiercest and foremost in the opposition. Lies flew through the air like rockets, and misrepresentations stalked through the streets like exorcised demons. Allen Wright was in his glory. To stand unflinchingly by the cause of Christ through a scene like this was one of his finest characteristics. He neither shrank from opposition, nor refused to assume responsibilities. He cowered before no adversary, nor suffered a human lip to malign the cause of his Master. Not slow to see an advantage, laborious and faithful, he sat gracefully at t<sup>l</sup>. helm through such a storm; and little had the ship to fear while he guarded its fate. The crowd in attendance was large, while the interest obviously increased from day to day. Ten, fifteen, and even twenty miles the people came to attend the meeting, and some of these almost nightly. That famous old flock meeting at Mount Gilead attended almost to a man. Many of its members sang well, and all with heart. They gave the meeting their undivided attention, and prayed for its success with a fervor indicative of the truest devotion to the cause of Christ. When assembled the audience was as silent as the graves in the rear of the house, and began early to show signs of deep interest and fine feeling. It cannot be said of the excitement that it was uncommonly high. Indeed, it had depth rather than height. It was the excitement of thought more than of feeling. It was within, not without—the motion of a hidden fire kindling in the inner man, not the frothings and boilings of the flesh. The breathless stillness of the great crowd was at times oppressive and painful. You felt as if you wanted to see the crowd move, wanted some sign of outward bustling life—any thing, in a word, to relieve the petrified scene before you. Had you entered a room in some buried city where a whole audience had perished in an instant, where the spirits had left the bodies fresh as in life, with the hue on the cheek, the sparkle in the eye, and the thought on the brow, little more could you have felt the awe-inspiring stillness than in the silent audience before you. Only on one occasion did the emotion rise so high as to be overpowering. At the close of one of the exhortations even Mason Summers was mute. He could not sing a word. Several tried, but all failed. So overwhelming was the feeling that every tongue and note was hushed. Here and there a deep-drawn breath or bursting sigh was all that could be heard. Men stood and looked like statues weeping. First one and then another would arise and come forward to confess his faith in Christ, until twelve strong men sat on the front seat. Such a sight I have never seen before; I have not seen it since. Glad hearts were in that audience that night, but far too full to talk. Men thought, but thought in silence; felt, but never spoke. Even after the crowd adjourned, they glided over the roads homeward through the deep shadows of primitive woods, noiselessly as if they had been troops of spectres marching to their last doom. Even Gill for the time ceased to bray, while Huffaker was mute and walked clerically. The sects grew sullen, bigots gnashed, even the

wizard spirit of Collet Haynes was dumb, and it is believed that any rake in the neighbourhood might have climbed one of Andy Fuller's saplings without the fear of a presentment to the grand jury.

It was about the time of this meeting that my old friend and brother, Dr. J. W. Cox, settled in Haynesville—the keenest and brightest wit that ever sparkled through its streets, with a taste for the sublime and beautiful faultlessly pure, and an eye for the ludicrous which even Swift might have envied. I shall not soon forget the Doctor's war with Gill. It was on the temperance question. Gill took the side of swill ; the Doctor stood against it. Gill puffed, and raged, and wrote, but neither fought nor swore. The Doctor kept cool, while that supple, caustic pen clipped, and skinned, and minced his victim, who, Falstaff-like, was daily growing grayer and growing larger.

Long after this occurred the Doctor's tilt with Elder Bird, who, after Redman, assumed to be the first Shanghai in the ranks of the Methodists in the West. Bird, like Gill, had been called (whence or by whom I decline to affirm dogmatically) to a special task—that of blaspheming the ancient Gospel. Bird was a pedagogue, a preacher, a wag, a mountebank, and a politician. Now I love to see a man whole-hearted in every thing ; and this trait alone raised Bird above contempt. Even when he acted the hypocrite he did it so coolly and so thoroughly as to leave you admiring the completeness of the thing. You never thought of finding fault with the man for any deficiency. He rounded up his part, and never left it incomplete.

Bird spent most of his time in coining vulgar epithets for immersion—that holy rite to which Christ himself submitted, and which he subsequently appointed to be obeyed by all the believing and the pure in heart—and in supplying his audiences with obscene representations thereof. I shall give him some credit for distinction in his calling.

During the meeting could constantly be seen moving about among the crowd a modest, aged black man, now about eighty, who showed obvious signs of a deep interest in what was going on. As he had but few years of life left, and appeared deeply concerned, the brethren took uncommon pains to converse with him often as to his state of mind and intentions. His views seemed so just, his conversation so sensible, that, added to his shrewd mother-wit, they soon attracted much attention. Solomon was clearly no common man. He was decidedly an original Negro, original in his thoughts, original in his talk—especially original in his striking, ready replies.

But the meeting was moving grandly on, and Solomon began to exhibit signs of an interest which clearly must have vent, ere long. He was now the object of much prayerful solicitude. We all felt that if the present meeting closed and left him still in the world, there in all probability he would end his days, and be lost. Day after day passed away, and each day the old man drew a little nearer to the stand. At length, at the close of one of Bro. Wright's best and most powerful exhortations (and these were no tame efforts), Solomon arose and walked calmly forward. The song closed, and the audience seated, he accosted us thus :

"Gentlemen :—I have come forward to be examined by you. I have been hearing you preach for a number of days, and you seem to me to preach the truth. At least your preaching sounds much like my Bible reads. (He read the Bible well.) I wish to be simply a Christian, gentlemen. I am unwilling to be anything more, and I am afraid to be anything less. I am an old man, you see, and cannot carry much ; and am afraid to take on anything more than Christianity, lest I should not be able to get along with it ; and then I am afraid to start with anything less, lest I should not get through with it. You see what I want. I hear the people talk much about the Baptists, and the Methodists, and the Presbyterians, and the Reformers—they are all very good people, I have no doubt, and I love them very much, but my Bible says nothing about them, and I am afraid to go with them. They may be right ; they may be wrong : don't know. But to be just a Christian will do me. Believe I should be satisfied with that ; can't say about anything else. Think that would let me in, should not like to

risk anything besides. It might do ; then it might not. Solomon would not like to try any thing else, gentlemen. You see what I want."

This talk seemed to me so sensible and so pertinent that I had no inclination to stop it, and so let the old man go on till he ended of his own accord. I then said to him : " Solomon, you have hemmed in my path and made it very narrow and very straight. After what you have now said, I can ask you no questions except such as the Bible will warrant, and do with you nothing except what it will sanction." He replied : " That seems to me about right, sir. I can risk the Bible ; am afraid of everything else." Requesting him to stand up, I put the question to him : " Solomon, do you believe with your whole heart that Jesus is the Christ the Son of the living God ?" He dropped his head as if in deep thought, paused a little, clasped his hands, and said : "*I believe with my whole heart that Jesus is the Christ the Son of the living God.*" All this was said in the most solemn and measured manner. I had never heard the good confession so made before ; I wish I could never hear it made otherwise.

But the next day after Solomon made the confession was appointed for the immersion. Many had already done so, and the work was daily repeated. The place selected was a clear little pool, mostly supplied, at the particular season, by a spring once owned by my poor mother, and from which her own faithful hands had lifted many a pail of water. As I visited that pool daily, melancholy were the feelings of my heart, and mournful the recollections of the past. Here, in that same pool, in other days I had fished, a listless boy. Now I stood there to bury, or to see buried, such as avowed their faith in Christ. I realized the transition, and yet it seemed half a dream.

That day Bro. Wright did the immersing—for we immersed alternately, he on one day, I on the next. A song was sung, and an appropriate prayer offered. Several were led down into the water, after the ancient custom, and immersed. The crowd on the banks was large and profoundly respectful. Slowly at length Solomon descended into the stream. The proper depth of water was reached, and Bro. Wright was preparing to immerse him, when he said : " Mr. Wright, may I pray ?" " Certainly, Solomon," gently and kindly replied this amiable man. Solomon folded his hands, raised his eyes to heaven, and uttered this prayer in the identical words here repeated : "*O Lord, have mercy on me, and help me to serve you faithfully the balance of my days, Amen.*" When that prayer closed not a dry eye stood on that bank as far as I could see. Many and touching have been the little incidents I have known to happen at immersions. This in power and effect exceeded them all. It brought to my mind afresh, and never had it struck me with so much force before, the language of Ananias, to Saul : " Arise, and be immersed, and wash away your sins, *calling on the name of the Lord.*" Here was the act in all its simplicity, with its power to move the heart wholly unabated. Would that all who, in this holy rite, consecrate themselves to Jesus, could in the act thus invoke the Divine blessing and commit themselves to the service of the Saviour. Never is the truth so powerful as when pleaded in its purity ; never are the ordinances of Christ so sure to touch the heart as when administered precisely as he ordained them ; and never will his people move the world as they could move it, until they accept that and do these just as they stand in his Holy Word.

M. E. LARD.

**A BLACK CLOUD.**—A black cloud makes the traveller mend his pace, and mind his home ; whereas a fair day and a pleasant way waste his time, and that stealeth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts ; for I perceive, if I should find too much friendship in my inn, in my pilgrimage, I should forget my Father's house and my heritage.—*Lucas.*

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

### EVANGELISTS, COLLEGES, "THE ONE-MAN SYSTEM," &c.

#### LETTER TO JAMES CHALLEN.

DEAR BRO. CHALLEN.—You think that the brethren in Great Britain are misled and governed by *ex parte* testimony or public rumor in regard to evangelists and the order of the churches in America. I am exceedingly glad that the subject is under notice, as no doubt, if your supposition be correct, you will be able to correct us. But as I am not content that your conclusions as to our estimate of your evangelists and churches should be drawn from the statements commented on in your letter to the *Review*, I will briefly state what I consider the prevailing conviction on this side of the Atlantic. That there are a number of brethren here to whom the fact that an evangelist, just landed on our shores, had come from America and from one of your colleges would not only not give confidence but bring their organ of caution into exercise, I freely admit. And that some of those brethren suppose that you have churches far behind those we are willing to accept is also admitted. But I beg you will not, from this admission, conclude that any considerable number of brethren in this country doubt the true-heartedness and efficiency of the generality of the brethren who in your region labor in word and doctrine. Neither will it be proper for you to infer that we consider your church-order a violation of New Testament principles—that is to say, so far as your churches generally are concerned. That there are some churches with you whose co-operation we would not accept is made apparent by evidence not less *ex parte* than that of your own periodicals—churches that meet to commemorate the Lord's death, not every first of the week, but when a preacher journeys their road. When they come together to hear Paul they break bread. Our plan is that of the disciples at Troas—on the first of the week we come together to break the bread and hear Paul, or not, as the case may be, and we disown every congregation of believers who make their commemoration of the Lord's death dependent upon the presence of a preacher. We do not suppose that this evil widely

prevails. We understand that it is deplored and condemned. We are willing to hope that in some instances there may be more seeming than real evil—that owing to thinness of population there may be *occasional* gatherings of dispersed brethren to break bread at points where weekly meetings could not be held were an acceptable preacher always at hand, as in this country we have brethren who by reason of distance and limited means can only now and then reach the nearest church. Still, that the evil does prevail to some extent is evident. A circular letter issued last September, calling an annual meeting of certain churches, has a place in its schedule for answers to the questions—"Do the bishops take the oversight of the congregation? Do you sanctify the Lord's day by attending to the Apostles' teaching, the fellowship, the breaking the bread, and the prayers continually?" In this country we should as soon think of inserting the question, "Do you believe in the Lord Jesus Christ continually?" Yet, the fact that the question is found in the schedule may be regarded as indicating disapprobation and desire to root out the evil, and we are bound to take the most favorable view possible. There may be in this "old country" half-a-dozen brethren who have a decided anti-American feeling (I mean literally a *half-dozen*, not more) who, without intending injustice, would so beat out any nugget of evil which comes in their way, as to extend its surface over America, both North and South, but this is so completely exceptional as not to be worth a thought.

These things premised I may observe that the brethren here are generally satisfied that certain evils are in your midst asserting themselves when they can and vigilantly looking out for ascendancy so soon as it can be had. Shall I specify? First, then, "*informal*" or fanciful "*communion*." The evidence is not doubtful. There is that *threefold* demonstration which appeared in your *Harbinger*, constituting it for that month at least the advocate of retrogression. We know that some want to

go that road, and we would not accept the services of the best evangelist you have if his face were set in that direction. Then there can be found among your evangelists those whose college training has resulted in a longing for distinctive designations, other than those found in the New Testament. I suppose, dear brother, you could obtain for us the names of a few who would certainly not object to see "Rev." attached to their names, and no doubt you could include in the number more than one who will have it if it can be had. Now we sometimes look upon a real bishop—I mean of the Anglican Church—a "Right Rev. Father in God"—a "Lord Bishop." Only the other day I heard "His Grace of Oxford," in lawn and ecclesiastical jewellery, surrounded by cathedral pomp, discoursing upon self-denial and humility. I groaned in spirit for the coming of the Master and remembered with satisfaction the whip of small cords and the clearing of the temple. But after all, that was a most respectable performance and congenial to the feelings of an enlightened Christian in comparison with the farcical spectacle which presents itself when young B.A. comes forth from an educational institution, whose president and officers are committed to Christianity as given by the Apostles, if not a full-fledged "Rev." at least one who is carefully availing himself of every opportunity to gain that honorable and holy designation. For such poor creatures there should be nothing but loathing, unless it be charitably concluded that hard study has injured the brain, in which case an asylum might be sought and the sufferers consigned, under proper keeping, to the company of those poor wanderers who imagine themselves kings, dukes, or grandees of some order or other. To us it appears painfully humiliating to find a man of unquestionable ability, who ought to stand in your front ranks, emblazoning *Reverend* upon his door, and in palliation writing, "The door-plate was the gift of an individual," which strongly reminds one of the paltry excuse of a much older sinner, "The woman \* \* she gave me of the tree and I did eat." No doubt when the preacher is ready for a measure of worldly conformity some of his hearers will be found quite prepared to help him on.

I will now turn to your remarks upon the "one-man system." The cry you "have heard long and heeded it not." Perhaps it would be better to give a little more attention to it, even though at times it come from men who take the opposite extreme. All they war against may not be bad. The "one man system" is the opposite of another—the "all-men system." Both are evil. I have met with a church here, and one there, in which every man must have liberty to do everything, whether he can or not. This is an hideous caricature of the liberty of the Christian church. But then, it seems to us, dear brother, that there is, on your side of the water, a considerable leaning to the other extreme. You know that it is not very uncommon to read in your periodicals such phrases as—"The elders and bishop(or pastor)of the church," "Elders, evangelists, and ministers." Now surely I may safely say that a distinction is thus indicated of which the New Testament knows nothing. Nor is it merely a matter of careless wording. The things expressed do exist, but have no Scripture authority. You may say that there also are recognised elders if there is *one* pastor. But you know what may naturally arise from this unscriptural distinction, and what without doubt has already arisen therefrom—an eldership subordinate to the one-man—elders who do little, who would not think of presiding over a meeting, who are little more than a name, serving mainly to hide departure from New Testament order. Such a pastor is in a fair way to become as much the one teacher and preacher in the Lord's day meetings as is the minister in an ordinary Baptist or Independent church. A letter before me, written in 1859, from Alleghany, describes the church in that city. The membership is given as 200. "The church has *two* elders and two deacons. It has also *a* pastor, whom they independently sustain." Now this is entirely outside everything contained in the Scriptures, either Greek or English. They know nothing of this distinction. "Bro. Gray (the pastor) if not successful in having effected numerous accessions to the church has attracted a large concourse of hearers." Just the result in the one-man-ministry churches in this country—they have plenty of hearers

and few converts. The letter intimates that the churches in America, pretty generally, have "each their preacher, who is engaged and paid by them, and who, of course, monopolises the speaking in the church, thereby absorbing time and opportunity which otherwise would result in developing gems which lie hidden." Not for one moment would I object to a church supporting an evangelist, or even several. The evangelist would of course preach the Gospel in the meeting-house at stated times. But in the church, when duly set in order, he would be a brother, no more—a teacher among several or many, to the exclusion of those only who cannot edify. But the church which pays a pastor to preach, pays him to do what belongs not to his office, and the pastor who fills the pulpit *every* Lord's day, keeping teaching and exhortation in his own hands and administering the Lord's Supper as a kind of appendage to his sermon, is as unknown to the New Testament as holy water and the worship of images. But to return to Alleghany. Pastor Gray, just before the letter was written, "went West for several weeks, and therefore the congregation were deprived of the evening service, as the house was not opened." This last fact is not a bad comment upon the working of the system. There are elders, but they cannot keep open the place on the Lord's-day evening for a few weeks when the pastor is on a journey—there are two hundred members, but not one speaker who could be employed in a passable way to keep the hearers together! What a church! What a system! or else what an extraordinary company of hearers Pastor Gray must have got together! Only last month we had a sample of the unauthorized distinction above objected to, in a discourse by J. T. Rowe. I don't know that Bro. R. is to be regarded as an authority, but his discourse was delivered before the "*Preachers' Association*" and "ordered to be published." He says, "A pastor, by virtue of his position, becomes an overseer, but an overseer cannot be a pastor. Whenever a preacher or overseer takes *exclusive charge* of a church he at once becomes the pastor of that church." Then he adds, "Among a plurality of overseers there *must* be one pastor, at least, who must give up his

entire time to feeding and watching the sheep." Again—"But every church requires a bold leader, who shall take command and lead the flock. \* \* \* But let there be associated with every appointed pastor, as *overseers in counsel*, men of sound judgment, gentle manners," &c. Is Bro. Rowe an Apostle? Has he some new revelations on the matter of ministry? Have the *preachers of the Association* endorsed his credentials? I trust this Preachers' Association is quite a small thing, otherwise you may be in a plight much worse than we have charitably supposed. But what does this piece of jargon, when translated into plain English, really mean? I submit the following paraphrase—"Let the young and eloquent men whom our colleges have made preachers be hired—one in each church—as preaching pastors. They will, of course, form an order distinct from the elders and one in each church will command and lead. The elders! Well, there is not much need for them, but for the sake of appearance they must be retained. Let them, then, be associated with the pastors as *overseers in counsel*. Take care that they are persons of very gentle manners and they will do no harm, perhaps some good, because the commander will regard their counsel or not, and lead the church the way they recommend or the opposite, as seemeth to him good." Now, dear Bro. Challen, may I venture to suggest that, with this kind of teaching coming from a "Preacher's Association," if you hear some cry against the "one-man system," you will do well to give it at least a respectful measure of attention. Granting that the cry may have been put forth at times by "sickly, morbid, envious, and jealous spirits," I can at least undertake to say that it is not confined to that class. Within the last few weeks one who stands too high to envy and who has had all the advantages and honor which Bethany can give, in alluding to these things wrote—"Errors are creeping in amongst our brethren—the whole strength of our soul should be spent to prevent their spreading."

And now for a word upon "college-bred preachers." You will please understand that "a horror of darkness" does not fall upon us every time we hear of colleges. We would gladly see

the children of the brethren enjoying the advantages of the best educational training that such institutions can give. When we have a brother whose love for Christ and sinners is manifest by effort to save the lost and whose natural fitness to preach is to some extent counteracted by lack of education, we would gladly sustain him in school or college, as may be requisite, to fit him for greater usefulness. To accomplish this we shall not need to establish colleges, inasmuch as there are ample facilities in England for acquiring all such brethren need. We have nothing to say against educated preachers, but entertain strong desire to see their number greatly increased. But this much we do say, that when youths who have done no serviceable preaching are sent by fond and pious parents, to be trained for preachers as others are trained for the practice of law and medicine, then you may prepare to write "Ichabod" upon the Reformation. We cannot entirely shut our eyes to the fact that the advocates of the things above deplored are mainly from colleges. You ask where the church in this country would have been but for such college-bred men as Thomas and Alexander Campbell. Many of them, I expect, would have been where they now are. All honor to those noble brethren! Without doubt their writings have helped us much, but, Brother Challen, the churches in this country are not to be regarded as the out-growth of the movement in America. Churches were here pleading for New Testament order and the primitive Gospel before they knew of a kindred work in America. We rejoice in the fact that not one man but God's own blessed Bible originated this work of restoration. Even in America it did not spread forth from one centre only—the vast work which arose from the labor of the pious B. W. Stone mightily progressed when he and A. Campbell knew nothing of each other. So here—in Wales, in Ireland, and in London, the truth was advocated from independent centres, and great was the joy when brethren heard of the work in America. Still the learning of A. Campbell and others has been of unspeakable service, and men of their measure will ever be needed, and must be had. But then, as you know, the bulk of the most useful men have not

been of that order. The pioneers, for the most part, who with you, have done the great work were not prepared for the enterprise in colleges. And now let me add, that when that picture of the Christian ministry is realized which some of your writers delight to paint, your converting power will be gone, though your respectability may be improved. So it has been with the sects in this country, without exception. Point out any one of them that made great progress in days gone by, and I will shew that then they depended not upon highly educated preachers, and also that when they became very respectable, filled large chapels by the instrumentality of preachers trained in their colleges, that little but weakness remained. This, my dear brother, is in history, and will repeat itself in your case, and in ours, unless we take warning by the past. You think that when we attain to the measure of your magnitude we shall have as much in these particulars to deplore. Very likely. I see no inferiority in the stuff that Americans are made of and make no boast on the score of nationality. Still the probability that we may fall into like evils is no reason why our eyes should be closed to your faults, and none against our lovingly appealing to you to set us a good example. That your college training is not all it ought to be has also to be taken into account. My conviction is that, take one hundred preachers in rotation as they come from your colleges, and test them by the side of a like number of poorly-educated men, who have under great difficulty devoted only a portion of their spare time to preaching, the result will be that the last named class will produce the greater and better results. One who has had the advantages of your best developed collegiate resources, whose praise is largely in your churches, and who has the confidence of the best men in your ranks, a few days since wrote me as follows—"Your remarks about college-made preachers are just to the point. We are beginning to see the same thing in this country. The great trouble is in the peculiar kind of education that our colleges give. The young men come out thoroughly drilled in the elements of science and literature, with a high literary ambition, but with extremely little

knowledge of the Word of God, and with extremely perverted ideas of the preacher's work and life. They begin to preach with more literary than religious knowledge and taste, and therefore the current of their lives and their labor is very easily perverted. We need a radical change in our course of instruction, to supply obvious defects and to correct prevailing evils. Our educators are discerning this, and I am hopeful that something will be done before long."

In conclusion permit me to say that, while I have specified (as I think, not on *ex parte* evidence merely) existing evils, I am fully convinced that the "great heart" of the brethren in America is sound—that these evils are, after all, but struggling against the better and stronger desires of the many and that the right will prevail. Your periodicals that oppose them most have the best support—your preachers that set themselves most against them seem

to have the most countenance and to work most successfully. That a desire to meet the world half way and to move in harmony with "the other denominations" would come in when the children of the pioneers grew up to fill the places of their fathers any thoughtful man might have foretold from the beginning—but, my dear brother, my faith in the Bible, and in the God of the Bible, is such, that I cannot believe in any large and permanent triumph of the evils under notice. I know that God has permitted for centuries the direst apostacy, but that apostacy has only been maintained by shutting up the Bible. We have the OPEN Book, and therein is our safety and our hope.

With strongest desire for your best welfare, and in complete recognition of the oneness of the body, believe me yours in every good word and work and in the one glorious hope of immortality,

DAVID KING.

---

### "THE AMERICAN CHRISTIAN REVIEW" UPON OUR LAST ANNUAL MEETING.

In a business letter to Bro. Franklin we alluded to the action of our last Annual Meeting, in regard to the proposal to apply to the American Christian Missionary Society for evangelists, indicating the sort of men that would be received with pleasure by the brotherhood. This letter, the business portion of which was not intended for publication, has appeared in the *Review* accompanied by the following

#### REMARKS.

We intended inserting either extensive extracts from the report of what was said in the annual meeting by the brethren on the other side the Atlantic, relative to inviting evangelists from this country, or the whole report; but being absent from home, and, on examination, finding that we have not the documents with us, we simply insert the foregoing, from the editor of the *British Millennial Harbinger*. It is, to a considerable extent, an exponent of both the letter and spirit of what is contained in the printed report. The business part of this letter has been attended to by Bro. Rice, and, we trust, all will be satisfactory.

We did think of reprinting the Tract of Bro. King, on Reformation, but delayed it, with many other things we desire to print, waiting for a little more stability in prices.

We cannot now answer the question,

touching visiting the mother country, but, the Lord willing, we may visit it some future day. We have it in view to visit Canada West and Prince Edwards Island the coming June and July. If we make his trip all right, and health and strength are spared, we may, at another time, see the friends of the Lord on the other side of the sea.

Touching the fears entertained by brethren beyond the Atlantic, in reference to the matters alluded to in the foregoing, we must state, that the things complained of have only appeared to a very limited extent.—They have but few advocates. Their introduction is not *advocated* much, but simply attempted in a quiet and silent way. They aim to have but little said about them. Indeed they seem to think it a little hard that anything should have been said in the prints about the matters in question. There are not more than a score or two of the men among the preaching brethren, and as many churches, favorable to the things in question. They are very far, too, from receiving any general endorsement here. The great heart of the brotherhood is sound, and they have not the least notion of endorsing any of the worldly and popular expedients alluded to.

We have had a few all along who are inclined to modify the ground, popularize the cause and make it acceptable to the world,

and "other denominations." But quite a number of these have found themselves overboard, and are gone to nothing. Others of them have become sounder and better men. Still the integrity of the main body is good. The ministry is sound. It is not, however, to be denied, that a few brethren are down on such old foggies as the editor of the *Review*, for their debating proclivities, their inflexible and persistent stand against "the other Christian denominations" around us. They think if we would recognize these "other denominations" as *Christians*, rejoice when they have success, and be kind to them, they would soon see that we are right! But then, we wonder why these brethren who do recognize them do not convince them! The truth is, that we convince ten to their one all the time and get a better hearing into the bargain. You might as well talk of convincing the sects of this country, that the true ground is that

on which we stand, by getting a Romish priest to sprinkle holy water on them, as to think of one of their milk-and-water men convincing them. We have known them to induce a few persons to unite with us, without being enlightened, understanding the ground, or being convinced, and they amounted to nothing after the union.

We can succeed by maintaining our integrity to the Lord and in no other way.—We cannot succeed as a *sect*, and it would be useless if we could, for there are sects enough now, as good as we could make.—We want to be *Christians*—disciples of Christ and nothing else. We want to be members of the body of Christ and be governed by his law and nothing else. We want the original faith and practice and nothing else. In this the great mass of the brotherhood are one on this side as well as on the other side of the Atlantic, and, by the favor of the Lord, we shall remain one.

### THE CHRISTIAN CHURCH AND THE BAPTIST CHURCH IN WEDNESBURY.

THE following letter, adopted by the church in Wednesbury, was duly placed before the Baptist church in that town, upon which the brethren whose signatures are attached were requested to meet a deputation appointed by the Baptists. When the meeting took place, the deputation, which consisted of two deacons, had very little to say. One said nothing, the other intimated that they had not been sent to talk upon the subject, but merely to announce that the church could not comply with the request. The members of the Christian church have thus endeavoured to unite with the only body of immersed believers in the town, and the responsibility now rests with the Baptists, who prefer man's ways to those of God. ED.

#### THE CHURCH MEETING IN THE OLD TOWN HALL, TO THE CHURCH ASSEMBLING IN JEONON CHAPEL, WEDNESBURY.

*Beloved Brethren in the Lord.*—Through the blessing of God and the preaching, by David King and others, in the Old Town Hall, of the ancient gospel and way of salvation sinners have confessed the Lord and been baptized into his name. As the law of the Lord is that the baptized continue steadfastly in the Apostles' doctrine, the fellowship, the breaking of the bread and the prayers, it became necessary for these immersed believers to obtain church membership.

Deeply impressed with the conviction that sectarianism is sinful, and desiring that manifested union in one body of all God's children for which the Redeemer prayed; they felt that if there existed in Wednesbury a church in which they could attend to all Christ's appointments, without taking a sectarian name or adopting any other rule of faith and practice than the Bible, and in which they would not be called to do or countenance anything contrary to Apostolic order, it would be their bounden duty to seek membership in that church, and that they would only be justified in forming a new organization in the event of not finding such. Inability, however, to discover a people of this description, led to the formation of a church on the 9th day of October, 1864, in the old Town Hall, the members of which now address you for the purpose of asking your prayerful consideration to the following request, which is made in full assurance, that the great Head of the church would have it presented and responded to.

We then, dearly beloved brethren, affectionately request that you so far change your order of service as to bring it into conformity to the apostolic model. We make this request with all Christian boldness, because in so doing we do not ask that you give up anything to us, or accept anything from us. If it were a mere question as to which is the better of two merely human arrangements, it would be presumption on our part thus to address you, but it is otherwise. In love to you and in

faithfulness to Jesus, and not for our own pleasure, or comfort, or profit, but solely in honor of our Lord, and because he would have all who love him united in one body, do we thus appeal. If it be asked why we address you in preference to others, the answer is, because we understand you to be immersed believers, receiving only those who have put on the Lord in baptism, and that therefore you are the persons who should stand out as the church of Christ maintaining all his laws.

That you, dear brethren, may not be at a loss as to the particulars in which we hold you defective, we specify three leading points. 1. You are designated by the name of a particular ordinance, being called *Baptists*, whereas the higher name, *Christian*, is that which honors Christ and has Bible sanction. 2. The commemoration of the Lord's death by the breaking of the bread you attend to monthly, for which there is no Bible sanction, as the churches guided by the apostles came together for that purpose on the first day of every week. *The Lord's supper and the Lord's day—the one as often as the other* is the scripture rule which we are not at liberty to break. 3. Ministry. We understand that you are content to have one pastor, who is, for the time being, the only teacher of the church, whereas in the N. T. ministry in teaching and exhortation is extended to all male members able to speak to edification, the oversight of the church being

committed not to one man, but to elders set apart to that work.

Conformity in these and certain other minor particulars to apostolic precept and example, would enable us to regard you not as Christian brethren merely, but as a society, or organization, filling the outline of that institution, made known to us in the N. T. as *the church*, and thus also enable us to unite with you, which would certainly be far more pleasing to the Lord, than the existence of distinct bodies of immersed believers in a small town, differing only in those things in which they ought to be alike, and in which conformity to apostolic precept is alone necessary to make them one.

In concluding this appeal, we beg to propose that you appoint a deputation to meet our Bro. King and some other of us, that we may more fully put these things before you and together test them by the word of the Lord. Accompanying this, you will have a printed address, recently issued by the church in Birmingham; designed to call attention to most distinct admissions of inefficiency on the part of the denominations generally, and the need of returning to the apostolic order.

Trusting to have from you shortly a favorable answer to this appeal we remain, dear brethren, yours in the hope of eternal life.—Signed on behalf of the church,

DAVID KING,  
WILLIAM TURNER.

### A REPLICATION.

BRO. KING.—As you have thought proper to mention my name in the *Harbinger*, and to write in a manner tending to place me in a false position before your readers and those of the *American Christian Review*, I assume that you will allow me to reply through the same medium? Perhaps justice would award to me a like claim on Bro. Franklin in the *Review*. I complain of what you say in your number for December, apparently occasioned by a letter from Bro. J. Challen, which you republished from the *Review*. The said letter contains an extract from the *C. Advocate*, regarding which Bro. C. says: "It sounds strange in our ears to call *brethren*, who participated in the meeting *Mr. and Messrs.* This may suit the ears of our English *confreres*, but would not be admitted among us." You repudiate the language of the extract, saying that it is "from the pen of Bro. Somerville, of Edinburgh," and assure Bro. C. it sounds as strangely in your ears to call those brethren *Mr. and Messrs.* "as it does in the ears of our American *confreres*." In so saying, you misrepre-

sent me, by giving me the discredit of what is the production of one or more English brethren—the condemned article being a reprint from a *Wigan* periodical, as stated in the *C. Advocate*. I protest against the unfairness of your making the American brethren believe that such designations, on this side the Atlantic, are peculiar to me, even if I am a "frigid" writer of the North, when a single perusal of what appeared in the *Advocate* might make it evident to any unprejudiced person that these titles are not my choice. It is true, I used Mr. and Messrs. in the first four lines of my report—unfortunately following the example of the *Wigan* article—but I use *Bro.* and *Brethren* throughout the rest of it when I have occasion to name them. I believe, however, that there is no invariable uniformity of practice among brethren in this matter; and even if I were to take yourself for my pattern, I would be at a loss sometimes, because your practice is not consistent with your profession: for example, in the same number in which you administer so

"severe a rebuke" to me, in speaking of the service of a worthy fellow labourer in the gospel, you say "Mrs. King gave a lecture to mothers, wives, and daughters!"

It seems my report is exceedingly disagreeable to you, and to all whom you have heard speak of it. You say: "All whom we have heard mention said report deem it as frigid as the North Pole, intimate that they have never seen a like report, and desire never to look upon its like again" I am rather sorry for this, but as to frigidity, I may say for myself, that the only touch of the freezing point is that of your own pen directed towards me. No doubt your position gives you opportunity of hearing the opinion of many brethren, and the unanimity of the "all" you mention would appear remarkable, were it not for the common tendency not to hear what one does not wish to hear. Within my very limited circle I have heard brethren who attended the Wigan meeting speak of the said report, and brethren who only read it; and from both classes I have heard approbation, as well as partial correction. Its truthfulness is of more importance than its temperature; and I may here say that the only specific statement of inaccuracy which I have heard alleged, is that of one brother, who said that he did not intend his remarks to include so much as I make them embrace, when he spoke of "college bred" evangelists; and I am happy in having this opportunity of making that correction. Of course my report is altogether *non-official*, and was never meant to appear in competition with the carefully eclectic one which was prepared for the *Harbinger*—so glowing with the genial warmth of the sunny South.

In your preface to Bro. Challen's letter, you say that he has deemed it good "to administer a severe rebuke, accompanied by a word of solemn warning," also a "well intentioned castigation" From the words of Bro. C.'s letter, I cannot definitely determine the subject of the severe rebuke, solemn warning, and castigation thus intimated. Your words are so vague as to be susceptible of different applications, while, at the same time, you place my name in such close proximity to them, as to impress the reader with the idea that I am the subject of these generally unpalatable ingredients. Will you be kind enough to make your meaning indubitable? For myself, I was well pleased at having the chance of reading the experience of the "last forty years," which the letter gives—embracing a time long anterior to my acquaintance with America: and the concluding paragraph of the letter is so excellent and brother-like, that it is worth all the pain which Bro. C. may have ex-

perienced before he thought well to make it public in America. Hoping that we may be saved from putting a stumbling-block in the way of others, I remain, in the gospel's fellowship, yours truly

J. SOMERVILLE.

#### REMARKS.

However Bro. S. may account for it, true it is that before we had seen the letter of Bro. C. we had been urged to write to the *Advocate* regarding its report of annual meeting, which report had been designated as stated in our former remarks. It was, however, not until we found that said report had been so used in America as to give, in some measure, an erroneous impression that we felt called upon to intimate the only opinion we had heard. It may be due to say that our remarks did not affirm Bro. S. the author of those sentences in which Bros. Inwards, Exley, and others are designated *Mr.* and *Messrs.* Still we admit that as our remarks were written upon a journey and when the *Advocate* was not in our possession, we did not discern that they were from the quoted portion of the report or that would have been pointed out. The reader then will please correct the account by understanding that the words "*Mr. J. Inwards, Messrs. Dunne, Exley, and Rotherham*" were not originated by Bro. S. but only quoted from a Wigan newspaper, but that in his own statement he wrote "*Mr. J. Wallis, of Nottingham, Mr. A. Paton, of Glasgow, Messrs. Hay and Dawson, of Wigan.*" Having substituted the one list of names for the other the full balance must then be stand in his favor. Two or three items in the above perhaps claim brief notice. It was said that the report had been deemed as "frigid as the North Pole." But our brother makes us to designate him a "frigid writer of the North," and writes of the *Harbinger* report as "glowing with the genial warmth of the sunny South." We wish him, however, clearly to understand that the "North Pole" is further North than Edinburgh, and that the "sunny South" is further South than Birmingham, Nottingham, or even Southampton. The fact is, we know something of brethren in Scotland, and have ever found them as warm-hearted and brotherly as any on this side the Tweed. It may

also be freely admitted that a man who writes a very frigid article may have a good amount of the right sort of warmth in his heart. As to the *Harbinger* reports of annual meetings, it is but just to say that they have not been "*carefully eclectic*." They have generally been written by the secretary appointed at the meeting, and inserted with little or no alteration, seldom written two years by the same hand. They have in most instances been constructed upon a plan which we insist is the best possible—that of giving *every* resolution in *its own words*, and avoiding all attempts to report the argumentation, and we recommend henceforth that *the resolutions*, not some of them but *all of them*, be printed and that the arguments both *for* and *against*—without any eclecticism—be omitted. That Brother Somerville would *knowingly* over-color one side of his report we do not believe, but that even he, yielding to his own feelings, can so write truths as to do unintentional injustice his report convinces us. He himself records correction by one whose words took an amount of color from the feelings of the reporter which the brother who used them found it necessary to reduce. This is not named as a great sin, but simply as indicating the superiority of the other

method. We may also add that there is no reason to conclude that the report in the Wigan newspaper appeared as it was given by certain brethren. But why say "English brethren?" What do our meetings know, or care, about the country of any brother? We know each other as Christians, not as Englishmen, Scotchmen, Irishmen, &c. It is perfectly painful to get hold of a letter with a North and South spirit running through it. Let everything of the sort be buried. But whether the brethren to whom the Wigan reporter applied for the facts of his report were English or Welsh, they knew that a secular newspaper would not speak of us as brethren, and that, whatever we please to term ourselves, in all reports of our proceedings given as information supplied by the conductors of secular papers we shall simply be Mr. or Messrs. But that is no reason for using those designations in our own pages. Bro. Challen's rebuke is intended for the brethren *generally*, based upon statements written by Bro. S. Of course he had not the writer of those statements individually in view, and therefore there can be no need for us to indicate the parties for whom the admonition is intended.—ED.

### THE OLD AND THE NEW YEAR.

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night" (Isaiah xxi. 11-12.)

"WATCHMAN, what of the night?"  
The air is keen and cold;  
The dark mists cloud my aching sight,  
For the year is growing old.  
"Watchman, what of the night?"  
And what of the coming day?  
Look through the darkness and tell me aright  
The issue of the fray.  
The morning cometh apace,  
And after morning, night;  
The enemy giveth no breathing space—  
The warrior still must fight.  
The old year past and gone,  
The new year cometh nigh;  
Yet through ages past and through ages to run,  
I hear the battle cry.  
Christian, what of thy night?  
What of the year now fled?  
Hast thou kept thine armor pure and bright,  
And thy sword untarnished?  
Thy Master's foes press near—  
Bethink thee of the past,  
And bethink thee, too, of the coming year,  
For this may be thy last.

A. M. D. G.

## OPEN COUNCIL.

## CONCERNING MARK XVI. 9-20.

SOME months since you promised to give your readers further information concerning the spuriousness or otherwise of Mark xvi. 9-20. As your promise has not yet been fulfilled—very likely in consequence of the onerous duties involved in editorship—perhaps you and your readers will accept some additional facts which, since I raised the question, have come under my own notice.

Our witnesses to the ancient text of the New Testament are mainly three—viz.: The older manuscripts (called *Uncial* from being written in square capital letters); the early versions; and the quotations contained in the writings of the (so-called) Fathers—men who lived and wrote near, but still subsequent to, the days of the Apostles.

Now the difficulty may be indicated by mentioning the conflicting testimony of the first class of witnesses—the *Uncial MSS.* It appears, then, that of these venerable copies which contain the Gospels fourteen have the paragraph in question, one has it but marks it as doubtful, and two have it not—and the two in which it is not contained are the oldest, the only ones which have descended to us from the fourth century—viz.: the *Codex Vaticanus*, preserved at Rome, and the *Codex Sinaiticus*, now at St. Petersburg.

This is not intended as a complete statement of the difficulty, but will serve to point out its nature sufficiently to interest the reader in the following opinions of eminent biblical critics.

From the *Account of the Printed Text of the Greek New Testament*, by Dr. Tregelles, of Plymouth, we condense the following valuable statement:—"The last twelve verses of this [Mark's] Gospel have some remarkable phenomena connected with their history. In order fully to discuss their authority it is needful first to establish by evidence of facts certain propositions. I. That it is historically known that in the early ages it was denied that these verses formed a part of the Gospel written by St. Mark. II. That it is certain, on grounds of historical transmission, that they were, from the second century at least, and onward, known as part of this book. III. That the early testimony that they were not written by St. Mark is confirmed by existing monuments" (p. 246.)

Each of these propositions is sustained by evidence which we cannot but admit seems conclusive. The details of this evidence need not be reproduced here. But in the course of his presentation of it the

learned Dr. makes the following valuable observations. As to the difficulty of supposing that Mark could possibly end his narrative *so abruptly*, as he would seem to have done if we suppose verse 8 to have been the last that fell from his pen, he says—"If there is any difficulty in supposing that the work ever ended abruptly at verse 8, would this have been transmitted as a fact by good witnesses if there had not been real grounds for regarding it to be true?" (p. 257.)

On the other hand, it would have been very difficult, if not impossible, to add anything to the narrative, unless an *admittedly truthful paragraph*, having the stamp of apostolic authority upon it. "It has also been urged with great force that the contents of this section are such as to preclude its having been added at a post-apostolic period, and that the very difficulties it contains afford strong presumption that it is an authentic history. The force of this argument is such that I do not see how it can be avoided; for even if a writer went out of his way to make difficulties in a supplement to St. Mark's Gospel, it is but little likely that his contemporaries would have accepted and transmitted such an addition, except on grounds of known and certain truth as to the facts recorded. If there are points not easy to be reconciled with the other Gospels, it is all the less probable that any writer should have put forth, and that others should have recorded the narrative, unless it were really authentic history. As such it is confirmed by the real or supposed points of difficulty" (p. 258.)

The following is the general conclusion to which this eminent collator of sacred manuscripts comes: "As, then, the facts of the case and the early reception and transmission of this section uphold its authenticity, and as it has been placed from the second century, at least, at the close of our second canonical gospel; and as, likewise, its transmission has been accompanied by a continuous testimony that it was not a part of the book as originally written by St. Mark;—and as both these points are confirmed by internal considerations—the following corollaries flow from the propositions already established: 1. That the Book of MARK HIMSELF extends no further than ἐφοβούντο γάρ [for they were afraid] xvi. 8. II. That the remaining twelve verses, by whomsoever written, have a full claim to be received as an authentic part of the second Gospel, and that the full reception of early testimony on this

question does not in the least involve their rejection as not being a part of canonical Scripture." (p. 258.)

How entirely *Henry Alford*, Dean of Canterbury, coincides with the above deliverance may be seen by the judgment lately pronounced by him in a late number of *The Sunday Magazine*. It runs as follows:—"At the end of the Gospel [of Mark] a very remarkable variation in reading is found. The whole passage, including xvi. 9 to the end, is wanting in some of our oldest manuscript copies. The opinion of those who have examined and are best able to weigh the evidence concerning it is, that for some unexplained reason the original Gospel of St. Mark, as possessed by the primitive church, ended abruptly with the words "for they were afraid," ver. 8: that during apostolic times and by apostolic and inspired men, the general compendium of the events of the resurrection, with which the present Gospel concludes, was added. It is, as the reader of the Greek may observe, not in the style of St. Mark, containing many words and expressions which that evangelist never elsewhere uses. But it has all the marks and the authority of a contemporary record; and it contains several particulars not otherwise told us."

Although for my own part disposed to rest in this conclusion, as all perhaps is sustained by evidence, yet some readers may feel interested to learn how *Dr. Lange*, in his great work on *The Life of Christ*, lately published by *Messrs. Clarke*, of Edinburgh, disposes of the difficulties surrounding this paragraph. In brief, his conclusion is, that Mark himself sent forth TWO EDITIONS of his Gospel—an earlier and incomplete copy and a later and complete one. The difficulties arising from both internal evidence (style, &c.) and historical transmission and testimony, he thinks, may thus be solved. "The circumstance," says he, "that in the earliest times some copies had this addition and some not, may be explained by the supposition that an incomplete work of Mark came into the hands of the Christian public before the subsequently complete one. In such a mark of quick execution and production, of sudden delay and hesitation at a fresh chief incident, and of subsequent completion, the character of Mark, as known to us by many traits, is accurately reflected." (See Vol. i. pp. 180-1.)

Lange admits a difficulty on the score of style: "The characteristic style of Mark is wanting in his conclusion—his animated expressions, his repetitions, his use of uncommon and often Latin words; while peculiarities are found which do not belong to this Evangelist" (*Ibid.*)

Leaving, however, such difficulties to be

solved, partly by the fact that the Gospel is "the record of a life so variously developed," in which many isolated expressions "might well make their first or only appearance in single passages," and partly by the hypothesis of a "later edition," this eminent author nevertheless strongly argues for the Mark-authorship of the concluding paragraph in the following terms:—"After the delineation given of the fundamental idea of the second Gospel, the living connection of the last chapter with the whole, its organic unity and its peculiar characteristics, reflecting in every part the peculiarities of Mark, are so evident that there is no need of further refutation of the opinion that the concluding part, from verse 9 onwards, is spurious. [Note: "While perhaps it may be regarded as a later addition from the hand of Mark himself."] One may assert with confidence, that the fundamental idea of the Gospel first perfectly unfolds itself at the close, as in a crown of blossoms—that the Gospel nowhere betrays the hand of Mark so clearly as here. This conclusion, which describes the victorious power of the disciples of Jesus over all the hostile powers of the world, and whose symbolical elements cannot be questioned, corresponds at the same time in a striking manner with the beginning, which depicts the Lord as he sojourned in the wilderness, secure and unconcerned, amongst the wild beasts. As regards the details, one must here repeat almost every separate clause, in order to note the peculiarities of Mark. The circumstance that the two women, still late on the Saturday, purchase the ointments, then that they were already on their way before sunrise—the rising sun—the great heavy stone in the depression at the door of the sepulchre, and the perplexity of the women—their extraordinary astonishment, excitement, and fear—the commission to bring a special Easter message to Peter—the unbelief of the disciples—the upbraiding of the disciples for their unbelief, as it occurs in Mark on several occasions—the instruction to preach the gospel to every creature—the additional clause (which Mark alone has,) He that believeth and is baptized, &c.—the promise of miraculous powers—the haste of the Evangelist towards the close—the concluding word concerning the manifestations of Christ's power, which seal the preaching of the disciples—all these are features in which the fresh and vivid conception of this Evangelist discovers itself" (vol. vi. pp. 73-74.) The view thus advocated by Lange is thought by Tregelles to introduce new difficulties; while, on the other hand, Lange's editor, *Marcus Dods*, of Edinburgh, terms it a "not untenable hypothesis," and mentions that it is adopted by *Ebrard*.

Well, if the paragraph be authentic, that is the principal matter; whether subsequently added by Mark himself or by some other admittedly competent hand, is a question of minor importance. For my own part, I feel amply repaid for my in-

quiries, and shall not hesitate to use the conclusion of Mark's Gospel as authentic history, *possibly* added by Mark himself, but in any case preserving a reliable addition to what we should otherwise have known.

OMICRON.

## THE THRONE OF DAVID AND THE RESTORATION OF THE HEBREWS.

In a former paper we gave an exposition of three prophecies frequently quoted by those who advocate a future return of the Jews to Palestine, and we proved that the things therein promised were realized years ago. In reply Friend A. appears sorry that we have wasted labor in thrashing only straw. Will he, then, shew that the expositions given are not in accordance with truth? If he will not, his silence will be accepted as evidence that he cannot, and we shall consider him not so "well versed in prophecy or grounded in the structure of ancient predictions and their fulfilment" as he assumes to be.

Let it not be supposed that we think all the prophecies delivered before the seventy years' captivity were fulfilled at its expiration. The greater part have reference to the occupancy of the land in a mortal state, and we know they have been fulfilled; but some, through non-compliance, have not nor ever will be. Others were fulfilled by the mission of John, Jesus, and his Apostles; and others will be when the Son of Man, David's Heir and Abraham's Seed, shall come in his glory to reign with his bride for ever—not with the carnal Jews, but the transformed righteous living and the incorruptible righteous dead, in the new heavens and new earth.

A. quotes Zechariah to prove "that the great restoration of the Hebrews is still in the future." Now here he would be materially benefited by making use of our "scientific apparatus," as it would at once have revealed to him the place, time, and circumstances under which Zechariah prophesied, and thus have prevented his misapplication of the Scripture in question. The place was Jerusalem—the time, sixteen years after Zerubbabel left Babylon with 50,000 of the children of Israel (two tribes and ten tribes) under the decree of Cyrus I.—the circumstances, they were prevented in the work of restoring the city and the Temple. The surrounding people opposed them to the uttermost—they made but little progress, and were charged with sedition and rebellion. The authorities were warned that if the city were rebuilt the revenues westward of the Euphrates would be lost to Persia. So successful was the opposition that during the remainder of the reign of Cyrus, and those of Ahasuerus and Artaxerxes, they were for-

cibly compelled to abandon building the Temple (Ezra iv. 23.) Now with these circumstances in view we can better imagine than describe their position and feelings. They had left a most fertile country where they enjoyed great civil liberty. Returned to the land of their fathers, which they found in the hands of aliens, they proceed to rebuild the city and temple. Suddenly compelled to abandon the work, their hopes of grandeur and greatness were apparently cut off. Remorse would sit upon every countenance and regret upon every tongue. The language of their fathers to Moses in the wilderness would be theirs to Zerubbabel. Now it was at this time the Lord sent Zechariah and Haggai to them. The latter upbraided both governor, high-priest, and people with building houses for themselves and allowing the Lord's house to remain unfinished. "Go to the mountain for wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord." The people were consequently encouraged to resume the work. As soon as it became known to the governors of the surrounding provinces, they enquired by whose authority they had recommenced. They asked the names of the principal workmen and informed Darius that the work was progressing rapidly, and suggested that search be made as to whether Cyrus had given authority, and requested the King to send them his pleasure concerning the matter. Thus were new hindrances met with, and lest the people might lose all hope and abandon the work, Jehovah sent Zechariah to encourage them saying, Thus saith the Lord, "I am jealous for Jerusalem and for Zion with a great jealousy; therefore, thus saith the Lord, I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of Hosts. My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (i. 14-17.) He calls them to Jerusalem, exhorts them to forsake Babylon for Zion (ii. 6-7.) "Sing and rejoice, O daughter of Zion! for lo, I come, and I will dwell in the midst of thee; . . . and the Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again" (ver. 10-12.)

Moreover, the Prophet tells them that

their enemies shall be powerless before Zerubbabel—that although in tears they have abandoned the work and despaired of seeing its completion, that *he* shall yet place the headstone upon its summit amidst joy and shoutings—as he had laid its foundations, his hands also should finish it (iv. 7-9). Then Darius found the decree of Cyrus, confirmed it, restored some of the gold and silver vessels taken by Nebuchadnezzar, allotted them the tribute of the surrounding provinces, and gave cattle, corn, wine, and oil for sacrifices. Thus they completed the temple “*through the prophesying of Haggai and Zechariah [in their own days—in five years:] and they builded and finished [the city] according to the commandment of the God of Israel, and of Cyrus, and Darius, and Artaxerxes, King of Persia*” (Ezra vi. 1-14). We thus prove these prophecies of Zechariah fulfilled, and it was thus that kings became their nursing fathers.

Ezra, fifty-eight years after the rebuilding of the Temple, brought up from Babylon (obeying the call of the Lord, Zech. ii. 6-7), another company of the children of Israel, with priests and Levites. He was grieved to find them demoralised, and read the Scriptures to them, making them understand the sense. Then they put away their heathen wives, and *kept the Feast of Tabernacles*, which had not been kept since the days of Joshua (*above one thousand years*), not even by David and Solomon. Now this was *forty-two years after* Zechariah wrote the 14th chapter, in which he speaks of this feast being kept.

But Friend A. favors us with reasons for saying that the restoration of the Hebrew race is still future. Time will not allow us to review the seven, or we should have no difficulty in shewing the whole to

be fallacious, and that his apparently formidable array of quotations are as useless as a regiment of pasteboard soldiers. We may, however, take his first as a sample. He asserts that in connection with the restoration the Son of God will descend to the Mount of Olives and his saints with him. For proof he quotes Zechariah xiv. On referring to the chapter I find the Prophet writing of the Lord (Jehovah)—of his standing at a certain time on the Mount of Olives—but I read nothing of the Son of God. Will A. therefore please explain why he takes out JEHOVAH and puts in THE SON OF GOD? Will he explain by what authority he says the “Son of God” *descends* and *his* saints with *him*, when Zechariah says “The Lord [Jehovah] my God, shall come, all the saints with thee?”

We are surprised at being told that it “matters nothing to the argument whether the prophets wrote before the captivity or after the restoration.” To us it is a matter of considerable importance, for if they wrote *before*, then there is both possibility and probability that they would refer to that return; whereas if *after*, then it will be evident that they refer to a restoration yet future. As well might he expect to make a prosperous voyage by setting sail without chart and compass, as hope to expound prophecy correctly without *first considering the time, place, and circumstances under which such prophecy was written*.

If A. can prove that since the return from Babylon under Ezra and Nehemiah either Prophet, Apostle or the Lord, have promised the Hebrew nation a restoration to Palestine, then we will lay down our fain and thrash no more.

C.

## SPIRITUAL INFLUENCE.

I HAVE read with interest and approval the essay in your number for July on “Spiritual influence as it relates to sinners.” I hold that the tenets so ably confuted, and which are so prevailingly disseminated from the pulpit and the press are injurious to multitudes of precious souls by deterring them from obeying the Gospel, and also by causing many to turn away from the paths of holiness; to say nothing of the doubts and fears which are mixed up with the hopes of those who sincerely love the Lord Jesus. The fulness of the blessedness of the Gospel can only proceed from a “full assurance of faith”—an assurance which in the very nature of things can never be attained by any one who holds that the conversion and salvation of a sinner are wholly dependent upon

the secret, mystical, or miraculous power of the Holy Spirit, exerted without a medium of communication. Of necessity such persons will be oftentimes the subjects of darkness and distress; whereas they are called by the grace of God to rejoice always; and the more they experience the deceit of their own hearts, the weakness of the flesh, and the bitterness of sin, the more will they be the subjects of fear as to whether after all they have really received the Divine impact upon their souls. Thanks be unto God that no believer is indebted to the teachings of the Gospel for such an experience as this! In order to their deliverance from this condition of bondage, they must deliver themselves from the traditional teachings of the pulpit, and learn only of Jesus. If they re-

ceive the words of Jesus and his Apostles, and are obedient to them in "all things," they will be enabled to rejoice in "the knowledge of remission, and the joy of His salvation will be their strength." But in regard to the essay alluded to, my desire is to advance this chain of thought beyond that of its estimable writer.

Our brother seems to me to falter in one point, although so clear in all the rest. On page 225 he writes, "But though I deny both these points, I yet wish to deny neither without qualification."

Is it asked, then, if the Spirit has not the power to exert the influence defined in conversion? I reply that this is not denied, neither is it a point involved. Yet when denying the point which is involved, we are frequently represented as denying this which is not involved, and which *no one denies*. We are thus made, against our will, not only to occupy a *false position*, but, as it is profanely phrased, to limit the Spirit's power. We protest against this injustice. Now I do not see the need of the "qualification." More than this, as it appears to me, our friend most seriously weakens all his positions by saying "*no one denies*" that the Spirit has the power by direct impact upon the heart to convert a sinner without the use of any instrumentality whatever.

I say this because if it be not denied, then clearly it is admitted, and if the possibility be admitted, then not only is the onus of proof thrown upon our friend that though possible, yet, it is not probable, but its improbability, in my judgment, becomes impossible of proof. Now I deny that the Spirit has the power to exert the influence defined in conversion, viz. secret, mystic, miraculous, yet direct and uncontrollable impact. If this position which I take is authorised and supported by the Scripture, then we are saved from the difficulty, not to say the impossibility of proving the probability in my own case; for if it were probable in one case, then who would say that it is not probable in every? Again, if my denial be Scriptural, then ground for uncertainty as to the means of conversion will be wholly done away. In order to compass this matter we must consider the relation in which a man stands to his Maker. God made him in his own likeness. Having made and endowed him with powers and affections, He made for him a law—made him to know his accountability. In this way God made the man to know himself, the relation he sustained to God, and also the powers which he possessed. God placed before the man what would be the consequence if he transgressed. He was invested, therefore, with power to stand and with freedom to

fall. His preservation was placed absolutely within his own power.

If it were not so the law given would have had neither propriety nor force. This last remark introduces me to my standing point in this argument, secured and fortified by the declaration of the Holy Spirit himself, "God cannot deny himself," (2 Tim. ii. 13.) The Apostle here teaches the truths which Jesus the Christ had announced, (Matt. x. 33) In no respect can God deny himself. He cannot deny himself in any matter he has spoken in His word—in anything spoken by Jesus, whose name is "the Word of God"—nor in respect of any portion of His works. Now the noblest work of God is man: and He cannot deny himself in anything pertaining to man. The Holy Spirit has placed it on record that God created all things by Jesus Christ, and that God looked upon the works which He had made, and pronounced them all "very good." Has, then, the Divine stamp of perfection ever been effaced? Surely not. Does not judgment against sin proceed upon the fact, that by his sin the sinner dishonors that very perfection which God has exhibited in his manhood? His sin is rebellion against God: and that act of rebellion against his Maker is of necessity a rebellion against his own nature. "God made man upright, but he has sought out many inventions." He received his natural powers from God in the same condition of perfection as when God created man at the first. Hence arises the distinction between those who have sinned after the similitude of Adam's transgression, and those who have not. Death has, indeed, passed upon these last who have not so sinned, because they inherit their bodies from Adam; but the former class of sinners receive condemnation, because while they had the light of the knowledge of God's will, they preferred darkness to light, that they might follow their evil works.

As in the case of our first parent, so in that of every sinner, who has sinned in the same way, there is choice, preference—the deliberate action of a will themselves have perverted to that which is evil. Is there a single case recorded in which, after God has graciously given His teachings and warning, He has ever interposed to prevent the responsible action of a man's own will? If so, let the case be brought forward. I know of no such instance; and the reason is, that "God cannot deny himself."

Were he so to interfere to effect the conversion of a sinner from the choice of sin and the love of sin which he had so chosen, the action of the sinner's mind would be not only neutralized: it would be nullified

and made altogether void. Then I say that if the Holy Spirit exerted such a power as this in the conversion of a sinner, God would deny himself in the noblest work his hands have formed, and render that which he had made perfect inert and irresponsible. Therefore it cannot be. The Lord Jesus at all times places the whole matter of a sinner's conversion to God upon his own responsibility in the exercise of his own will.

And his Apostles do the same. "Who-soever shall acknowledge [confess] me before men, him will I also acknowledge before my Father who is in heaven. But whosoever shall disown [deny] me before men, him will I also disown before my Father who is in heaven." So the Apostle Paul—"If we disown [deny] him, he also will disown us. If we be unfaithful, [believe not], yet he abideth faithful: he cannot deny himself."

Man still possesses those natural powers which God gave at the first, and having in his hands the Holy Scriptures, his conversion to God or his continuance in sin is entirely placed in his own power. On God's part the work of our redemption

and salvation is finished and complete: nothing can be added to that work; and He has placed in the hands and before the minds of sinners all the means necessary to work out our own salvation, and to attain to the knowledge that we are saved. Were it otherwise, all the invitations to sinners would be vain and the Divine laws a work of supererogation. I think I have proved that the Holy Spirit, having regard to man as the perfect work of God, having regard to the Holy One himself and that order which he has established in reference to man, it may be safely maintained that the Holy Spirit has not the power to convert a sinner by such means as is contended for. I would only say farther, that while God has conferred upon man honor and dignity in the highest degree commensurate with human conceptions, by endowing him with such mental power and independent action of his will in response to the terms of mercy and salvation, they do greatly dishonour God and their own souls who maintain and teach such notions as our friend has supposed in his essay.

W. H. BURFORD.

Adelaide, Australia.

## ITEMS OF NEWS.

### BIRMINGHAM AND WEDNESBURY.

The following was received from Birmingham during our stay at Lincoln.—"Dear Bro. King,—We had a happy season last evening (Lord's day, Nov. 20), when, notwithstanding that it was a weary wet night, the chapel was full. After proclaiming the gospel, the bath was opened, and 5 immersed, *four* who had confessed their faith in Jesus. Two of them came from Rugby expressly to be baptized here. They have been reading the *Harbinger* for some time, and have been thus led to see the way of the Lord more perfectly. After these immersions, a young man came forward and confessed his faith. Yours, &c.—G. Dowling."

From Bro. Turner, who had spent a few days in Preston and returned to Wednesbury, we received the following—"Dear Brother,—You will be glad to hear that the Lord is still at work. We had a very interesting cottage meeting the night before I went to Preston, which I think decided two females who have heard us some time. They have now applied for baptism. There is also another who desires to be baptized with them. She came to the preaching on Lord's-day evening, and also to the Bible class. I have had some hours conversation with her and her husband, who is a hopeful enquirer. One baptized

believer, resident here, has resolved to cast in her lot with the little church, and will (D.V.) be received next Lord's day. Satan is most busy working by some who profess to speak and act as the Spirit of God leads them, but the Lord is conquering."

On the 27th November, having returned from Lincoln, we addressed the brethren and others in Wednesbury, and proclaimed the gospel in Birmingham, closing the day by immersing *three*. On the following Lord's day we baptized *one*, and on the next of the monumental days *five* others, *four* resident in Birmingham and *one* from Wolverhampton, where Bro. Turner had held several cottage meetings. After immersing the *five*, several earnest enquirers were conversed with. On the Wednesday following, we immersed two promising young men, after which, another made the good confession in order to be buried into the death of the Lord. Lord's day, December 18.—After preaching by F. Johnson, *one* young man was immersed, and on the 25th, having returned from Cambridge, we closed the day by baptizing *three* others. Thus, during the month, *nineteen* have gone down into the appointed grave of water, and several others, previously baptized, have been added.

D. KING.

## BOLTON.

Though not progressing as are some churches, we still maintain our own. We have had the pleasure of baptizing one young man. We were all well pleased with the notice of Bro. Challen, and your remarks in the last *Harbinger* concerning our annual meeting. You have the sympathy and prayers of the brotherhood in your abounding labors for the cause you have nobly espoused. May you long be spared to carry on the work. T. A.

## CAMBRIDGE.

On Lord's day, December 18, David King, of Birmingham, delivered two discourses in the Temperance Hall, Cambridge, that in the morning upon the "Kingdom of Heaven at hand, and the Kingdom of Heaven come," and that in the evening upon "Certain great realities of the Christian dispensation exhibited in types under the Law." In the afternoon, seven immersed believers commemorated the death of the Lord in the way appointed by Himself. On Monday evening, in the same place, a discourse was delivered upon the "Union of Christians as indicated in the prayer of the Saviour, and the present inefficiency of the denominations as admitted by themselves." Meetings of earnest enquirers were held on Tuesday and Wednesday, which were closed by some twelve or fourteen undertaking to break the bread every first of the week with any baptized believer, of good standing, who might be pleased to join them. This arrangement, it was understood, would be carried out in a few weeks, after which, it is expected that, with the aid of the brethren above named, a church will be organized, and the membership duly enrolled.

## CAMDEN TOWN, LONDON.

Bro. Rotherham has been here some weeks. He is doing us some amount of service. Four have been immersed.

W. L.

## DUNDEE.

Bro. W. Thompson having come here for two months, will leave us after the New Year. We have been edified by his labors. As a church, we are living in peace and love. Within the last two months ten persons have obeyed the Lord in baptism.

JAMES AINSLIE.

I have been laboring in this part of the vineyard now for nearly two months. The weather has been unfavorable for meetings, still we have had a considerable measure of success. For the first part of the time it appeared as if our labors

were without any fruit, but, for the last few weeks, we have been encouraged by seeing sinners turning from the error of their ways, and those who had wandered from the fold returning. Besides three discourses regularly advertised for each week, I have been holding meetings in the houses of the brethren, which appear to have resulted in good. For the last four weeks we have been witnessing additions at the rate of four each week, making, in all, sixteen, and with the prospect of more. I am happy to say that the brethren are living in peace and harmony. They are encouraged and strengthened by seeing the work of the Lord prospering in their midst.

I have visited around, as much as circumstances would admit, to endeavour to advance the cause of our common Master. I endeavour to lay out my whole time and expend all my energies in this, the best of all causes in the world, and, while life and health are extended to me, I wish to spend and be spent therein.

After New Year's day I intend removing to Dysart, to labor with the brethren at Pathhead. How long I may remain there I cannot at present tell. My address will then be, to the care of Mr. Thomas Harrow, Dysart, Fife. Praying that the Lord may bless and prosper you in your work of faith and labor of love, and with love to all who love our Lord in sincerity, I remain, dear Bro. King, your fellow-servant in the Lord,

W. THOMSON.

## HUDDERSFIELD.

We have been cheered by the labors of our Bro. Exley during the last two months. By his teaching the church has been strengthened and built up in the faith, and the meetings for proclaiming the gospel have steadily improved in numbers. On Tuesday evenings, he has held meetings at Liversedge, where several of our members reside. The prospects of usefulness are cheering, and the numbers present very encouraging. During the visit, four have been added, three by immersion and one restored. To God be all the praise.

W. H. McK.

## MARYPORT.

We have had Bro. Greenwell laboring here for a month. He leaves on Saturday to spend from four to six weeks in Whitehaven. We have been improved by his timely visit, and think highly of him and his labor for the gospel's sake. Bro. Collin and family are about to leave for Liverpool, which will be a great loss. We ought to have an Evangelist for some time, as we are left very weak.

J. F.

MANCHESTER.

Shortly after my last report, I left Openshaw to spend a few weeks with the brethren in Grosvenor's Rooms. I commenced my labors among them on Lord's day, December 4. Since that time two have made the good confession and put on Christ in baptism.—Yours truly,

J. RAE.

—  
PILTDOWN.

Bro. Ellis, of Chelsea, paid us a visit, and immersed one female. We expect two or three others shortly.

—  
RUGBY.

When myself and friend went to Birmingham to be immersed, I should have liked much to see you, as I have read a good deal from your pen, and been much edified thereby. I have no doubt that a people could be gathered in Rugby if such an one as yourself could give a little time. There has been a large amount of disunion among the sects, and a Christian church is much wanted. After my immersion, I wrote to the superintendent of the Rugby Circuit, informing him that I had been immersed into the one body, and also of my withdrawal from the Wesleyan Society. The brother who was baptized with me, one sister from the Baptists, lately come to this neighbourhood, and myself, met for the first time to break bread and to attend to the fellowship, prayers, &c., last Lord's day, in my house, and, the Lord being our helper, we intend so to do. I expect some three others will shortly visit Birmingham for you to immerse them. Pray for us! May you be made a mighty instrument in putting down the strongholds of sin and Satan.—Yours affectionately,

R. L.

—  
WHITEHAVEN.

Since our last report, 6 have been added to the church at Whitehaven, one from the Plymouth brethren, and five by immersion into the ever-blessed name. Our dear brother, G. Greenwell, is here, and has commenced a series of lectures. He has succeeded in obtaining pretty good audiences, so that the brethren are hopeful that his labors here will not be in vain.

E. DUNNE.

—  
MELBOURNE, AUSTRALIA.

I am happy to report that the work of the Lord continues to prosper in my hands, and that a goodly number of persons have "become obedient to the faith." During the past month, *thirty* more have been added to the church—twenty-six by faith

and baptism, three from the Baptists, and one immersed believer from the Methodists. Besides these, eight others have decided for Christ, and will shortly obey the Saviour.

This month (October), I have not been able to hold but one meeting in the country besides my regular appointments in the city, owing to an affection in the throat, brought on by the excessive labors of the two previous months. I am glad to state that I am much better, and hope to be able to increase my preaching appointments the coming month. I have no doubt our esteemed brother, H. Exley, will rejoice to learn that his brother George has "put on Christ." On Lord's day, Oct. 16th, I baptized him into the name of the "Father, Son, and Holy Spirit," and he is now going on his way rejoicing.

For the past 14 years he has been an active and efficient Methodist preacher, and has formed many friends and pleasant associations in that connection, both in England and this colony, but having learned "the way of the Lord more perfectly," he has nobly taken up his cross and followed Jesus, fully determined

"Through floods and flames, if Jesus lead,  
To follow where he goes."

We look forward with much hope that he will prove an instrument of great usefulness in the cause of Christ in this colony. He is the third Methodist preacher that I have baptised during the past two months.

Our meetings in "St. George's Hall" still continue as crowded and cheering as ever. The brethren rejoice and thank God for what has already been realized, and are full of hope for the future. Never has there been such a stirring time and cheering prospect for the establishment of truth in this city as is now presented. The people are fully aroused, and are investigating the heaven-born system of Christianity, as taught by Christ and his Apostles, with an earnestness and zeal that is praiseworthy, and will no doubt result in the glad obedience of many to the authority of Christ our Lord and King. Steps have been taken the past few weeks, and further arrangements are now in progress, to erect a large and substantial chapel in this city, and in a few months we expect to have it built and occupied. We are all moving on "in the unity of the faith and in the bond of peace," rejoicing in "the work of faith, the labor of love, and the patience of hope."—Yours affectionately in Christ our Lord,

Oct. 24th, 1864. HENRY S. EARL.

—  
MARYBOROUGH, AUSTRALIA.

Since my last, three have found peace in Jesus, and been added to the church,

which now numbers twenty-six. At Wedderbourne, the Lord has helped them much. They now number sixteen, with good prospects in view. Bro. Gondy lately visited them, and had good meetings. A number of Greeks came to him and said he should be their brother for ever. They had been immersed when infants, but they have yet to learn what the new bath is. We expect Brother Earl soon. But what is an Evangelist? May the church be aroused to liberal contributions, and unceasing desire to extend the work of Christ!

D. WILLDER.

October, 1864.

#### ADELAIDE.

As a church, assembling in Grote-street, I am thankful to say we enjoy much of the unity of the Spirit in the bonds of peace. Although not prospering in numbers as we desire, yet we have much cause for gratitude, the number at present, 97 members, 9 of whom have been added during the last twelve months. We had the pleasure of immersing two young persons into the name of our Lord Jesus on Saturday, the 16th.

Our annual gathering, on the 12th instant, was a large and joyous meeting. Several of our Hindmarsh brethren were present, and after partaking of the good things, preparations were made to gratify and instruct the mind also. We had a numerous assemblage in the evening, when effective addresses were delivered by Brethren Santo, Vereo, Burford, Kidner, and Warren. On the following day, the children of the Sunday School had their annual treat, the teachers and children of the Sunday School at Hindmarsh being invited to participate in the enjoyment. The scene was cheering to behold, but there are thoughts connected with it more cheering still—that there are so many being taught the truth of the gospel in its simplicity and purity, and also the many evidences that they are not taught in vain, so that we may safely conclude there will not be wanting in this far off land a seed to serve the Lord Jesus, and a generation to call him blessed. I may state that, during the last five years, five-and-twenty, or more, of the scholars have been added to the church, and that the most of them walk worthy of their high vocation.

THOMAS S. LYLE.

Oct. 26, 1864.

#### DUNEDIN, NEW ZEALAND

Since our last, we have had two additions by baptism, one being but 14 years of age, yet thoroughly prepared in heart

and mind to make the good confession. We greatly rejoice at this.

"Twill save us from a thousand snares  
To mind religion young."

During the twelve months to this date, we have had ten added to our list—seven immersed, and three from other churches. We should like to chronicle a larger number, yet we rejoice that our feeble efforts have been so far blessed, and remembering that angels rejoice more over one sinner that repenteth, than over ninety and nine just persons who need no repentance, we are inclined to think that we have not labored in vain.

F. B.

Dunedin, Oct. 18, 1864.

#### Obituary.

##### FELL ASLEEP IN JESUS.

HANNAH MARIA PRIDMORE, November 4, 1864, in Birmingham. The following remains written by her own hand—"I gave my heart to God, Oct. 1864, and the Lord has kept me, till the present time, walking in the light of His countenance. He has smiled upon me, and also chastened me. But with joy I say, 'My Jesus has done all things well.' I was baptised into Christ's death by our beloved brother, David King, September 17, 1858, and thus united to Christ, I left behind me all of myself, and arose, not my own, but to do my Father's will. Lord, give me grace so to do while here I live, and when my earthly house is dissolved, I will come to the building Thou has prepared for me." She was in meekness and suffering many months. When her affliction had accomplished its sanctifying work, the Lord took her. She closed her eyes in peace and resignation.

JOHN MILLS, November, 1864, in Birmingham. In health and youth, a few weeks before he confessed the truth and was baptised. He was smitten down by disease, with but a few days warning, leaving a young widow to mourn his loss, and an infant only a few months old. From his baptism, he lived in peaceful repose and in the end was ready and willing to depart.

ELLEN BOWKER, of Huddersfield, Nov. 28th, 1864, in the 58th year of her age. For twenty years she had been a constant member of the church, striving for its prosperity, and ever ready for every good work. Her end was peace. Four children mourn her loss, two of whom are in the church.

CHARLOTTE FLITCROFT, July 30, 1864, at Brisbane, Queensland, aged 37 years, wife of Bro. F. Flitcroft. Before leaving England, she was seven years a member of the church in Bolton.

FEBRUARY, 1865.

DONE AS IT OUGHT TO BE.

CHRISTMAS Eve and New Year's Eve, though devoted by the multitude to fun, frolic and snap-dragon are, with others, sacred to better uses. The New Year's Eve just past found us with a goodly company of God's children, telling of the Old Year's mercies and shortcomings, recounting its afflictions and bereavements, and asking help—

“While travelling home to God,  
In the way the fathers trod.”

In solemn, prayerful silence we saw the “New Year in,” and after a song of praise retired with thankful hearts.

But it was not to tell of this that our pen was taken up. The doings of others, rather than those in which we have taken part, have supplied a theme and given rise to contemplation.

As Christmas Eve had well nigh closed, our nearest neighbour, on pious thoughts intent, started out to “Watch with the shepherds.” The vigils were kept in “Trinity Church,” but as to the shepherds, we are not particularly informed. Whether the “Rev.” Doctor and his curate are considered as representing the ancient band who heard the rapture of the heavenly host—or whether some forty surpliced men and boys who dispense sweet sounds—or the whole congregation, for the time being, become shepherds—or whether the spirits of the veritable advent watchers were supposed to be present, we cannot say, but in some sense they “Watch with the shepherds” the in-coming of day, and perhaps sing—

“Now with this shepherd crowd,  
If it might be allowed,  
We fain would enter there  
With awful hastening fear,  
  
And kiss that cradle chaste, in reverend worship bowed.  
  
“O sight of strange surprise  
That fills our gazing eyes,  
A manger coldly strewed  
And swaddling bands so rude,  
  
A leaning mother poor, and child that helpless lies.  
  
“Art Thou, O wondrous sight!  
Of lights the very Light,  
Who holdest in Thy hand  
The sky, and sea, and land,  
  
Who that the glorious heavens art more exceeding bright?  
  
“Within us, Babe Divine,  
Be born and make us Thine,  
Within our souls reveal  
Thy love and power to heal.  
  
Be born, and make our hearts thy cradle and thy shrine.”

But, be this as it may, our friends at Trinity are devoted to ancient things. They like not modern inventions—they are not of the “Reformed Church,” nor of the Reformation, but of the “Anglican Church”—they are “Catholics,” but, as they say, “Not Roman Catholics.” With them the Bible explained by tradition is the rule, at least—so they tell us. But we beg pardon for want of faith—the Bible is not the rule in the Anglican Church. Their Act of Parliament, called “The Book of Common Prayer,” is the rule, and in disputed matters Her Majesty's law courts determine, not by the Bible, appeal to which is not

allowed, but by standards made by Parliament and confirmed by the King's Most Excellent Majesty. But to return to the watching shepherds. The Rev. Doctor and his curate "looked so nice." "He wore a white satin stole, with an embroidered cross, in which the Evangelical Rector of the neighbouring church would not dare to appear." Then, too, there was a procession of some forty choristers, preceded by a Maltese cross, and, in a word, "It was done as it ought to be."

Now there is in this so-called "Anglican movement," if not the ring of the right metal, at least one of the elements of that metal. Christianity and the church are, with its adherents, of the past—they prefer to return to ancient and forsaken ways and avow unreserved surrender to standards recognised as authentic. But, then, their ancient ways are not, after all, the primitive ways—their fathers are but as the great, great, grand-children of the only fathers who ever had, or ever will have, authority to set in order the Church of Christ—their standards, though ancient, are without authority, because the faith and order of the church had been departed from before the men lived by whom they were made, and they were not framed in the spirit of primitive Christianity, but in that of compromise, or in accordance with the will of men who made their own pleasure the mainspring of their activity. These Anglicans would have their worship "done as it ought to be," and they go to the past for the model. So far so good. But their past is not remote enough and their model that of a dilapidated and vastly altered house after its royal owner had left it in the hands of those by whom it had been so changed and defaced as to be no longer fitted for the purposes for which it was designed. A State Church—a church with altars, priesthoods (other than the universal priesthood of Christ's body), clerical vestments, the pomp and parade of Rome, or that near approach thereunto of the Anglican Church, is not the church of Christ—not only is it not according to the one God-given model, but in all these particulars it is directly opposed to that model, and therefore opposed to Christianity, to Christ, and to his apostles. A few days back we came across a brother who had "come to grief" by the loss of a shilling. *The Primitive Church*, by Lord-Chancellor King, stared him in the face as he gazed upon the tempting spread of a book stall. This brother had as great passion for anything belonging to the primitive church as the Anglican has for the church of the third and fourth centuries and, therefore, gladly was the great lawyer's book transferred to his pocket. Then, however, came the disappointment—he found an *ancient* Christianity, but not primitive Christianity. He found the church as supplemented by the Emperor Constantine and other church spoilers and daring innovators, who have taken the government off the shoulders of Christ and placed it upon their own, but not the church of the Apostles and first Christians. Though the book contains enough Greek and Latin to satisfy anyone for the outlay of a shilling, this brother is not satisfied with his purchase. He wanted Christianity primitive and pure—for that he paid his money—and he got only Christianity ancient and corrupted, which he would not accept at any price. He is, however, with one point of difference, exactly in the position of the so-called Anglican party in our State Church. They have both procured the wrong thing—they have both got hold of *ancient* Christianity. The difference is this—they do not distinguish between that which is merely ancient and the truly primitive. "Ignorance is bliss," in their case at least—they

believe the one to be the other, and therefore keep to the counterfeit as to the true coin. He, on the other hand, can tell the one from the other at a glance, and hence "King's Primitive Church" is dear at a shilling, nor would he be satisfied were Newman, Keble, and Pusey thrown into the bargain.

But cannot some of those men who are looking to the *past* for Christianity be carried a little further back? Can they not be shown that the "Mystery of Iniquity" was working even in Paul's time, and that therefore the third and fourth century men cannot authoritatively define to us Christianity. As witnesses of fact beheld by themselves let us receive them, but when they affirm upon matters which transpired before they lived, let us seek for proof from the only authoritative teachers Christ has given to his church. We believe in Jesus through the words of his Apostles, and let us worship and serve him as their words direct. Then, and then only, shall we be able truthfully to exclaim, "It was done as it ought to be."

---

### THE CONTRIBUTION.

ALL institutions, so far as they look to the founder, are necessarily human or Divine. The authority which enjoins as a duty the observance of the one or the other must possess the inherent right to control the actions of men. Before a hearty submission can be rendered, not only the right to legislate must be clearly recognized, but the fact that such legislation did actually occur. In the absence of these convictions in the mind of disciples, every command of Jesus Christ, as King or Head of the church, will be either totally void in effect, or productive of a lifeless form of obedience.

In support, then, of any institution claiming to be Divine, it must be proved to have been established by no less a personage than the Lord Jesus himself, or some one acting under his sacred authority. The pages of the New Testament, as embodying the whole will of Christ concerning the church, is the only document on earth where such proof can be supposed to exist. All other testimony, come from what source it may, is to be rejected as insufficient, inappropriate, and void. Nor indeed can the inferential or deducible, as derived therefrom, be relied on as strictly conclusive. Nothing less than express command or apostolic precedent can be satisfactory. Where either of these can be shown to sustain a Christian practice, the authority upon which such practice rests rises above all doubt or cavil. This is clear to the intelligent reader, if he will reflect for a moment upon the ground of assurance, which compels his acceptance of baptism, the breaking of the loaf, or the observance of the first day of the week, as ordinances of the kingdom of Christ.

Without prefatory remarks, and with these facts before us, we submit the proposition, that: *The apostles, who were guided into all the truth by the Holy Spirit, and who regulated the action of the primitive churches in all public exercises of religious worship, did establish the contribution as one of those acts to be observed in the weekly assembly of the saints; and, consequently, that every Christian congregation should observe it weekly, as an act of acceptable worship.*

It is evident that the proposition assumes "that the apostles of Jesus Christ did establish the contribution as an act of religious worship in the primitive congregations, without pretending to define what the contribution is, how to be

observed, or the design for which instituted. It simply affirms that the rite styled "the contribution" *was instituted or established by the apostles, and enjoined on the primitive congregations, as an item to be observed weekly by them, among other acts of religious worship.* If what is now plainly affirmed can be sustained by Scripture evidence, the conclusion stated above, that "every Christian congregation should observe it weekly as an act of acceptable worship," is too obvious to be denied by any one, unless, indeed he fails to apprehend the identity of authority between this and other received institutions of the church—the necessity of uniform practice in all the Christian congregations—or recklessly assumes that it was designed only to be an occasional practice, and which, like "the washing of the saints' feet," was to cease when the necessity which caused its observance no longer existed. And lest this thoughtless assumption should find a lodgment in the mind of some forgetful one we will here remark, that the Master said: "The poor you have always with you;" and were its existence predicated upon the continuousness of want (its true occasion) it could never cease.

The task of sustaining the proposition just stated is by no means difficult, as the testimony is brief and pointed. The first Christian congregation established by the apostles after the ascent of Jesus to the right hand of his Father, who were fully empowered by the Holy Spirit to "disciple all nations," was at Jerusalem. Under the teachings of these inspired ambassadors they were gathered together in one body, and instructed, as newly constituted subjects of the reign of Christ, in all the mysteries of his kingdom, and in their personal relations, dependencies, and honors. True to the directions thus received, it is recorded in evidence of their fidelity in Acts, ii. 42, that "they continued steadfastly in the apostles' doctrine, in the contribution, in the breaking of bread, and in prayers." Between the periods of the actual practice of this congregation of disciples here spoken of and that of their baptism, as mentioned in the preceding verse, there must have been some interval of time. How much the historian does not state. But enough certainly to warrant his saying they *continued* in these things; and, as if not satisfied with this mention of their practice, he adds "they continued *steadfastly*." Thus forcing the conviction on the mind of the reader that such was their fixed and constant custom. Without any ambiguity whatever, here is a distinct and well-marked instance of the very first congregation of disciples, under apostolic authority or sanction, observing and continuing to observe several items of religious worship, among which is the contribution. While, then, it must be admitted that the contribution was appointed by the apostles or under their sanction, which is the same, it will be contended that the terms "continued steadfastly" do not prove its weekly observance. Certainly they do not, but presumptively they do. For if the term "contribution" is expressive of an act at all, then continuing steadfastly in doing that act can mean but one of two things, viz., either that their whole time was occupied in doing it (which is observed as other things are said to have been done by them), or that it was done periodically. And if periodically, we are certainly justified in giving all the weight of probability in behalf of the first day of the week; inasmuch as this day was commemorative of the resurrection of their Saviour, and was the day on which they assembled together to break the loaf, and consequently the most opportune time.

Not wishing, however, to transcend the positive teaching of the Scriptures on this point, we quote the first and second verses of the sixteenth chapter of 1st Corinthians, as translated by Drs. Macknight, Campbell, and others: "Now concerning the collection which is for the saints, as I ordered the congregations of Galatia, so also do you. On the *first day* of every week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come there may be then no collections." We have no special object in presenting this translation other than its definiteness and avouched accuracy. Prominent in this, as in the Common Version of the same passage, stands the fact that Paul orders the church at Corinth, as he had also ordered the churches of Galatia, "to lay somewhat by itself, putting it into the treasury," and this to be done on *every first day of the week*. The question now

occurs : Is this the contribution in which it is stated the Jerusalem congregation "continued steadfastly?" If so, that portion of our proposition which affirms a weekly observance of the contribution is proved beyond a doubt. In the settlement of this question, let us turn to the Apostle's second letter to the same church, supposed to be written more than one year after the one from which is the above quotation. In the ninth chapter and first and second verses he says : "But indeed concerning the *ministry which is for the saints, it is superfluous for me to write to you.* For I know your willingness, for which I boasted on your behalf to the Macedonians, that Achaia was prepared since the last year; and your zeal has stirred up the multitude." In the same chapter, twelfth and thirteenth verses, he says : "For the *ministry of this public service* not only fills up completely the wants of the saints, but also abounds in thanksgivings to God. They through the proof of this *ministry*, glorify God for your avowed subjection to the Gospel of Christ, and for the liberality of your contribution for them, and for all."

Let us now inquire : What does the Apostle mean by the expression in the first of these quotations "the ministry which is for the saints," and in the second, "the ministry of this public service?" Certainly the very same thing, when he writes them "concerning the collection for the saints," in his first epistle, and enjoins it as a "service" to be observed on the first day of the week—a day on which they all assembled together, and thus made that service "public." Speaking of the same thing in the thirteenth verse, as above, he styles it "their *contribution* for them" (the poor saints in Jerusalem), "and for all" other poor saints. Here the term "contribution" represents what is called the "ministry of saints," in the second epistle, and also that which is identical with it, "the collection for the saints," in the first epistle : while it is itself the same unqualified term used in Acts, ii. 42. But if this be not enough to establish identity between the practice of the Jerusalem church as represented by the term "contribution," and the practice of the Corinthian church as ordered by Paul in the sixteenth chapter of his first letter, as the "collection for the saints," we have only to refer to his Epistle to the Romans, xv. 26, to make this practice complete in identity ; so far as the same word is the representative of the same thing, when used by the inspired penman : "For it hath pleased them of Macedonia and Achaia (Corinth) to make a certain *contribution* for the poor saints which are at Jerusalem."

From these premises we conclude that the apostles did establish the contribution as an act of religious worship, to be observed in the weekly assembly of the saints, and consequently that every Christian congregation should observe it weekly as an act of acceptable worship. To the same end, historic testimony of a reliable character could be adduced plainly attesting this uniform practice in the earlier Christian congregations. But it is deemed unnecessary.

It is generally conceded that the original term *koinonia*, used twenty times in the Acts of the Apostles and in the Epistles, always embraces the idea of sharing, or joint participation. This leading idea seems to be as fixedly associated with it as is the idea of light or heat with the word sun, whenever used. The difficulty lies exclusively in determining what is the thing to be shared, in the absence of a positive statement or some qualifying term or terms, as is the case in Acts, ii. 42. If in a number of cases in the Scriptures it is used with some qualifying word or phrase, determining the thing participated in, and in the remaining cases is without any such qualification whatever, it is clear that the sacred writer must, in every such case of independent use, have employed it in some well-known ordinary sense. And if in one case of such separate use its meaning may, by the context or otherwise, be certainly ascertained, we may reasonably infer the same meaning in every case of like occurrence. If we try the word *koinonia* by this rule, we will find it to be qualified fifteen times by such distinctive expressions as the *koinonia* "of his Son," "of the blood," "of his sufferings," &c. In the remaining five instances it is used independently, except in Romans, xv. 26, in which Paul says they made a certain contribution, understood by some to mean a specific one in amount. Acts, ii. 42 ; 2 Cor. viii. 4 ; ix. 13, and Heb. xiii. 16, contain the other instances. Several of these

passages have been quoted in full. The one from 2 Cor. ix. 13, clearly defines the ordinary use of this word. For he says, the liberality of their *contribution* filled up completely the want of the saints. Confirmatory, also, of the fact that the term *koinonia*, in New Testament use, when standing independently, means *joint participation in giving and receiving treasure ONLY*, is the passage in Heb. xiii. 16: "But to do good and contribute, for with such sacrifices God is well pleased." From these it is certainly safe to conclude that it has the same meaning in second of Acts. It may not be amiss, however, to venture a single argument in corroboration of this view, to wit: To meet every rational occupation of the case, there must be a divinely authorized order of worship, and this order must be uniformly the same in all the congregations of Christ. What has been discovered to constitute this act of religious worship of weekly observance in the church at Corinth under apostolic authority, must consequently have its counterpart in the worship of the Jerusalem congregation under apostolic authority. This correspondence can be with no other act of religious worship in the Jerusalem church but the contribution, and hence must be with that. This is too clear to be denied, and must possess its full force in determining the meaning of the term, as used to represent the practice of the first congregation of disciples.

Nor can we see that this meaning of the word should be regarded as "limited" or "restricted." That is an appropriate use we do not deny, but appropriated by divinely inspired writers. Hence, we cannot agree with the author of the Commentary on Acts, that it means in Acts ii. 42 a "common participation of religious enjoyments, including contributions for the poor." For had its meaning been so comprehensive as to include all religious enjoyments, it would have been useless, to say the least, for the historian Luke to add that they continued steadfastly in "the breaking of bread and in prayers" inasmuch as these are evidently "religious enjoyments." In harmony, then, with Dr. Macknight and A. Campbell, we must conclude that a special act of worship is represented by this word *koinonia*, which consisted in contributing to the relief of the suffering saints somewhat of those worldly effects with which God had blessed them.

If the foregoing views be correct, we may presume to find some law regulating the observance of this duty, and the object for which done. Many subordinate objects may have influenced the Divine purpose in the appointment of this institution, but the chief one is, the relief of the saints—the poor saints—from the distress and sufferings of poverty. Was there ever a better object to which a Christian could devote a portion of his worldly riches? We answer emphatically, No! though all the colleges in the land go unendowed, and even Christian missions unsustained. There is not a human society claiming the regard and esteem of any intelligent man that has not incorporated in its constitution this benevolent feature, and because of which, more than any other, is commended and appreciated by society. Under every antecedent dispensation God has made the most ample provision for the poor of his people by special enactment, and has ever approbated the principle of benevolence, as among the most honorable and godlike that can be entertained or cherished. While under the Christian dispensation, one essentially of love and mercy, he has made the most enlarged provisions for the relief of the destitute of his children by and through the exercise of that faith which says: "It is more blessed to give than to receive," and that "brotherly love which beareth all things," and "is kind;" furnishing an exhibition by which all men shall know that they are the disciples of Christ. Thus intending the church to feel, and the world to see, an illustration of the "grace of our Lord Jesus Christ, that though he was rich yet for our sakes he became poor, that we through his poverty might be rich."

In resuming our investigations of the law regulating its observance, we learn from the portions of Scripture already cited certain distinct facts: 1. That it was to be done on the first day of every week. 2. That the amount thus obtained was to be put into the treasury of the church. 3. That each ought to give as he was prospered of the Lord, and "according as he purposeth in his own heart." The first of these rules has been considered in the preceding writing and demands no further notice here, except to answer an objection sometimes

raised on the words, "that *when I come there be then no collections.*" It is inferred by the objector that this paragraph teaches the non-continuance of the contribution after the arrival of the Apostle at Corinth. To accept such an inference is equivalent to affirming that the charities of the church are only occasional and spasmodic, without energy or continuous life; a conclusion too incredible to claim one grain of honest belief. The meaning of the Apostle is easily reached by reference to his second letter, ninth chapter, verses three and four: "Yet I have sent the brethren, that our boasting concerning you may not be rendered false in this particular; but that as I said you may be prepared. Lest, perhaps, if the Macedonians come with me, and find you unprepared, we" (that we say not you) "should be put to shame by this confidence." From this, as well as the facts of the case, which it is not necessary to state, it is clear that the expression only means, that they should be ready with their gift when he arrived at Corinth.

As to the law of giving, the Apostle affirms that there should be "first, a willing mind," and then it is accepted "according to what a man hath, and not according to what he hath not." The amount given by each is therefore to be in some proportion to the amount relatively possessed by each, in order that "equality" be obtained, or that "one be not burdened and another eased." This rule accords with the general law of Christian responsibility in other respects, requiring little where little is given, and much where much is given.

Thus directed to the Source of all blessing, we are impelled, by every principle of gratitude, to give as we have received, and to bless as we are blessed. For though the poor presents the occasion for benevolence, God's goodness to us furnishes the consideration which prompts to action. Human sympathy is a noble passion; but, undirected by a lofty sentiment, has at best its moods and persons, and seldom acts except in the present tense of seeing or hearing. We love the soul that can be moved by pity to relieve the distress and sufferings of frail mortality; but we admire in a purer and higher sense him whose benevolence is not enkindled by a carnal impulse, but springs from a just and sublime conception of obligations to Him who redeemeth his life from destruction, and who crowneth him with loving kindness and tender mercies.

Every Christian should, therefore, possessing a "willing mind" and knowing that "the Lord loveth a cheerful giver," give "according as he purposeth in his own heart," and as "of the ability which God giveth," ever remembering that it is written, that "God is able to make every blessing abound to you; that in everything having all sufficiency, you may abound in every good work."

Of the many blissful effects resulting from the practice of this systematic and Divine plan of Christian beneficence much might be written, but the present length of this article precludes more than the bare mention of a few of these as they appear on the surface of the apostolic writings, and strike the reader as obviously and essentially true.

In relation to the giver, it cultivates the habit of beneficence—leads to a contemplation of God's goodness—reminds him of the grace of Christ—assures him as a "cheerful giver" of God's love—of fruit which shall abound to his account, in the form of personal blessings and a service acceptable to God. In relation to the receiver, it supplieth his want—is productive of thanksgiving to God, and induces prayers for, and love to, the giver.

While in relation to the world, it is an evidence of discipleship. For the Saviour has said: "By this shall all men know that ye are my disciples, if ye have love one to another."

A few words of kindly admonition to the reader, and we are done. The church has long languished in the neglect of this department of her usefulness and honor. As a consequence, the praise she should have has been accorded to human institutions. That some system of active benevolence should be uniformly adopted in the congregations is not only demanded by these facts, but by the voice of pleading humanity, as it recounts its privation, griefs, and woes, endured even in the bosom of the church. What shall we say to our Master, who, having told us that a cup of cold water given to one of these little ones in the name of a disciple shall not lose its reward, shall thrust home the accusation: "I was

an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick and in prison, and ye visited me not ?" Silent as the grave will be our own lips, while He who is now our advocate will then have ceased to plead in our behalf for ever. Fearful, indeed, is the responsibility of those to whom, as tenants at will, He has said : " Occupy till I come."

PHILIAN.

## THE CITY OF GOD.

### CHAP. II.—THE FULNESS OF THE TIME (GAL. IV.)

THE Apostle refers to the well-known fact, that even the true heir while he is a child differeth nothing from a servant, though he be lord of all in prospect. The inheritance may be glorious in castle, field, and forest—in upland ranges which breast the storm and valleys where beauty lingers ; but rich and well-secured as the mansion and estate may be, the heir differeth not from a servant during the term of his minority. He is under tutors and governors until the time appointed by the father or determined by the law. "Even so we, when we were children, were in bondage under the elements of the world : but when the fulness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." (3:7.)

2. An insane person may work without an aim, building and destroying, planting and uprooting, as the wild gusts of passion cross each other ; but a man in the possession of his reason has aim and design in his labor—he works with a purpose and he works by a plan. He proposes to himself to drain some pestilential marsh, to cut a highway through the solid rock, or to bridge the craggy shores of some great river ; and the purpose being formed, the plan is laid with anxious deliberation. Even so the Supreme and Unclouded Reason, the God who giveth to man all his insight and constructive power, likewise works with purpose and with plan. But how immensely above us in the scale of his undertaking and the perfection of his working ! "Known unto God are all his works from the beginning of the world." All the things which we human beings would call difficulties foreseen and provided for, by wisdom deeper than the sea, by power stronger than death, both being fathomless and eternal.

3. In our day there has been a rending open of the hoary stone book, and we have been taught to read the writing of the Lord in the framework of the ancient rocks. It is true enough that some of the rash and irreverend readers find lessons which are *not* written there, but we have men of that order in the supernatural temple as well as in the natural domain. One thing, however, can be read there which all will grant—viz. graduated working, orderly development, a scheme and building advancing in fine stages. And the bulk of men, scientific or otherwise, are ready enough to grant that there was somewhere in the centre an eye of perfect vision and a hand of sovereign majesty—*infinite intelligence allied with almighty power.*

"In the beginning God created the heavens and the earth"—the raw material was called into existence by Him who spake and it was done, who commanded and it stood fast, calling the things that were not as though they were. But "the earth was without form and void, and darkness was upon the face of the deep." Then there began that work of the six ages—the making, the fashioning, the formative process, during which the earth was thoroughly prepared as a habitation for man. It was in accordance with the will and the wisdom of the Creator that there should be gradual preparation. In deep sea and central fire, in solid earth and ambient air, the work of the Lord proceeded. By the ministry of holy light and solemn darkness, by the service of flood and flame, by influences of the upper world and forces of the under world, all wisely combined and directed, the great work was completed. There appeared at last a stately

building, with blue roof by day and fire-spangled vault by night, in which mountain and valley, rock, forest, and river, shewed forth the sculpture and painting of Him who is wonderful in working. From those kingly crags of the Alps or the Andes, whose heads are in sunshine while storms are beating midway, to vales of Tempè or English cornfields, from the cedar of Lebanon to the lily of the valley, what a rich, inimitable landscape is spread before the eye !

4. All the ancient work was summed up in man. The advancement had been, notwithstanding some apparent irregularities, from lower to higher forms of life and organization, and the work was finished in man, made in the image of God for dominion, glory, and honor. It was not, however, by any transmutation of species, but rather by successive creations, that the work of the Lord proceeded. And this corresponds with the development afterwards seen in the moral world. The moral landscape was never brightened by the mere unfolding of natural forces, but only by successive miraculous impulses. Amid the syncope of nature and the lassitude of worn-out nations the power and inspiration came from no human evolution. If the dead and dying were ever quickened into diviner life, and human history glorified, the music was from the unseen, the salutary gales travelled from another country.

We find, then, man as the last and chief work of God, endowed with a moral nature and the power of speech, clothed with royalty and grandeur in nature and position. It was for him, with his insight and headship, to reveal not only kingly power but priestly consecration. It might be expected from him as seer, interpreter, and minister, that he would gather up visible harmonies into his soul, and render unto the beauty and sublimity of created things some voice in intelligent worship.

5. "But when the fulness of the time was come, God sent forth his Son." This language clearly reveals that in the moral as in the natural world there was purpose and plan, order and stages of development. God is to be found in the ages of history as surely as in the days of creation. If we leave out of our logic-field that great Factor, nature and humanity are equally draped with darkness. The constellations of heaven and the successive scenes in the drama of society, are like so many awful but dumb phantoms, which will neither speak nor vanish. Whether the apparitions appear in beauty or terror, if we cannot connect them with God we cannot gather their meaning, and they remain a dreadful show. But we are not abandoned in a godless deep or lost amid the slime and weeds of an Atheistic shore. We have the strong assurance that the work of the Lord, the operation of his hand, is visible through all ages. We have gleams of the chain so bright that it is terrible, by which the Almighty binds into unity the manifoldness of times and dispensations. The earth has been the academy in which the great and wise One has been educating and training the races, to fit them for the apprehension and reception of the gospel. "In the fulness of the time God sent forth his Son." Economies, priesthoods, and altars—temples, rituals, and sacrifices—kings, councils, and battle-fields—were all working at the house which the Lord would rear in the ripeness of the time. There was great preparation for the introduction of the first Adam, who was but a living soul ; but how much greater for the second Adam, the life-giving Spirit, the Lord from heaven. The language of the Apostle clearly imports that the incarnation of the Word, the descent of the God-man, was the central event, the crowning glory, to which all other facts had been pointing and for which the hours had yielded their produce. Men were not able to say in the unripe days what could or would be done with that soil which had so often been soaked with blood and tears, darkened by ominous shadows, shaken by the earthquake and rifted by the fire. It was better understood when on the ground which seemed so accursed and desolate there stood the Tree of Life, whose branches, spreading through the earth and climbing into heaven, were laden with fruit of immortality.

6. Theologians are generally acquainted with the three conditions which our first parents passed through in Paradise. In the first, they were naked but not ashamed. They had no covering against wrath from the elements or the Lord ; but none they needed. There was no inclemency abroad from nature or the in-

visible. With innocence serene, with happy unconsciousness they wandered the fairy glens and forest aisles of the Eden which was their heritage. In the second stage, nakedness was discovered when sin was brought home. The knowledge of evil broke up the reign of unconsciousness—"I heard thy voice in the garden, and was afraid." Shame, fear, and remorse are the companions of guilt and the avengers of broken law. Hence, they sought a temporary covering by fig leaves of their own stitching. The third stage shews us sin forgiven, and our parents clothed with the skins of slain animals by the hand of their gracious Father—a clothing both literal and symbolical, pointing out emphatically what kind of covering humanity would finally require before they could be sheltered from the blast.

7. But it is not generally known even among theologians that something very like this Paradise experience has been repeated in the history of our race. We may illustrate the matter by a brief analysis of the seventh chapter of Romans. This chapter has proved a bog where the commentators have sunk in shoals—some of them never seen again, and those that returned in a very unclean condition. The blundering has originated by the supposition that Paul was furnishing us with chapters from his *individual* experience. But what very low views of Christianity must have been prevalent before such a blunder could have taken root! It would be both dreadful and shameful to have a Christian Apostle of the foremost rank proclaiming to the world that he was "carnal and sold under sin"—that he could will that which was good, but how to perform he knew not, and that when he was seeking to do good evil was present with him! Very far from the truth was this state of things—on the contrary, holiness unto the Lord ran from him as water runs from the fountain. In him the will was the power, and the body an obedient vassal. If the glory and the consecration of the life to which we are called had been deeply realized, such degrading and miserable conceptions could never have been formed. Paul merely plays upon the *ego* to give vividness and force to his sketch. The use of the personal pronoun certainly gives more of the graphic and pictorial to that panoramic view of the moral history of the world which is contained in the chapter.

"For I was alive without the law once; but when the commandment came sin revived and I died. And the commandment which was ordained to be unto life I found to be unto death: for sin, taking occasion by the commandment, deceived me and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was, then, that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful. For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do I allow not: for what I would that do I not, and what I hate that do I. For I know that in me—that is, in my flesh—dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not that I do" (9-19.)

From Adam to Moses the human race were naked but not ashamed—they were "alive without the law." There were all the wildness, license, and abandonment of the flesh, yet not that ferocity, impiety, and thorough depravation which follows upon the violation of clearly defined law. The slight checks from natural conscience were not sufficient to produce any deadly or violent antagonism, so it was the revelry of the animal man, the reign of the senses, the carnival of nature. Deluges of water, baptisms of fire, visitations of canker-worm, pestilence, and famine obscurely intimated from time to time that there was dislocation in the moral system, but they were ineffectual in arresting the dominion of the passions.

From the delivery of the moral law, the promulgation of the Decalogue, a new order of things came into marked manifestation. "When the commandment came, sin revived and I died"—"the commandment ordained unto life was found by me to be unto death." Wherever the message from the unseen travelled with authority, men were checked midway in the sensuous revel and dragged up face to face with the awful majesty of the law and with the authority of the Law-

giver. They might continue in the practice of their old habits and vices, but not any longer like children in the glades of a forest when song and dance prevail; but rather like conspirators and murderers, who creep towards their prey in darkness, haunted with fears and terrors on the road. Philosophies, moral systems, sacrifices, pilgrimages, lustrations, were all so many fig leaves with which the unhappy were vainly seeking to conceal their nakedness, deformity, and misery. Among the men who were even desirous to glorify God by strict obedience to the commandment there was strange conflict in the inner man. The law has a stern aspect of duty, but no inspiration in its voice. It demanded obedience, but failed in the creation of love. The commandment ordained unto life, gendered bondage and ended in death. The moral law drew one road, the law of the flesh another; and while the spirit consented to the righteousness of the law divine, the body became vassal to the law-power which is earthly and evil. No wonder that men cried out in their bitterness and anguish, "O wretched men that we are, who shall deliver us from the body of this death?"

The third stage arrived in the fulness of the time, when God sent forth his Son. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit" (Rom. viii. 1-4.) The law of the Spirit of life brings the inspiration of love and leads into such holy freedom that not only does the spirit consent unto the righteousness of law and the beauty of holiness, but even the mortal body is quickened into willing service. The law-power did reveal the hatefulness of sin, but it is only the Spirit-power which hath given us the victory. In fine it was in this stage of our moral history that the Son of God descended with clothing from the celestial wardrobe, sheltering from the storm by the robes of his blood and righteousness.

The general reader who desires to realize for himself the three moral stages, may do so in a manner which will be both vivid and enduring.

#### ALIVE WITHOUT THE LAW.

Read the early chapters of Genesis. The sons of God took wives from the daughters of men: they saw that they were fair, and smitten with earthly beauty, formed unnatural unions. Hence the race of giants, who were men of renown, filling the whole earth with their prowess and exploits. What a rapid descent there must have been in the animal region to render necessary on the part of God the penal deluge of water. But notwithstanding all the immense range of passion, there can be no doubt but what it proceeded like a great festival, with laughter and music on the road. There was affluence of life and no such development of the moral sense as might produce dubiety or torment—no battle-fields within whose insurgent sense-powers might get into serious conflict with spiritual forces.

It might have been supposed that the deluge would have immense moral influence, but such was not the fact. What a strange scene shortly unfolded itself when the great human troop, as though moved by one impulse, journeyed on from the East, and as they pitched their tents in the plain of Shinar conceived and began to execute their Atheistic scheme. Not that there was any direct denial of the One who *alone* existeth, for that would involve an intellectual process to which they were strangers; but still they wanted to build without God, and establish both fame and security not to be shaken by tumult of the elements or wrath from on high. We can conceive in some measure the wondrous enthusiasm and activity of that sensuous but not tormented people, as they piled up the stories of the great building which was never to get a roof on.

#### SLAIN BY THE LAW.

"And it came to pass on the third day in the morning, that there were thunders and lightnings and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And

Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "And all the people saw the thunders and the lightnings, and the noise of the trumpet, and the mountain smoking ; and when the people saw it they moved and stood afar off. And they said unto Moses, Speak thou with us and we will hear ; but let not God speak with us lest we die" (Ex. xix. xx.) "And the Lord said, I have pardoned according to thy word : but as truly as I live all the earth shall be filled with the glory of the Lord. Because all these men which have seen my glory and my miracles which I did in Egypt, and in the wilderness, have tempted me these ten times, and have not hearkened to my voice, surely they shall not see the land which I sware unto their fathers." "To-morrow turn you and get you into the wilderness" (Num. xiv.) In that waste wilderness they camped until the stony-hearted generation were overtaken by the angel death—only two men entering the land of promise of those who came out of Egypt.

#### DELIVERED FROM THE LAW.

" But ye are not come unto the mount that might be touched, and that burned with fire ; nor unto blackness, darkness, and tempest, and the sound of a trumpet and the voice of words—which voice they that heard intreated that the word should not be spoken any more." " But ye are come to Mount Sion and unto the city of the living God, the heavenly Jerusalem" (Heb. xii.) " Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith, but after that faith is come we are no longer under a schoolmaster" (Gal. iii.) " For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law" (Rom. xiii.) " Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. i.)

If law ever could have given life, verily righteousness would have come by the law ; but it was not possible. It could only awaken conscience and produce that antagonism and bondage from which the Spirit of life in Christ Jesus would give deliverance. God in the propitiation must reveal his own heart before the heart of humanity is quickened. The divine freedom cometh in the inspiration of love. The voice of the Lord to his church breathes out in the music of the Orient, " Rise up, my love, my fair one, and come away. For lo ! the winter is past, the rain is over and gone ; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land."

Paul was in that holy freedom when he held up his fettered hands saying, " Would to God that not only thou, but all that hear me this day, were not only almost, but altogether such as I am, except these bonds." Stephen was in that liberty when glory from on high kindled his face till it shone like the face of an angel. Paul and Silas realized the depth of that inward life when their prison-hymns floated heavenward, mingling with the deeper tones, the bass of storm and earthquake.

---

#### THE SCIENCE OF SOCIAL LIFE.

MONKS and hermits apart, Selkirk and Crusoe left out, as exceptions, man is a member of society—the individual man cannot be developed in any symmetry or completeness, except as a social being. I propose, therefore, in this paper, to speak of the outlines of what may be called a new science, I define it as *the science of being a member of human society*.

I do not mean by "society" a hap-hazard assemblage of persons in the same neighborhood, selfish or careless ; nor yet any formal set of men and women, classed together by some conventional rule of money or birth—meeting at pre-

scribed times, moving under artificial conditions, and yoked by domineering fashions—bowing, and laughing, and grimacing, and flattering with one another—"presenting their compliments" on handsome note-paper, when they have nothing to present but spite or contempt; "very much regretting" they cannot attend, where they secretly rejoice with all their heart not to be; "requesting the honor" of company which they know will prove a hateful infliction.

The society I speak of is a far nobler and a far holier thing. It is society collected by common sympathies, grouped by real and reciprocal affinities, and seeking a liberal and harmonious development of all the rational powers of man. It is society as existing under the majestic laws of intelligence, freedom, and charity. It is society organized by the principle of beneficence as much as by the instinct of affection. It is a beautiful balance of individual peculiarity with a collective unity—carefully respecting the liberty of each, and guarding the order of the whole—encouraging a racy variety of persons, while it binds the diversified yet orderly world, by the contributing quality of good faith. In a word, it is a Christian society, rooted in Christian convictions, expanded by a Christian culture, culminating in a Christian commonwealth.

Such a fellowship as this is not to be limited, on either side, as to the numbers that compose it, nor, except in a very small degree, as to any external conditions environing it. It exists, in its essence, wherever the orderings of Providence, the hopes of learning, the emergencies of enterprise, or the sacrament of marriage, may gather two or three together. The one essential characteristic of it is that different hearts touch—different lives have points of contact—different hopes and wills strengthen and stimulate each other.

I begin, then, by reminding you that the best companionship requires a restraint of self-assertion. Indeed, we shall find no one thing that stands more in the way of a free and cordial intercourse between persons, than a constant effort of one or the other to maintain some sort of superiority. A secret and almost impalpable disgust begins to draw people apart the moment they find they are engaged in a disguised competition to outdo each other in the brilliancy of display, or to get the start of each other in the admiration of the company. That is a dismal picture Dr. Johnson gives of Goldsmith, sitting all one evening at a supper-party of eminent wits, sullen and sulking, because he had no chance to get into the conversation, and shine. True mirth is self-forgetful. It is not plotting all the while for a compliment, an envious glance, or a vote. It bubbles up, and flows over, and gladdens the dry waste of small-talk with its nutritious droppings, let other people say what they will, and think what they will, and admire whom they please.

Again, it is contrary to the science of good companionship to be always laying out the field of conversation into roundabout paths for bringing forward your own strong points, hobbies, pet accomplishments, or past honors. It is pretty well authenticated, that a clerical couple in the last generation—by a clerical couple, I mean of course a clergyman and his wife—remarkable for their brilliant talking, used to prepare and rehearse their parts regularly before they went out of an evening, arranging all the surprises, interruptions, incidental suggestions, and unexpected questions, beforehand. The price of this stage-effect was not cash, but the astonishment of the company.

It is almost frightful, and altogether humiliating, to think how much there is in the common on-going of domestic and social life which deserves nothing but to be instantly and for ever forgotten. Yet it is equally amazing how large a class seem to have no other business but to repeat and perpetuate these very things. That is the vocation of gossips—an order of society that perpetuates more mischief than all the combined plagues of Egypt together. You may have noticed how many speeches there are which become mischievous only by being heard a second time and what an army of both sexes are sworn to see that the fatal repetition shall be had. Blessed is the man or woman, that can let drop all the burrs and thistles, instead of picking them up and fastening them on to the next passenger!

We get tired of those people that are always going about the world appealing

for compassion,—insisting that nobody understands them, talking dolefully about uncongenial surroundings, difference of spheres, and all that sentimental whine of constitutions too self-conscious to be satisfied, and too lazy to work—discontented, poetical Byrons, male and female—only with the poetry left out. Not that we feel absolutely hard-hearted at real suffering, or grudging of a Christian pity. But we want a chance to *give*, sometimes, before the beggar petitions. And when our neighbors inform us, morning, noon, and night, that they are wretched, and then complain that nobody can measure the refinement of their sensibilities, we are irresistibly moved to tell them to go about some honest business. If we would help to give society a free and natural play, we must resolutely refrain from pushing too hard for its special consideration, or exacting too much from its charity; for that always clogs and compromises the more spontaneous and beautiful impulses.

A deeper disturbance yet creeps into social intercourse through its falsehoods—the radical vice of society as it is of man. Who is the prophet that shall uncover the abysses of acted lies, and pour adequate shame on mutual impositions? Smiles on faces, with envy and jealousy underneath; cordiality in the grasp, with no connecting nerve between the fingers and the heart; invitations issued with a fraud lurking in their politeness, getting the company together by one falsehood—greetings of indiscriminate and extravagant welcome, receiving them with another—fashions made up of composite illusions, ornamenting them with another—ceremonies of elaborate make-believe, sustaining their mock-dignity with another; and dishonest regrets at the farewell, dismissing them with another—who will dare to affirm these do not enter appallingly into the staple of what we call civilized and elegant life? When is the rugged, truth-speaking, Christian time coming, which shall tear open and rend apart these guilty illusions, plant the communion of soul with soul on some pure and just foundation, and restore the social world to its primitive and upright simplicity? A great principle of the social science is that each separate soul in the social system be occupied and exalted by great objects of life, and so be a whole and organic creation in itself. Would you study wisely? Fill your mind with those capacious designs which at once give equipoise, and balance, and breadth to character. Would you teach successfully? Teach by what you *are* more than by what you *say*. Impress yourself by your own daily heart-beat, and breath, and being, more than by your articulated words. Forgetting self, live in disinterested communion with the sublime spirits of history. Renouncing ambition, bend every energy and hope to unmercenary labor. Climb, by leading forward to the nearest work. Take fortune *into* your hands by spreading them open to bless your kind.

And if acts are angels, then you can surround yourselves with a heavenly host, right where you stand. Every counting-room can be a Bethel, or house of God; every home a bridal-chamber of purity and peace; every company you enter, an outer court of the church of the Son of Man. Contentment will be your patronage,—a good conscience your promotion,—the benediction of the Spirit your crown.

\*\*\*

---

### THE WANT OF PREACHERS.—No. I.

HOWEVER mighty the great idol of modern days—the press—is, and it is a great power; however indispensable, needful and efficient in the work of Bible distribution; however effectual the work of the church in all other respects—and this can hardly be estimated—yet all these together can never do away with the necessity for the living preacher of the gospel in the work of God. The preacher is a divine institution, fixed and established by the will of God, and in the necessities of the evangelical work among men. Every effort to ignore the truth, and to do away with this divine institution, is followed as a necessary consequence, by fatal effects on the cause of Christ, whether to the church or to the world. We trust it needs no long elaborate reasoning to convince Christian men of the truth of this. It is only the spiritually idle, the

spiritually dead and dying Christians, the carnal or fearfully perverted in doctrine, that are not alive to this truth.

And when we speak of preachers, we desire to speak of men who are devoted to their work ; with whom the ministry of the Word is not a sinecure, a very subordinate matter of business, to come in when temporal affairs are all attended to ; but the faithful men of whom Paul speaks to Timothy, who feel that a great, precious charge is committed to their hands, for which they will have to give an account to God in the great day. We rejoice that there are noble, godly men, who, though humbly following their daily secular avocations, earnestly labor by every means in their power, and on every occasion afforded them, to make known to saint and sinner the way of life. We thank God for all true men of this class ; and they have an ever-present, wide field for usefulness, and in their work may regain to themselves a noble renown. But the class of which we especially speak are those who make the gospel work the one controlling business and care of life ; who, as far as possible, give themselves wholly to it ; and even when they labor otherwise for their daily bread, do so still, only to enable them, as did Paul, "so to preach the gospel." For such cases as the latter may often arise, because of the poverty in some regions of the people of God, or more often because of the worldly-minded selfishness of Christians, that leads them to withhold the temporal support from those who minister to them and to others the spiritual things.

Men will not be called to this work, as were called the ancient prophets and the apostles. We look not for any such special act of God. And yet, God only called such men as were suited, in his judgment, for the purpose ; and both in the Old Testament and in the New they were by the divine hand further qualified for his work. The Lord "chose" men by his standard and law of fitness. He did not indiscriminately take men and by his own sovereign act of power, such as he employs in material creation, *make* them his qualified ministers. By this we would by no means say, that whatever a man is that is good and excellent, is not by the grace of God. We have no reason to believe that the number of men at any time suited to the Lord's work was large ; we have many reasons to come to an opposite conclusion. God called Moses because he had been prepared by nature and experience—both God's work—for the great charge; and where he lacked, Aaron was given to him as a help. And God could and would do no more for us now. It would not be in harmony with his ways to take men spiritually and morally unqualified, and make them by miracle worthy ministers of the gospel. The grace of God, in the divine method of his grace, must do this.

Again, men are not to be qualified for this as for the secular callings of men—as the "professions." These are abundantly supplied, not only because of the motives held out, but greatly also because of the easier means of preparing men for them. With certain common qualifications we *take* men and *make* them, by certain processes, ready for their calling. With some selection the father devotes one of his sons to husbandry, another to a trade, another to a learned profession ; their callings are settled, and they are subjected to a system of preparation. Preachers of the gospel are not made in this easy, off-hand way. We say preachers of the gospel ; we know very well that, especially in the old ecclesiastical establishments, where grace is a mere scholastic term and piety a formalism, these having no real, living significance, *clergymen* are still manufactured, as they have been for centuries past, in this convenient way. But there is a breadth of difference, wide as the distance that separates heaven and earth, between the true "man of God" and these professional ecclesiastics. There is no such artificial way of making preachers. Horace says, "the poet is born, not made ;" and so we say of the preacher, only we refer to a higher birth—a heavenly. If we could supply the ministry of the gospel as we supply the trades and professions, or as the clergy of the Catholic and Protestant church-and-state establishments are supplied, our task would be easy, even with no better motives than temporal support as an inducement. With such a class of artificial, unsanctified, mere professional preachers, we have nothing to do ; they come not within the limits of our enquiry. It is after "men of God" we are

seeking—not those professionally so called, but those who are such in deed and in truth. And this being the class of men the work calls for, we can easily see where the real difficulty lies, and how they are to be called forth.

We regret to see that this question of the supply of the ministry is made sometimes chiefly a material question—a question of temporal support. This thing we would not have ignored, but the question is a much higher one. The true man of God feels and rejoices that he does not hold his mission at so slight and unstable a tenure as temporal support. It has with him a higher origin and motive and holds him by far more enduring obligations. Let the lives of God's great men in this work, in the past and in the present, witness. And we appeal in all confidence to every preacher who is honestly and truly conscious of being moved and sustained in his life only by true motives, by such motives as he would be willing to submit to the scrutiny of God, and upon which he is willing to be judged in the great day—whether with him the work of the gospel rests upon any such temporal support? Whether he would feel himself absolved by the neglect of his brethren from preaching the gospel?—we mean not in any special locality, but in the world anywhere, by the roadside, under the green trees, wherever God would give him opportunity. We ask these men whether they depend upon their natural and acquired intellectual endowments for their source of strength and power. We would ask them to tell us, whence was nourished the flame of their devotion, and courage and perseverance, and whence their reward, in the many dark hours of human neglect and abandonment through which they all have passed; when, amid all the human discouragements they resolved not then, and never on earth, to abandon the preaching of the gospel of life to men? Would not their united testimony witness, that the question of the ministry and its supply, is a higher one than that of any artificial or natural qualifications, and of temporal support? Yet these matters just mentioned are not to be overlooked. They have their place and importance. Our aim in all we have said in this connection, is to reach the true point of beginning in solving the question we have under examination.

C. L. L.

### WALKING IN THE LIGHT.\*

WHEN Jesus came into the world, that world sat in darkness. When he began to preach, "the people who sat in darkness saw a great light, and to those who sat in the region of the shadow of death, light sprang up." He himself was the light, the true light, the light of the world. As his work progressed, light increased; and when his work was done, and from the bloody cross and the gloomy grave he ascended to the heavens, and his apostles preached his gospel to the world, the light shone in all its brilliancy and life-giving power. The light is intelligence from heaven to men, and Jesus brought it down and left it; and for this reason he is called, in a figure, the Light.

Men may have light without the gospel—scientific light, and various kinds of light; but unless they follow Jesus, they live and walk in darkness. They are blind to their true interests. The Israelites have been blind for the last eighteen hundred years because they have neglected the Lord's Christ. To see God in Christ is to begin to see. Then the mysteries of creation and time begin to be revealed: God in Christ is revealed in all his glorious perfections. Life and immortality, too, are brought to light by him who abolished death by rising to die no more, and ascending to the right hand of the Father. "He that follows me," says Jesus, "shall not walk in darkness, but shall have the light of life." To follow Jesus is to walk in a path where the light of heaven shines, where persons can see their every step that it is right. There is no guess-walking where the truth guides: it is a sure, a certain way, where the simple-minded need not err. The light, too, casts its beams far across the valley of the shadow

\* Many good pieces from the pen of A. Chatterton have appeared in our pages, but he will write no more. In our Obituary this month his name stands. He has realized his statement—"In the dark valley there is light."—ED.

of death and reveals what lies beyond. No one who has walked in the light till he approaches the vale of death will ever have any occasion to say, as said the Infidel Hobbes when about to die, "I am taking a fearful leap in the dark;" for he knows for what purpose he has lived and for what purpose he is dying. The light has revealed his destiny. His change is called *death*, but life and immortality are before him. The light shines and he sees a host of shining ones, a smiling Saviour, and a loving Father, all ready to receive him; for he believes the Word, and the entrance of the Word gives light. A. CHATTERTON.

---

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

---

**THE SWORD AND THE TROWEL: A RECORD OF COMBAT WITH SIN AND LABOR FOR THE LORD.** Edited by C. H. SPURGEON. London, Passmore and Alabaster.

MR. SPURGEON has added to his many labors, those of conducting a monthly. We are not sorry for this. He has large influence, but he is far too prone to content himself with "I say," when the proper word would be "I demonstrate." In the pulpit he is beyond the reach of those who might instruct him, and his printed sermons reply not to objections, but in his new position some amount of notice must be taken of those who oppose themselves—not that much is to be expected in that line. "Our magazine," says Mr. Spurgeon, "is intended to report the efforts of those churches and associations, which are more or less intimately connected with the Lord's work at the Metropolitan Tabernacle, and to advocate those views of doctrine and church order which are most certainly received among us." "We do not pretend to be unsectarian, if by this be meant the absence of all distinctive principles and a desire to please parties of all shades and opinion. We believe, and therefore speak. We speak in love, but not in soft words and trimming sentences. We shall not court controversy, but we shall not shun it when the cause of God demands it." Mr. Spurgeon is quite content to defend denominationalism. He says—"When Israel sojourned in the wilderness, all the people pitched their tents about

the ark of the Lord, and made the holy place their common centre; yet each tribe was distinguished by its own banner, and marched under the conduct of its own chief. Even so in the church of God, our Lord Jesus and the common salvation are the central points about which believers gather, but the standards of peculiar associations of Christians cannot well be dispensed with." But will Mr. Spurgeon in his March number kindly give us a little needed information? Will he tell us into what kinds of "peculiar associations" having "different standards" the church was divided in the Apostolic age? If, however, he say that in that age there were not any such standards and associations will he shew why they are now needed, and will he tell why now, as then, we cannot gather under the one banner that the Lord our God has lifted up?

Mr. Spurgeon has abandoned the prefix "Reverend" which has hereto adorned, or disfigured his name, and in his Magazine he withholds it from all. Quite a number of Baptist ministers are mentioned, but in every instance Mr. not Rev. is used. Surely the small men of the denomination can hardly have face to continue it.

An article upon the statistics of the Metropolitan Tabernacle, containing interesting figures shall be given upon another page.

---

## THE BAPTIST HAND-BOOK FOR 1865. Published by the Baptist Union.

THIS useful and cheap volume contains the usual information. Another year has gone, and though the Baptist churches in regard to progress were in a pitiful state the year preceding,

it leaves them worse still. The "tabular view of the statistics of British Baptist Associations" for 1864 and 1865, stands thus:—

	1863.	1864.
Number of Associations	37	39
Churches Associated	1,270	1,325
Total Members	136,825	139,157
Average Membership	122	120
Average Increase in } each church	$\{$ $1\frac{1}{2}$	$\{$ $1\frac{1}{2}$

Well may the Baptist organ say, "It will be generally acknowledged, that neither our Lord's day services, nor such church meetings as are common among us, attain the end we seek."

**SCRIPTURAL BAPTISM—ITS MODE AND SUBJECT, as opposed to the Views of the Anabaptists.** By the Rev. T. WITHEROW, Maghera, Ireland.

THE late Irish Revival resulted in increased searching of the Word of God and that produced, in many instances, conviction that immersion is the only baptism authorised by Christ. The Rev. T. Witherow came to the rescue of sprinkling and published several tracts, replete with arguments long since exploded, and abandoned by all advanced defenders of affusion and infant baptism. These tracts were replete with unfounded assertion, put forth with all the boldness of truth, and therefore calculated to mislead the unlearned. They were brought out in considerable hurry to meet a want which their author considered to exist, and on that ground we were disposed to treat their publication as a somewhat slight offence. But now, after two or three years, Mr. W. has pleased to revise them and to republish in another form the substance thereof, he is certainly highly blameable and ought to do heavy penance for his sin. Were we empowered to pass sentence upon the culprit he would be doomed to stand by the side of a competent opponent before an enlightened audience, for the purpose of defending in public debate the things he has written. Whether he would consider this a sore infliction we know not, but it is quite certain that he would at the termination of the encounter find himself reduced to very small dimensions. Should he conclude otherwise we will do our best, if he so desire, to change his opinion. This notice shall be sent to him and if he certify himself willing to respond through the pages of the *B. M. H.* his positions shall be examined and equal space placed at his disposal to reply. When the investigation is completed it may be reprinted for distribution in the neighborhood in which he ministers.

As a sample of the author's reasoning take the following—

1. "That the infant children of God's people were acknowledged by a religious ordinance to be within the covenant, and in visible membership with the church of God, for nearly two thousand years before the coming of Christ."

ANSWER.—There was no church of God two thousand years before the coming of Christ.

2. "The church into whose membership infants were introduced, by an express command of God, is the same in all essential particulars with the church that now exists."

ANSWER.—The foundation of the church that now exists was not laid until its chief corner-stone had been tried, and also rejected of men. The church of Christ had no existence till he had died and risen again.

3. "At the death and resurrection of Christ his church assumed in the world a new form and organization."

ANSWER.—If so, it would not follow that because infants were subjects under the old form that, therefore, they occupy the same place under the new. But it is not so—the church of Christ is not an old institution under a new form, but an entirely new institution.

4. "The church-membership of infants has never been set aside."

ANSWER.—It has never been established. But the "bond-woman and her son" have been cast out, and it is declared that they shall not be heirs with the free.

5. "Infants being thus entitled to membership by the Divine law, the only question that remains is as to the way in which that membership is to be acknowledged—with baptism or without it?"

ANSWER.—But as there never was a church into which infants were inducted by Divine appointment, both the title to membership and way in which membership shall be acknowledged have to be proved. We invite the "Rev." gentleman to the work.

### SOCIETIES FOR RELIEVING SICK CHRISTIANS.

DEAR BRO. KING.—Will you allow me to ask, through the medium of the *B. M. H.* whether it would be practicable for the members of a church to form a benevolent society somewhat similar to the existing friendly societies, but for the benefit of the brethren only? Seeing that the New Testament principles are not fully carried out by the churches, and consequently some poor brethren who do not join the above-mentioned worldly societies are sometimes left without means of sustenance in cases of sickness, and without means to defray funeral expenses in case of death, some of the brethren are wishful to form something of the kind for the benefit of the brethren only—if it be not at variance with New Testament teaching.

The judgment of the brotherhood generally is affectionately and respectfully asked for.—Yours in the faith and hope of the gospel,

J. KERSHAW.

Huddersfield, Jan. 16, 1865.

The writer of the above gives a fearful picture. Let us hope that he draws somewhat upon imagination. We are glad to say that in our range of view there are not instances of brethren left in sickness without sustenance, and in death without means to defray funeral expenses. We are quite prepared to add, that if this is the case in any church, having the means to relieve and to whom the case is known, that that church is not of Christ and should be disowned by all followers of Jesus. It may be, in some instances, that somewhat less is done than is desirable, and less than would be accomplished were it not that a number of members put money into worldly sick clubs which is needed in the church treasury. But surely the way to mend this is not to

form a new club! The fellowship of Christ's church is the divinely appointed ordinance for sustaining sick and needing members, and we no more want another club than we want another baptism. But when a church is too poor to sustain its sick members? Then of course it is requisite that those who have more than they need put it into the fellowship to supply those who hunger to-day, and not into a club to meet their future possible wants which may never be experienced. So did not the first Christians, and if in love and mutual help we do not intend to return to primitive Christianity let us give up and go at once to one of the sects, for without love we are but as sounding brass and any place is good enough for those who making much ado about church order are destitute of the Spirit of Christ. If there are sick and needing members in a church which is unable to meet their proper requirement, let the membership be called together for prayer, let each be exhorted to self-denial, and if then the requisite amount cannot be supplied appeal for help to sister churches, and depend upon it the Lord will send enough. But of one thing we are quite satisfied—the fellowship is not yet understood and the contributions of the churches are not half what they ought to be. Let us believe in God and give, and he will bless us with increase. Many are kept poor because they will not employ for God what they have. There are those who withhold more than is meet, and it tendeth to poverty. So, at least, the word of truth says, and we believe it.

ED.

### HOLY AND UNHOLY INFANTS.

SIR,—I said nothing about either old or new covenant I shewed that both Christians and Jews are alike included in the covenant made with Abraham, Gen. xvii. 4-13. My proofs were Rom. iv. 11-18, Gal. iii. 7-29. I argued that as we are made Christians by baptism, and that as the converts of the Jews used to be admitted into it by circumcision, baptism is therefore now to us what circumcision was to them. No proof can be clearer than this. I did not mention infants in that argument—I used the term *converts* in order to exclude them from it.

My argument for the baptism of infants was this—As baptism is to me, a member of the covenant by adult baptism, what circumcision before it was abolished was to the members of the covenant by adult circumcision, it follows that as it was their duty to circumcise their children, it is mine to baptize mine.—Yours respectfully,  
E. T.

We cannot follow E. T. in his mere assertions concerning the covenants. He abounds in affirmation without

proof. In his argument to prove infant baptism he says he purposely avoided naming infants and used the term converts to exclude them. A strange way of proceeding! Then we have, as before, mere assumption—"As baptism is to me, a member of the covenant by adult baptism, what circumcision before it was abolished was to the members of the covenant by adult circumcision, it follows that as it was their duty to circumcise their children, it is mine to baptize mine." Now first, it was not their duty to circumcise their children—only some of them were eligible for circumcision. If then E. T. carry out his argument it compels him to baptize his male children and leave unbaptized his female offspring. In

another particular, too, the case does not hold—infants, whether of Jewish flesh or of converts, were by virtue of their flesh in the same relation to the covenant and to the covenant people as their parents. Male infants were not circumcised to bring them into that relation, but because they were already in it. The soul that was not circumcised was to be CUT OFF from the people. Circumcision, then, did not introduce infants into the covenant relation, but was a mark put upon those already in that relation, and therefore as baptism is not for those who are already under the new covenant, but an ordinance of introduction, the argument of E. T. falls entirely to the ground.

ED.

### METROPOLITAN TABERNACLE.

"THE history of the church at the Metropolitan Tabernacle, from the time that Mr. Spurgeon became its pastor, needs not to be repeated here. It may suffice to observe that at the commencement of his pastorate, in Park Street Chapel, in January, 1854, both the church and congregation were in a low and scattered state. The chapel, which is capable of accommodating about 1200, was soon filled to overflowing, and Exeter Hall, or the Surrey Music Hall was engaged for the Sabbath evenings, to meet the increasing desire for hearing. The continual overflow of these extensive buildings, led to the erection of a tabernacle, as large as could be constructed within the natural compass of the voice of the preacher. This, which seats 5,500, and holds 6,500, has been filled from the day it was first opened, unto the present time.

These are encouraging circumstances, but that which gives them their highest interest is, that the church has proportionately increased. It has not been the wisdom of preaching that gratifies the natural man, but the foolishness of preaching that saves them that believe. This work has not been of man, but of God, and, therefore, it has not been overthrown. The work has been so much of God, that it has taken away the thoughts from man. The man appears only as Paul rejoiced he had been recognized, when he says, "They glorified God in me."

The number of members, when the church removed from Park Street, was 1,178. The number at the present time is 2,881. The number of admissions during the present pastorate, including removals from all causes, is 3,569. Of these, 47 have become

Christian ministers, 7 city missionaries, and 3 Bible women. The officers of the church consist of an assistant teacher, deacons, and elders. There are ten deacons, who are chosen for life, and whose duty is to attend to the temporal interests of the church. There are twenty-three elders who are annually elected, and whose duty is to attend to spiritual affairs only. Candidates for church-membership have an interview with one of the elders, some of whom attend at the Tabernacle for that purpose every Wednesday evening. A record is made by the elder of the result of that interview in what is called the Inquirers' Book. If satisfied with the candidate, he gives a card, which qualifies for direct intercourse with Mr. Spurgeon, who devotes a fixed portion of his time to that office. If Mr. Spurgeon thinks favourably of the individual, the name is announced at a church meeting, and visitors are appointed to make the most careful inquiries into the whole circumstances connected with the application. If this investigation is satisfactory, the candidate appears at a church meeting where he is examined by the pastor, after which he retires, and the visitor gives his report upon the case. It is then proposed to the church for its adoption, and if approved, the pastor gives the right hand of fellowship. As soon after this as convenient, the candidate is baptized, and on the next first Sabbath in the month ensuing, unites in the communion service, having first been recognized before the whole church by again receiving from the pastor the right hand of fellowship. Each member on admission, and at the beginning of each year, receives a ticket corresponding with the

periods of communion. These tickets are collected by the deacons just before the communion service commences. The numbers and dates of this ticket correspond with their names in the church books, so that absentees are known and inquiry in due time is made respecting them.

This form of church-government has risen out of the peculiar circumstances of a rapid increase, and is, we believe, in harmony with that which in similar circumstances existed in the primitive churches. It has resulted spontaneously from the influence of the same truths, and the gratification of the same desires. It answers at least all the ends of communion, and discipline, and co-operation contemplated by a Christian church. It enables a church of nearly three thousand members to observe all its ordinances with order, solemnity, and profit, with entire freedom from those prodigious evils which have resulted from churches founded upon

totally different principles, and from those even which have attended smaller churches of their own order. The principle here has been to follow, and not to precede the guidance of Providence, and of the Spirit of God ; and to this principle we hope to show we owe our college and other institutions which are sustained amongst us. 'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.' " G. R.

It would be well were Mr. Spurgeon, in matters of church order to follow the guidance of the Spirit of God. That guidance he will observe so long as he adheres to the Word of God. Expedients framed to meet requirements which are otherwise provided for by the Apostles are deviations from the Spirit's guidance.

### BAPTISTS.

**BAPTISTS IN AMERICA.**—According to the *American Baptist Almanac* for 1865, there are in connection with the Regular Baptists churches in the United States, 597 associations, 12,551 churches, 7,952 ordained ministers, 972 licentiates, 1,039,400 members, of whom 67,176 were baptized in 1862. In Nova Scotia, there are 3 associations, 153 churches, 82 ordained ministers, 9 licentiates, 15,285 members, of whom 357 were baptized in 1862. In New Brunswick, 2 associations, 130 churches, 73 ordained ministers, 10 licentiates, 8,392 members, of whom 453 were baptized in 1861. In Canada, 10 associations, 429 churches, 175 ordained ministers, 50 licentiates, 13,764 members, of whom 614 were baptized in 1862. In the West India Islands, 4 associations, 205 churches, 154 ordained ministers, 42 licentiates, 36,500 members, of whom 1,000 were baptized in 1861.—The following are the *estimated* statistics of the other denominations that practise immersion.

**Anti-mission Baptists** :—180 associations, 1,800 churches, 850 ordained ministers, 60,000 members.

**Freewill Baptists** :—142 associations, 1,277 churches, 1,049 ordained ministers, 217 licentiates, 57,007 members, of whom 1,839 were baptized in 1862.

**Six Principle Baptists** :—18 churches, 16 ordained ministers, 3,000 members.

**Seventh Day Baptists** :—4 associations,

66 churches, 77 ordained ministers, 4 licentiates, 6,686 members. Church of God (Winebreunarians) :—275 churches, 132 ordained ministers, 14,000 members. Disciples :—1,800 churches, 1,500 ministers, 300,000 members.\* Tunkers :—200 churches, 100 ordained ministers, 20,000 members. The total membership of all these churches is, therefore, 1,594,104.—The principal Baptist societies of North America are :—The American Baptist Missionary Union (income, 135,525 dollars ; missions, 19 : missionaries, exclusive of those in Europe, 40 males and 36 females ; native preachers and assistants, exclusive of those in Europe, about 500 ; whole number of members, 35,000) : American Baptist Publication Society (income, 108,587 dollars ; publications, 786) ; American Baptist Historical Society (connected with the American Baptist Publication Society) ; American Baptist Home Mission Society (income, 72,904 dollars) ; American and Foreign Bible Society (income, 30,719 dollars) : American Baptist Free Mission Society (income, 22,905 dollars). All these societies are now suffering in their finances in consequence of the war, though the income of every one is larger this

\* The Baptists continue year after year to reprint this number, disregarding the increase.—ED.

year than was reported last.—The Baptist periodicals in the United States and British Provinces number 28, of which 15 are weekly, 9 monthly, 1 semi-monthly, and 3 quarterly.—The Baptist Colleges in the United States are 35, and 12 Theological Institutions.—The intelligence from the South is much more meagre than usual, in consequence of the war.—Dr. Sprague, in his "Annals of the American Baptist Pulpit," gives the following as the date of the origin of the Baptist church in the several states:—"Rhode Island, 1636; Massachusetts, 1663; New York, 1669; Maine, 1682; South Carolina, 1683; Pennsylvania, 1684; New Jersey, 1688; Delaware, 1703; Connecticut, 1705; Virginia, 1714; North Carolina, 1727; Maryland, 1742; New Hampshire, 1755; Georgia, 1757; Vermont, 1768; Tennessee, 1780; Kentucky, 1781; Ohio, 1790; Illinois, 1796; District of Columbia, 1802; Indiana, 1802; Missouri, 1804; Mississippi, 1807; Alabama, 1810; Louisiana, 1812; Michigan, 1822; Iowa, 1836; Wisconsin, 1837; Texas, 1840; Florida, 1842."

**BAPTISTS IN GERMANY AND DENMARK.**—The statistics of the past year still continue to show a marked increase over those of preceding years. The churches in connection with the German Baptist Missionary Union now number 76, with 12,581 members, and 1,092 preaching stations. Of these, 15 churches, with 1,730 members, are in Denmark; one church, with 176 members, and 14 preaching stations, is in Poland—a great number of the members having emigrated into Russia on account of the Polish insurrection, its numbers are much less than last year; but, in reality, the increase during the year has been very considerable, the emigrants having formed themselves into another church on the borders of Russia, which now numbers 7 preaching stations and 352 members. The church at Zurich, in Switzerland, has now 12 preaching stations and 230 members; and that at Mühlhausen, 6 stations and 91 members. Persecution is still rife in Mecklenburg Schwerin and Schaumberg-Lippe; and in Russia the severe laws against the Baptists continue in full force; but the subject of the future treatment of Dissenters in the empire is now under the consideration of the Government, and at the time this is written Mr. Oncken

is at St. Petersburg, waiting for an audience of the Emperor, or his immediate advisers, in order to do all in his power to secure a favourable revision of the laws. During the year the circulation of the Scriptures and of good evangelical tracts, in all the languages of Europe, has been very large; especially amongst the soldiers engaged on both sides in the latter struggle between Germany and Denmark. Nearly 5,000 ships, of all nations, have also been visited by the missionaries, and supplied with tracts and Scriptures. During the early part of the year, Mr. Oncken was in England, collecting for the funds of the mission; and he is now specially anxious to obtain the means to build a commodious chapel in Hamburg, where it is very greatly needed. Two gentlemen have promised £100 each, on condition of eight others joining in to raise a £1,000.

**BAPTISTS IN FRANCE.**—At Denain, in the department du Nord, there is a church with about 50 members. The work is greatly hindered by the want of a suitable place of worship. At Chauny (Aisne), where M. Cadot labours as evangelist, there is one with about 100 members. At La Fère (Aisne), another with about 100 members; during the year several converts have been baptized and added to this church, of which M. Boileau is pastor. At Verberie (Oise), is a church of 46 members—15 members, converted from Popery, were added during the past year. At Paris, 10, Rue St. Roch, near the Tuilleries, is a church of 70 members, of which M. Dez is pastor. The committee of the American Society, on which this mission in France is dependent, give now only half their appropriation, so that the mission is compelled to seek other aid. All the churches are composed entirely of converted Roman Catholics. They are prospering greatly; but in Paris a more commodious place of worship is much needed; for the purpose of collecting funds for the erection of a Baptist chapel in Paris, M. Dez is now in England. Beside the churches above mentioned, there is a church at Mühlhausen (France), of about 100 members; and one in Brittany, under the care of the Rev. Jenkins.

**BAPTISTS IN AUSTRALIA.**—From a return issued by the Registrar-General, based upon the general census of the

population of Victoria, taken in 1861, we are supplied with some interesting statistics of the various religious denominations in that colony. At the taking of the previous census in 1857, the total population of the colony was ascertained to be 410,776, and in 1861 the number was 540,322 ; showing an increase of 31·54 per cent., or nearly one-third. Last year the relative strength of the different religious professions stood as follows :—Church of England, 205,695 ; Roman Catholics, 109,829 ; Presbyterians, 87,103 ; Methodists, 46,511 ; Independents, 12,777 ; Baptists, 9,001 ; Lutherans, 10,043 ; Unitarians, 1,430 ; Jews, 2,903. Nearly all the smaller sectarian bodies in the world have sent a contingent to Victoria ; there are in addition 1,392 Secularists and people of "no religion;" Pagan Chinese, 24,551 ; other Pagans 1,672 ; and Mahomedans, 189. This strange commingling of religions among half-a-million of persons will create little surprise when the one great attraction which mainly induced the gathering of

the community is remembered. The number of Independents rose from 10,732 in 1857, to 12,777 in 1861, or at the rate of 19·08 per cent. in the four years. The Baptists increased during the same period from 6,412 to 9,001, or 40·37 per cent., which may be attributed chiefly to the opportune arrival of the Revs. Isaac New and James Taylor, and of other able ministers. But 11,536 persons refused to state their religion to the Government from conscientious principles. Assuming a proportion of these to have been sturdy Baptists, and estimating the subsequent increase at a very moderate computation, there cannot be fewer than 10,000 adherents to our denomination in this colony at the present time. There is still great complaint from all the colonies where Baptists are planted, of the want of a supply of able and efficient ministers. Some particulars, taken from the "Circular Letter of the Victorian Baptist Association," will be found on another page.—*Bap. Hand-Book.*

---

## OPEN COUNCIL.

---

### THE NAME CHRISTIAN.

---

"Then departed Barnabas to Tarsus to seek Saul, and when he had found him he brought him to Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people. *And the disciples were called Christians first in Antioch*" (Acts xi. 25-26)

THE question here is, by whom were the disciples first called Christians—by Paul and Barnabas or by others? If by Paul or Barnabas, then it is contended that the name had a divine origin; but if by others, then that it had not. The question I think a deeply serious one—one entitled to a searching examination. But even allowing that Paul and Barnabas gave the name, would it thence result that it had a divine origin? Not necessarily. If they gave the name while in the due performance of their duties as inspired men, then certainly it had a divine origin; but if they gave it merely in discretion or simply as men, then it had not. Which alternative is the more probable? The former I have no hesitation in granting. Still I grant it, not because I feel it to be absolutely certain, but because I think it decided—

ly the more probable. Our late lamented Brother Shannon maintained that the very word employed to express the act, *χρηματίσαι*, implies that the act was performed as the suggestion of the Holy Spirit. His judgment, which his abilities enabled him to render certainly plausible, I always sincerely respected, but still I think it was wrong. I have not his thoughts in the case at hand, or I should have pleasure in doing his memory the justice to insert them. The mere use of *χρηματίσαι* does not, in my judgment, warrant the conclusion that the name had a divine origin, even allowing that Paul and Barnabas gave the name I most firmly believe, my only doubt being whether they gave it of their own accord or by direction of the Spirit. I wish I saw in the passage the circumstances which could fully remove the doubt, but I do not. If others

fancy they do, with them certainly I shall have no quarrel. *Who then gave the name?* In order to solicit an answer to this question, which shall be in any high degree satisfactory, the most cautious procedure is necessary. Not a fact or circumstance must be omitted which can afford us the least aid. Our premises must be soundly laid—our conclusions justly drawn. Then and only then can we have confidence in the result. If the investigation consume time and occupy space, its importance will be its best apology. As, then, inaugurating the work before us, we submit the following rendering of the passage, which we shall at once proceed to defend, namely :

Then Barnabas went to Tarsus to seek Saul ; and finding him, he brought him to Antioch. And it happened that for a whole year they were brought together in the church, and taught a large crowd, and called the disciples Christians first in Antioch.

They were brought together in the church—*αὐτὸς, συναχθῆσαι εν τῷ ἐκκλησίᾳ*. That *αὐτὸς* is the subject of the verb *συναχθῆναι* and refers to Saul and Barnabas as its antecedents, admits of no doubt. That *συναχθῆναι* is the infinitive, and passive, is equally clear. "Αγω means primarily to lead, to bring—συνάγω to lead together, to bring together. And as no obvious necessity exists in the present case demanding a departure from this primary sense, *αὐτὸς συναχθῆναι* should, therefore, be rendered, as the verb is passive, *they were brought together*—this implying that they came together in the church, not of their own accord or own will, but that they *were brought together* in it by the Holy Spirit, which was in them and directing them. We think it clear that the passive form should be retained in English as implying this fact.

Next that the same *αὐτὸς*, referring to the same antecedents, is the subject of *διδάξαι* is certain. *Διδάξαι* is the infinitive, and active : *αὐτὸς διδάξῃ* should, therefore, be rendered—*they taught*. To render these words *they were taught*, meaning thereby that Saul and Barnabas were taught, would be not merely to violate needlessly the form of the original, but to utter a falsehood. Such a rendering could never be sustained. Not that we are slavishly to conform to mere verbal forms of the

Greek where no reason exists for it ; but that we must not set these forms aside or disregard them without reason. Such is sometimes the case, as is well known to every scholar : but the procedure must not be arbitrary, especially when an issue of great importance depends on it, as in the case now in hand.

But is this same *αὐτὸς* the subject of *χρηματίσαι*? Most critics, it is but just to say, seem to doubt whether the answer should be yes or no. A dubious this or dubious that is all the reply we can get from most of them. If this noncommittalism proceeded from mere caution we should certainly admire it ; but we have reason to fear that in many instances it springs from indifference, or from the erroneous persuasion that the matter involved is of no moment. Even Brother Campbell, ordinarily so bold in the affirmation and defense of the truth, has, in the very work in which of all others he should have favored us with a masterly criticism in the premises—his Revision of Acts—passed the subject in injurious silence. A short paragraph of a few commonplace remarks is all he has on it. Nothing better can be said of Dr. Hackett. His work, so judicious and creditable to his candor in many places, is certainly deficient here. Nor has even Brother McGarvy, in his Commentary, recently from the press, grappled with the subject as we had reason to hope he would. We regret this. Brother M. is not the man to shrink from a responsibility. Besides, he possesses many of the qualifications so essential to the production of a sound criticism. We wish he had subjected the point in issue to a severe investigation. True, he says the question "would require more verbal criticism than is suited to the design of his work." Yet we should greatly have preferred that criticism to the apology we have in its stead. No extent of criticism could be pronounced too much which should serve to settle the matter in dispute.

But is *αὐτὸς* the subject of *χρηματίσαι*? Let us suppose for a moment that it is not. That the verb has a personal subject in the accusative cannot be denied. Who then or what is it ?

1. It cannot be *ροῦτον*, the ordinary relative when the relation is near, referring to *διχλῶν* as its antecedent. For if so, the connection of thought, and

especially the change from the subject of the preceding verb, required that the relative should be expressed, and not be left to be supplied. For if left to be supplied, then is the reader in constant danger of supplying the wrong instead of the right subject. This becomes apparent from the following renderings, which I shall make very full in order clearly to indicate this danger : And it happened that for a whole year they (Saul and Barnabas) were brought together in the church, and that they taught a great crowd, and that they called the disciples Christians first in Antioch. That this is the rendering which first and chiefly strikes the mind both of him who is best and of him who is least acquainted with the sacred text, seems to me intuitively certain. Yet if *τοῦτον* be the subject of *χρηματίσαι*, this rendering is not only not correct, but false and delusive. The following then is the rendering : And it happened that for a whole year they (Saul and Barnabas) were brought together in the church, and that they taught a great crowd, and that *it* (*τοῦτον*—the crowd) called the disciples Christians first in Antioch. To *τοῦτον* consequently cannot be the subject.

2. Neither can *αὐτόν* in the singular, and having the same reference, be the subject. For then the change from the plural subject of *διδάξαι* to a singular one of *χρηματίσαι* clearly required that the singular should be expressed. Otherwise confusion and irremovable uncertainty must inevitably result.

3. But may not the subject of *χρηματίσαι* be some *implied* relative referring not to the crowd, but to *people* generally as its antecedent ; and may not the meaning of the passage be this : That for a whole year Saul and Barnabas were brought together in the church, and that they taught a great crowd, and that *the people* called the disciples Christians first in Antioch ? If so, I reply the fact can never be shown ; and it certainly must not be assumed. Clear it is that the form of the original does not indicate it. The only form which could imply a subject referring to people is the passive infinitive *χρηματισθῆναι*. And even here the reference might be to Saul and Barnabas; and not to the people. A certain reference to the latter could never be established. Hence an im-

plied subject referring to people cannot be admitted.

4. There remains only one more possible alternative to be considered, namely, may not *μαθητάς* be the subject of *χρηματίσαι* ? If so, the following is the true rendering of the passage : And it happened that for a whole year they (Saul and Barnabas) were brought together in the church, and that they taught a great crowd, and that *the disciples called themselves* Christians first in Antioch. But this rendering can never be defended by the present text. It is clearly unnatural and false. In order to justify it, the text should contain either *χρηματισθῆναι*, the infinitive of the middle, or the reflexive *έαυτός*. If the former were used the latter might be omitted ; but omitting the former and using the active, *χρηματίσαι*, and the presence of the latter becomes imperative. Now since we have neither the infinitive of the middle, nor the reflexive—the only two forms which could justify the rendering now in hand—I hence conclude the rendering to be false.

From all of which I conclude that the subject of *χρηματίσαι* cannot be some implied relative referring to *δικλῶν*, the crowd ; nor one referring to people, meaning thereby the people generally ; nor yet can it be *μαθητάς*. Hence it must be *αὐτὸς* referring to Saul and Barnabas, since there remains no other either expressed or implied. That *αὐτὸς* is the subject of *συναγθῆναι* is indisputable ; that it is also the subject of *διδάξαι* is equally certain ; nor is it a whit less so that it is the subject of *χρηματίσαι*. Hence they who were brought together were they that taught, and they who taught were they that called the disciples Christians first in Antioch, and these were Saul and Barnabas. My rendering is therefore sustained.

Further, that *χρηματίζω* has its regular passive voice, and that it is found in both these in the New Testament, is a simple well known fact incapable of being denied. Now that the Holy Spirit had a reason for using the one of these instead of the other, where it has used either, will not be questioned. In the passage in hand it has used the active. It then had a reason for it—what was it ? Had it used the passive, it must have remained forever uncertain

whether the disciples were called Christians first by Saul and Barnabas or by others : using the active, all is clear —Saul and Barnabas certainly gave the name. Is not this then the reason for using the active ?

But how shall this active be rendered into English ? Passively, says Brother Campbell—passively, says Dr. Hackett—passively, says Brother McGarvy. Are these authors right ? We think not. Why if the passive form is necessary in English, and if the subject of the infinitive is to be left uncertain—why, we repeat, was not the corresponding form used in Greek and a corresponding uncertainty thereby created ? This is a tough question for those that render passively. They will never answer it.

Nothing can be more whimsical than the common version of these forms, which has tyrannized over the English mind so long, and which we feel it is so very difficult to get rid of. *Συναχθῆναι*, which is passive, it renders as an active, or rather, as a middle. *Χρηματίσαι*, which is active, it renders as a passive, while *διδάξαι* alone is rendered correctly. Now if the voice is to be regarded in one of these cases, for consistency's sake let it be regarded in all, unless some stern reason exists for the contrary. And let it not be assumed that such reason exists, but, if such be the fact, let it be shown. This, however, can never be done. Clearly the voice of all these verbs should be scrupulously retained in English.

Consequently since *αὐτὸν* is the subject of *χρηματίσαι*, and since *χρηματίσαι* is active, and therefore should be rendered actively, unless some stubborn necessity forbids, or the case is purely indifferent—and neither that nor this is true in the present instance, I hence refer the true rendering of the passage to be as already given, namely : And it happened that for a whole year they, Saul and Barnabas, were brought together in the church, and that they taught a great crowd, and that they called the disciples Christians first in Antioch. This rendering is needlessly full, but is so made for the sake of perspicuity.

But as an objection to rendering *χρηματίσαι* actively and at the same time as a defence for rendering it passively, it is alleged that the same verb occurs in the active form in a passage

in the New Testament where it cannot be rendered passively. Now even allowing that this were the case, though it certainly is not, still would the conclusion follow ? Clearly not. If a verb be found in the active form in Greek in a connection where it cannot be rendered actively in English, (a rare case indeed !) it by no means thence follows that the same form must be rendered passively everywhere, especially in a case where it may with perfect ease be rendered actively. To so assert is to introduce as a rule of translation a principle which is clearly illicit. But to the passage, which is the following.

"For the woman who hath a husband, is bound by the law to her husband, so long as he liveth : but if the husband be dead, she is loosed from the law of the husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress."

*She shall be called, χρηματίσει, an adulteress.* Such is the passage in which, it is alleged, that the active form of the verb in hand should have a passive rendering. We think the position wholly incorrect, and maintain that an active rendering is both practicable and necessary. 1. It is practicable. This is evident from the following, which gives the precise sense of the clause : So then if, while her husband is alive, she marries another man, she *will act* the adulteress. This is active, and therefore true to the form of the verb as well as to its meaning. 2. It is necessary. Paul does not mean merely to say what the woman *shall be called* in a certain event, but to state what she will do. She *will act* the adulteress. Not simply she shall be *called* one ; for this she might be, and yet not be one in fact. *Shall be called*, therefore, is not the meaning of *χρηματίσει*. It should be rendered differently ; that is, it should be rendered both actively, and so as at the same time to give its true sense. *Χρηματίσει μοιχαλίς*, when predicted of a woman, clearly means, she *will act* the adulteress.

Here it is proper to present and do justice to another feature in the subject in hand. *Χρηματίζω* neither primarily nor necessarily means to name or give a name. Primarily it means to deal with, do with, or transact business of any kind ; but what precise or particular act it expresses in a given case can-

not be learned merely from the word itself. Had we the expression Σαῦλος ἔχρηματισε, Saul *chrematised*, standing by itself apart from all limiting, qualifying, and defining circumstances, we should never be enabled to say what it means or what Saul did. It is by the aid of the other words used in connection with it that we learn what it means. Such is the case in all instances of its use in the New Testament. Clearly it is by aid of μοχαλίς that we learn that the expression χρηματίσει μοχαλίς means to act the adulteress. So in the passage in hand, we learn that it here means to give a name by means of the other words used in connection with it. But the question is, why is this particular word used in this passage? Certainly it is not the word ordinarily used in giving a name. That word is καλέω usually, sometimes one of several others, but never this word except in the present case. I am free to confess that I have no satisfactory reason at hand for the use of the word. It is alleged, I well know, that it was used to indicate that the name in question was given by divine direction. But this reason is not conclusive. It

could be as successfully argued from the use of καλέω that the name had a divine origin as from the use of χρηματίζω. No satisfactory reason, therefore, it seems, can be assigned for the use of the word. When we have said it seemed good to the Spirit that it should be used, we have said all we can say.

Finally, in regard to the name Christian we beg to say that although we believe Saul and Barnabas gave it, yet we do not wish to be understood as claiming for it any special pre-eminence over the other names of the children of God found in the New Testament. These names are all alike honorable and all alike expressive with us. We think that no one of them should be used to the exclusion of the others, or in preference to the others. We love the name Christian, we love the name disciple, we love the name brethren, and we even love the name saint, though we should greatly prefer the name holy; and so impassioned is our love for these names that we cannot bear to see even one of them in the least degraded. May our own respect for them and that of our brethren never be less.

## THE THRONE OF DAVID & THE RESTORATION OF THE HEBREWS.

I am getting rather afraid that your correspondent C. has never studied any of the systems of logic, from Port Royal to Archbishop Whately. That we may have the question simplified, I will quote a passage from his first communication: "Evidently A. falls into a popular error respecting the Jews. He *assumes* that the prophets speak of the restoration of the Hebrew race at a time still future from this date (A.D. 1864,) which they *do not*, and that they speak of the land as still belonging to that race nationally, and that they are to inherit it at a time still future, which they *do not*." I have the most gracious feeling towards C.—in fact, I like a positive man—hence I say, Well done, brother! By all means let us have a sweeping conclusion, only take care that your evidence be massive, and in its pungency or accumulation amounting to proof. Our friend then quotes *three* passages, carefully avoiding context in every case, and then after seeking to shew that they were accomplished in the return from Babylon, he believes that his case is made out—that he has established that position laid down in the beginning. Now, though I greatly admire a positive man, I am vastly in love

with evidence and have strong convictions on the other side. Hence, it is a part of my business to take the wind out of his sails, even if I may not treat him as a privateer.

Bearing in mind that there are *hundreds* of predictions which refer to the Hebrew conversion and restoration, it is verily a matter for wonder that our friend deemed his case made out when he had examined *three* of them. Even if his work had been done in a conclusive manner, the induction was not wide enough—the foundation was too frail for the superstructure. The man who would seek to build a cathedral on eggshells or a strong castle on the sand of the desert, could scarcely be worse employed.

The method which I pursued in reply was the legitimate one. It simply consisted in pointing out with distinctness the sublime realities, material and moral, which have never been fulfilled. They all wait for accomplishment, and shall not wait in vain. Our friend has no time to examine the *seven* reasons assigned for faith in a future restoration. I submit that if he has no time it would have been better for him not to have meddled in this controversy.

It demands both time and labor, and will richly repay both. But in addition, he deems that the quotations are harmless as pasteboard soldiers. That is simply his mistake. If he will march up in a valiant way he will discover that they have fight in them. The men have really smelled gunpowder, heard the sound of the trumpet and mingled in the shock of battle.

In his second paper our Friend C. says: "Will he then shew that the expositions given are not in accordance with truth?" Yes, dear Sir, I will gratify you in that matter, although I am perfectly aware that there is no argumentative necessity laid upon me, my own work having been fairly and honestly done. The first passage which C. quotes in his first paper is from Ezek. xxxvii. In regard to the trifling about "be gone" I need only remark, that they be gone now as surely as they were then: but I suppose the writer was only joking with us. I might, if I began to quote, quote the whole twenty-eight verses. Let the reader open the chapter and he will find the following particulars:

1st. A thorough incorporation of Israel with Judah as one nation. "And I will make them one nation upon the mountains of Israel."

2nd. A restoration of the monarchy. "And David my servant shall be king over them, and they all shall have one shepherd."

3rd. Such a thorough cleansing as ends in confirmed devotion, in abiding righteousness and holiness. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people and I will be their God."

4th. Everlasting possession of the land. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore."

Not one of these four things was accomplished in the return from Babylon. There was no incorporation of Israel and Judah, no restoration of the monarchy, no final deliverance from detestable things and transgressions, no abiding hold on the land. In fact, the return from Babylon is not in the 37th chapter of Ezekiel in any shape

or form. The restoration therein painted has altogether larger and loftier proportions, both natural and spiritual, and looks into a wider field of more exceeding glory.

The second passage was quoted from Jeremiah 31st chapter. From the third verse it reads, "The Lord hath appeared of old unto me saying, Yea I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee. Again I will build thee and thou shalt be built, O virgin of Israel." From the 12th verse it reads, "Therefore they shall come and sing on the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all." The same chapter informs us, from the 31st to the 34th verses, that these things will be accomplished when God makes a new covenant with the house of Israel and with the house of Judah, putting his law in their inward parts and writing it in the soul, when from the least to the greatest of them they all shall know the Lord. It is true some purblind commentators have taught that this was fulfilled among Gentile Christians, and dreamed that Paul was exporting such rubbish when he wrote his letter to the Hebrews.

From verse 35 to 37 the statement is so remarkable that it deserves full quotation: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name. If these ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." From this we learn that the nationality of Israel in the future time, and indeed in the future eternity, is sure and steadfast as the framework and ordinances of Nature. The miraculous people shall endure as a righteous nation while the sun shines in glory, while the moon walks in brightness, while the star-lamps hang in the dark-blue vault. Hence, if the Jewish people are not re-edified in natural glory and abiding fame, we may expect Ragnarock, or the twilight of the gods, a rending and shattering of the rock-bound world with its mountain walls, and the eternal eclipse of all the great lights which burn as immaculate now as they did in the beginning. From verse 38 to 46 the chapter is concluded and so is the prophecy. It

concludes by speaking of such a building and ordering of the city and its environs, that the things done "*shall not be plucked up nor thrown down any more for ever.*" I beg now to inform C. that the return from Babylon is *not* in the 31st chapter of Jeremiah.

The third and last passage which C. quoted is in Isaiah li. 3. In this as in the other cases we must look into the context. When God gives comfort to Zion and makes her wilderness like Eden and her desert like the garden of the Lord, he says to the Hebrew people, "Hearken unto me, my people, and give ear unto me, *O my nation*, for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near, my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and upon mine arm shall they trust" (4-5.) This manifestly refers to the ameliorating and converting influence which Israel will wield in the latter day. Judgment, righteousness, salvation, all resulting from the law of the Lord proceeding from Jerusalem through the instrumentality of the Lord's own people and nation. The 11th verse declares, after a description of the majesty of God's power, "Therefore the redeemed of the Lord shall return and come with singing unto Zion, and *everlasting joy* shall be upon their head: they shall obtain gladness and joy, and *sorrow and mourning shall flee away.*" The chapter concludes by declaring that the God who pleads the cause of his people will take from Israel the cup of trembling, even the dregs of fury. "*Thou shalt no more drink it again;* but I will put it into the hand of them that afflict thee—which have said to thy soul, Bow down that we may go over." God, who planted the heavens and laid the foundation of the earth, has covered his people in the shadow of his hand, and will say unto Zion, "*Thou art my people.*" I scarcely need say that I do not find the return from Babylon in this chapter, but I do find something more comprehensive and enduring. Glimpses into a field immense and beautiful. In fact, all the chapters glanced at demand exposition of a different kind to that which C. supplies. They are all wide in range as well as rich in glory natural and spiritual. To grasp them truly we must have mountain ascent and extended vision, and it is of no service to send in the carpenter with a foot-rule. The apparatus of our friend is nothing better.

Out of seven solid reasons for faith in a future restoration of the Hebrew monarchy our friend has tried his instrument upon one of them. It is an utter and most deplorable failure. He might as well have given us a

fragment from some Chaldee MSS. That the reader may have the matter fairly before him we will ask our friend C. a few questions in regard to the *forty-two years* between the writing of the 14th chap. and the nations keeping the Feast of Tabernacles.

1st. In which of the forty-two years did that dreadful siege happen in which all nations were gathered against Jerusalem, the city taken, the houses rifled, the women violated, and half of the city led into captivity?

2nd. In which of the forty-two years did the Lord go forth and fight against those nations as when he fought in the day of battle?

3rd. When did his feet stand upon the Mount of Olives, the mountain cleaving asunder as though torn by an earthquake, the divided portions removing north and south, and leaving a great valley?

4th. In which of the forty-two years was there one rounded perfect day known to the Lord, including both hemispheres in supernatural light?

5th. When did the living waters go out from Jerusalem, half of them towards the former sea and half of them towards the hinder sea in summer and in winter?

6th. When was the Lord crowned as King over all the earth, One Lord and his name One?

7th. When was all the land turned into a plain from Geba to Rimmon, south of Jerusalem, and Jerusalem safely inhabited?

8th. When did the strange plague fall on the nations which came against Jerusalem, their flesh consuming while they stood on their feet, and their eyes perishing in their sockets?

9th. When did the *residue* of the destroyed and humbled nations come up from year to year to worship the King the Lord of Hosts?

We have here a magnificent chain of strange facts, in a plain serial chronicle, with such marks of circumstantiality that none of the cloudy critics have succeeded in transforming the prophecy into vapour. Our friend C. will fail as thoroughly as they have done, for his theory is as useless as the spiritualising scheme. When he tries to measure again he will find that he must shut up his case of instruments, and climb up to the top of some Pisgah to get a larger sweep over the country of promise—the land of beauty and of holiness.

Our friend asks a question—"Will A. explain why he takes out Jehovah and puts in the Son of God?" Had I been professedly quoting the passage conscientiousness would have demanded an accurate quotation. But while not quoting, but forming a proposition in my own language, I have authority and freedom to furnish that which I believe

is the sense and meaning of the passage. But C. shall have a few hints which will indicate the authority and justify the freedom.

In the first place, all men who have any ripeness in theological lore, will grant at once that the judicial and avenging functions are committed to him who has a name above every name. The Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father. When Enoch prophesied of the Lord coming with ten thousand of his saints to execute judgment—when Isaiah spake of one glorious in his apparel treading the wine-press of wrath, avenging his people, his garments dipped in blood, they were both speaking of one Christ, the Son of the Living God, the brightness of his glory. I believe, then, that I am in perfect harmony with the analogy of the faith in stating that the "Son of God will descend to the Mount of Olives." He appears there for judgment. It is the same one of whom John speaks in the Rev. xix. who hath on his vesture, and on his thigh a name written—King of kings, and Lord of lords, the one who treadeth the wine-press of the fierceness and wrath of Almighty God. "Out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron."

In the second place, a person accustomed to the pleasant work of gleaning up moral evidence and watching coincidence, may read Zechariah in connection with the ascent of the Lord. From that very mountain he arose when he departed to the right hand of the Father. The angels comforted the disciples by reminding them of a great reality in the future: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken from you will so come in like manner, as ye have seen him go into heaven." Blessed hope! we need neither strain our eyes nor wear out our hearts with sighs of languishing desire. The one who is divinely fair and supremely lovely will descend in visible power to the mount from which he ascended, clothed with all the glory requisite for the establishment of the everlasting kingdom.

Our friend says something about the "carnal Jews." I have heard such things before, and felt ashamed to hear them. The Jewish people in the time of restoration will not be a carnal but a spiritual people. The love of God will be written inwardly, never more to be erased, and righteousness running as a perennial stream. He likewise declares that if he could find promise of restoration after the return from Babylon he would lay down his staff. This to me

is surpassing strange. It is surely the part of reverence and wisdom to receive the information which God has given in such affluence, wherever we find it. If it had been furnished by Enoch or by Adam it would just be as precious to me. The prophets are crowded with predictions which have never been fulfilled, and as they were not conditional, the faithfulness of God is involved in their accomplishment. It might, however, be a profitable study for our brother if he would compare Rom. xi. 25 with Luke xxi. 24. It is surely significant to find that the people and the land are delivered at the same time—"the blindness has happened unto Israel until the fulness of the *Gentiles* be come in;" "Jerusalem shall be trodden down of the Gentiles until the times of the *Gentiles* be fulfilled." The man has but a poor eye for evidence who fails in perceiving that the race and the country recover freedom and splendor in one auspicious day. The people delivered from blindness and sin, the country from barrenness and pollution. This brings the teaching of the Lord and his Apostles into strict accordance with the teachings of ancient prophecy.

Let me take this opportunity of separating myself broadly from a fierce and arrogant faction, though happily a small one. It is their evil custom to ignore the spiritual standing of the Lord's holy people and get all who believe them re-baptized into the hope of Israel. On this matter I can only say that though the natural glory of Israel is secured by a covenant sure and eternal as our own, yet we of the household of faith are looking for something finer than Palestine. In the rare sunrise of that age, which is near the dawning, God has provided something better for us, that they without us should not be perfect. We look for that heavenly Jerusalem inhabited by a glorified people—the bride, the Lamb's wife. A city requiring no light from sun, or moon, or star, but lighted by the glory of God shining in his Holy One. To the gates of that city the nations of the saved may bring their costly things by way of tribute, but they cannot dwell inside. That place belongs to the radiant queen who forgot her father's house when she was filled and inspired with the love of the Adorable One, who is the fairest among ten thousand and altogether lovely. I did contemplate something like a classification of the elements in the dispensation for which we are looking, but it must be reserved for another time. In the meantime may our reason be enlarged, and our hearts lifted up in the hope that he will come for our salvation.

A.

## ITEMS OF NEWS.

### AUSTRALIA.

The cause of Christ is still advancing in this city and vicinity, and the hearts of the people are greatly rejoiced by the glorious triumphs of the gospel. During the past month *thirty three* persons have been added to the church of Christ—thirty one by faith and baptism, one baptized believer from the Methodists, and one from the Baptists. Besides these, ten others have decided for Christ, and will be "buried with him in baptism" shortly, and three persons have applied for membership with us from the Baptists, and a large number are deeply interested in their souls' salvation. The interest at St. George's Hall still continues unabated, and the prospect for future success is highly encouraging.

During the past month I have held interesting and successful meetings at Chesterville, Beaumaris, and Bulleen, resulting in several additions, included in the number above mentioned, but the larger portion of them were united with the church at Melbourne.

By the last mail we received an account of the Annual Meeting through the *B. M. H.* and the *C. Advocate*, and I must state that I was much pained to read some of the statements made by two or three brethren, while discussing the desirability of applying to the A. C. M. S. for evangelistic aid. For my part, I deem them both uncalled-for and unfounded, and can confidently appeal to my experience while in England, and the statistics of the past three years, to prove them so. Your sentiments I most heartily approve, and consider them reasonable and just, and had they been adopted I am persuaded that the result would not have been a matter of regret, but of rejoicing to many. As to myself and the part I have taken in the matter, I may say that I have fulfilled my promises and shall let the matter rest there. I have written my *last letter* to the brethren in America for aid for England, and can assure the brethren, at the same time, that if the sentiments in the "*C. A.*" fall under the eyes of any American evangelists now preparing to pay them a visit, I am persuaded they will neither be troubled with their labors nor presence in England.—

Yours in Christ, HENRY S. EARL.

Melbourne, Nov. 24, 1864.

### BALLARATT, AUSTRALIA.

We see by the *B. M. H.* that efforts put forth by the church have not been without considerable success. In this we rejoice, hoping the little one may become a great nation. I am happy to inform you

that the church in Ballarat is also making progress, the difficulties thrown across its path notwithstanding. This day week three females and one man were immersed into the ever blessed name. There is a spirit of inquiry manifesting itself. May it go on here and everywhere! Let us pray the Lord of the harvest to send forth faithful laborers.

T. WRIGHT.

November 18, 1864.

### DUNEDIN, NEW ZEALAND.

During the last current month we have had an addition of *seven* adults—six having confessed the Lord Jesus, and one been reclaimed. May peace be preserved to us and to all that love our Lord in sincerity.

Nov. 18.

F. BATTSON.

### WIGAN.

It has been our joy to add *six* persons to our fellowship, and to restore *one* who had declined from healthy life in Christ. One of these, a man who confessed Christ on Lord's day evening, Dec. 11th, in telling me how he was arrested to an awful and abiding sense of sin, brought to my remembrance the important question proposed by you in the *Harbinger* when you first took the editorship—viz: as to the best means of awaking the consciousness of sin, as the necessary preliminary to the reception of the Saviour. In this case God took the matter into his own hand, as in the case of the Macedonian Jailer. Think of this. The man was working with a boy in a coal mine near Wigan, when the earth fell in upon them. He had barely time to cry, "Lord, have mercy upon me!" before the boy was killed by his side, himself scalped by a falling stone, and then buried. In that awful grave he lay two hours, with his whole past life before him as a life of sin, inwardly crying to God to extinguish his being, for he felt sure that dreadful pain of sin would go on through eternity if God did not put him out of existence". He was found and delivered, became thereby a serious man, recently met with one of our brethren at his work who spoke to him of the Saviour, and brought him to the preaching at Rodney-street. And now, having seen the power of Jesus as the sinner's all-sufficient Saviour, and openly confessed him as his only trust, he has been once more buried—but this time with his Lord, who died for the sins which made his last burial so dreadful, and having also "risen with him" is now "in him" at rest. It may further interest the brethren to mention the case of another of the six, a woman who, having confessed Christ after

the preaching in the Mission Room, Dec. 12th, was baptized in the Rodney-street meeting-house, Dec. 13th. Hers was a most impressive confession, marked by a most beautiful decision and a trust full of worship. She, also, had been made to feel her need of the sinner's Friend by the severe discipline of sorrow in the nearest relationship of life; and having attended our service for a few weeks with evident interest, she listened on that Monday evening to an examination of the confessions recorded in the New Testament, beginning with the confession of *sins* under the preaching of the Baptist, passing onward, through the true but incomplete confession of *Jesus* by Nathaniel, and the comprehensive confession of Peter, although held by him along with the fatal denial of the need of Christ's sacrifice, to the full and glorious recognition of God our Saviour in the wounded form of the risen Jesus by Thomas the sceptic. After asking, Was there no one there who needed such a God and Saviour as this? this woman quietly knelt by the table where we stood, and lifting up a pale face down which tears were slowly falling, said with an earnestness which went to all hearts, and drew from the brethren's lips the sincere "Amen!"—"O, my God! I also confess to Thee my sins, and believe that Thou didst come into the world, and died for me. I here give myself to Thee. Help me to serve Thee for ever." There are more who inquire.—Yours affectionately in Jesus our Lord,

Wm. McDUGALE.

BANBURY.

Soon after the Annual Meeting Bro. Rotherham visited us a few days, and his discourses were calculated to benefit the church and the world. Through his efforts another of Bro. Norton's sons decided to become a disciple of Christ.

We had Bro. Evans here during November and December; his efforts are much prized by us. His object was to get the church in working order, and his efforts have not been in vain. He left us in much better position than when he came. On the first Lord's day he was here a third son of Bro. Norton's was immersed.

A providential circumstance led Bro. Evans to a large village (Bloxbury) about three miles from here, and we think his efforts there will result in much good. He made known the truth there several times in the house of a brother, a member of the Baptist church. He had been for a long time dissatisfied with the state of things with them and only wanted an opportunity and a little definite teaching respecting New Testament church order. He has left the Baptist church and while

Bro. Evans was here his wife was immersed, with another female living here who had decided to follow Christ through the efforts of our brother. There are three who now meet together at Bloxbury on the Lord's day to observe the order of Christ's church. Brother Evans also visited Wardington, and a good number came together to listen to the truth.

During his stay with us a Sunday school was commenced and put in working order, and we now get, through having canvassed the town for scholars, an attendance of between fifty and sixty children, with nine teachers and a superintendent. Bro. Exley is now vigorously following up the efforts of Bro. Evans. Brethren Evans and Exley are impressed with the importance of this district and feel that a protracted effort would result in lasting good.

E. WALL.

BRISTOL.

The church in Bristol is steadily progressing. The Lord's ordinances are well attended, we live in harmony, and the proclamation of the gospel commands good audiences. We have had a course of interesting lectures by Bro. Parris, which have caused thoughtful enquiry, on the following subjects—Baptism in relation to Salvation—The Apostolic Church—Revivals of Religion—Foreknowledge—Election—Predestination—Final Perseverance—Christian Sanctification. Three persons have been baptized into Christ during the last month, and two others have engaged to follow.

J. DERRICK.

Jan. 16, 1865

Dear Brother King,—I arrived here last Wednesday with Bro. Dillon. We both addressed a good meeting. I believe the church is in a healthy condition. They appear alive to the truth, and desire to promote it. They have a nice room in a good situation. We had two good meetings yesterday. I preached Christ—nothing can be better than the Gospel of Christ! Among my hearers were two very interesting persons, who sought further intercourse, and who I trust will be added to the church. Bro. Evans' labors here are spoken of very often and very highly by the brethren. They tell of the good they received through him. Your lectures are well remembered, and those recently delivered by Bro. Parris have done good. If he could follow them up it would be well.

W. TURNER.

Jan. 23, 1865. —

BARROW-IN-FURNESS

We have been cheered by the baptism of the two daughters of our esteemed Sister Berry, of Southend, Walney.

W. BARR.

WORTLEY.

The brethren in Wortley are glad to discern the manifestation of a gracious work among the young people of their Sunday school. Their highly esteemed Brother Roberts rejoices in the immersion of his son, who it is hoped will attain to much usefulness in the church.

CAMDEN TOWN, LONDON.

Bro. Rotherham, having been for some weeks labouring at Camden Town for the edification of the church and the conversion of sinners, has received and accepted an invitation to continue his efforts for the six months ensuing.

BIRMINGHAM, WALSALL, WEDNESBURY, RUGBY.

Since our report last month we have visited Rugby where, in the Baptist chapel, kindly lent for the occasion, we immersed two females. In Long Lawford (3 miles distant) we held overflowing meetings. Many earnest people had been stirred to enquiry by the instrumentality of Bro. Lloyd and the good brother who with him was immersed in Birmingham a few weeks back. Three of them, during our stay, confessed themselves entirely convinced, and it is hoped will, ere long, be added to the saved. The four now break the bread every Lord's day in Lawford. They much desire an effort in Rugby, and in that case would remove their meeting. In Wednesbury the clergyman has deemed it requisite to stay our influence by special sermons upon baptism, in which he freely challenged the Baptists to prove several points of importance. We forwarded him a respectful acceptance of the challenge, to which he replied, that—"public discussion never does any good." We therefore advertised two lectures in reply to his sermons, the first of which was delivered last Lord's day afternoon.

In Walsall we have commenced a course of week-night lectures, upon England's church history. The attendance was beyond our expectation. One has been, during the month, immersed into the death of Jesus.

We have visited Wolverhampton also, and hope in a few days to secure a suitable public room. When Bro. Turner was there he had conversation with an enquirer whom, last Lord's day, we immersed. There are now in Wolverhampton five who having put on the Lord Jesus wait anxiously the formation of a church. Others are about to remove to the town and we trust very shortly to report a promising church.

In Birmingham meetings continue good. Since report last month we have immersed nine, including the one from Walsall.

F

Bro. Parris, from Bristol, who is devoting himself to evangelistic work, arrived in Birmingham ten days back with the intention of spending a month or so in the locality. He has addressed the church to its edification and proclaimed the Gospel with power. We shall be disappointed if this brother make not his mark for good upon an ungodly age by doing a large and highly acceptable work for his Lord and Saviour.

D. KING.

Obituary.

FELL ASLEEP IN JESUS,

After two weeks severe illness, from inflammation of the lungs, at Crossgates, Fifeshire, Dec. 31, 1864, GEORGE RAMSAY, sen., aged 51, one of the presidents of the church. For 22 years he has been a diligent disciple, always ready to impart instruction, either publicly or privately. By his removal the church sustains a heavy loss. He was resigned to the will of his Master—he knew he was soon to leave this for a far better and glorious state. A short time before his departure he called as many brethren into the room as could be got, after prayer he exhorted them all to be prepared for leaving the world before coming to a death-bed. He died full of faith and in hope of a glorious resurrection.

G. R.

AARON CHATTERTON.

Died, of pulmonary consumption, Dec. 4th, 1864, at his residence in Davenport, Iowa, Eld. AARON CHATTERTON, in the 46th year of his age.

The deceased was born in Clermont Co. O. He early united with the Christian church, and commenced preaching the gospel at the age of 21, and continued his labors until disabled by the fatal disease which issued in his death. He was a man of great piety. He devoted himself to the cause of Christ with untiring zeal and heroic devotion. His affectionate spirit; his gentle manners, and warm Christian sympathies, drew around him a large circle of friends. As a preacher, debater and counsellor, he was pre-eminent. He wielded an able pen, and his editorial life with the *Evangelist* placed him among the ablest advocates of the pure gospel of Christ. His death was calm and peaceful; his faith and hope strong to the last. He now sleeps in Jesus until the resurrection of the just.

He died poor and has left behind him a widow and three daughters. "I leave them," said he to the writer of this, "to God and his people." This is a precious trust—a sacred heritage! Shall we not take care of them?

J. C.

## MISCELLANEOUS.

### FOXES SPOILING THE VINES.

WHAT strange people there are in the world. How rashly do they judge one another. There is not a good act done, but some one will speak evil of it. A man will extend hospitality to a stranger; "he had better take care of his own family." A preacher leaves home to win souls to Christ; "it is all for money or popularity." A benevolent man is liberal with his means in doing good; "I wonder if he pays his debts." A humane sister sits up night after night with a sick neighbor; "she had better be at home with her family." A number of kind-hearted women meet every week to make up garments for the wounded and the sick; "they had better save their time and means for the more deserving." A noble lady will give all her time and expose her health and life, in waiting on the neglected and the suffering; "she is mad, or worse." The same was said of Wilberforce, and one replied, "If this be madness, I wish it would bite us all." Of Jesus the envious Jews said, "He has a demon, and is mad."

There are those who cannot comprehend an act of disinterested kindness. It is beyond their ken. They always ask, "will it pay?"—that is, will it pay me! Yes, friend, it will even pay you, if you have a heart to do it, but not without. You will receive the reward in your own bosom.

Some are so much absorbed in *self* that every waking moment they have is filled with it. Only in their dreams do they think of others; faces of the past then haunt them, and the wants of others start up before them, as if to rebuke them for their selfishness.

They never pass a mirror without looking into it, or a pond but to see their own faces. They go to meeting to be seen and to see. If in company, they think they are "the observed of all observers." If two or more are sitting in a corner and talking, of course it is all about them. If a preacher aims an arrow at some prevailing folly or fashion—at pride, self-seeking, tattling, slander, dancing, card-playing, theatre going, &c.—they take offence. "He meant me!" Well, I suppose if he did not, *the Lord did*, and the resentment you feel is higher than the poor preacher, and *He* will look to it! It is always an acknowledgement of guilt, though many are unconscious of it, when the plain teachings of Christ are denominated *personal*. How different the feelings of David, the king of Israel: "Let the righteous smite me, it shall be a kindness; it shall be an

excellent oil, and shall not break my head."

If a neighbor passes them in the street and does not see them, "it was designed; it is an insult, and they will resent it." Perhaps he is thinking about his sick child, or how he can pay for a beefsteak, or what ought to be done to relieve that poor widow. If they happen to hear a word drop that sounds like their name, "it is some slander or tattle," and they will not speak to you the next time they meet you. "They always thought you *hated* them." They are always looking out for slights, insults, neglects, or some actual or implied offence; and like those who are determined to see ghosts, they appear. O! this impertinent, envious and hateful Ego; crucify it and be at peace.

DISCIPULAS.

### OPPOSITES IN RELIGION.

"Nor forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

—Paul.

"I believe I'll stay at home to-day, as it is rainy and I don't like to go and spend my time listening to Bro. W."—*Fair Weather Laziness*.

"Pray without ceasing, and in every thing give thanks, for this is the will of God in Christ Jesus concerning you."—Paul.

I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day that I am not prepared to pray.—*Worldly-Mindedness*.

"See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and toward all men."—Paul.

My neighbour has done me so much evil and has acted so badly that I will not stand it any longer; I'll make him know that I have rights as other men, and I'll make him respect them.—*Revenge*.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit."—Peter

I do not see what good baptism will do: if the spirit of God does its work upon the sinner's heart, outward forms and ceremonies are not of any use.—*Scepticism*.

"Strive to enter in at the straight gate."—Christ.

All will be made holy and happy, and there is no use of striving, as there is no danger.—*Presumption*.

"Contend earnestly for the faith once delivered to the saints."—*Jude*.

Don't preach doctrinal sermons or you will offend."—*Faint-heartedness*.

"Withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather reprove them."—*Paul*.

If we withdraw from Brother B. he will do us all the injury he can, and I think we had better let him alone.—*Trimmer*.

"Seek first the kingdom of God and his righteousness."—*Christ*.

As soon as you get settled in life it will be easy for you to serve God, but you can not well do it before.—*Satan*.

#### A SOFT PILLOW.

WHITEFIELD and a pious companion were much annoyed one night at a public-house by a set of gamblers in the room adjoining where they slept. Their noisy clamor and horrid blasphemy so excited Whitefield's abhorrence and pious sympathy, that he could not rest.

"I will go in to them, and reprove their wickedness," he said. His companion remonstrated in vain. He went. His words of reproof fell apparently powerless upon them. Returning, he laid down to sleep. His companion asked him rather abruptly:

"What did you gain by it?"

"A soft pillow," he said patiently, and soon fell asleep.

Yes, "a soft pillow" is the reward of fidelity—the companion of a clear conscience. It is a sufficient remuneration for doing right, in the absence of all other reward. And none know more truly the value of a soft pillow, than those parents, whose anxiety for wayward children is enhanced by a consciousness of neglect. Those who faithfully rebuke, and properly restrain them by their Christian deportment and religious counsels, can sleep quietly in the day of trial.

Parents! do your duty now, in the fear of God, in obedience to this law, at every sacrifice; and when old age comes on, you may lie down upon a soft pillow, assured of his favor who has said, "Train up a child in the way he should go, and when he is old, he will not depart from it."

#### WHY AND WHERE.

WHY?—Parents, why do you neglect to train up your children in the way they should go? Teachers, why do you not daily instruct your pupils in lessons of morality and piety? Young man, why are you not improving the present and valuable moments as they fly, in acquiring a rich fund of knowledge, both scientific and practical? Young lady, why do you fritter away your time in amusements and useless

employments, when there is so much that you could and should learn and practice? Gentlemen, why do you play the agreeable abroad, and the disagreeable at home? Ladies, why do you think more of adorning the body than of beautifying the soul? Reader, why do you not do justice, love mercy, and walk humbly with God?

WHERE?—Where shall we look for examples of true courage, wisdom, and benevolence? For courage, shall we look to the soldier on the battle field, fiercely contending with his deadly foe; or shall we look at the man who has the moral courage to do right in the midst of opposition, trials, and great difficulties? Shall we look for wisdom to a man whose life has been spent among books, or to him who fears sin, loves God, and delights in making his fellow-men happy? Shall we look for benevolence to the rich man, who has laid up his thousands and is yet unsatisfied, or shall we look to the man in moderate circumstances, who prefers usefulness to wealth? Where shall we seek happiness? Shall we seek it in the walks of pleasure, of fashion, of ambition, or shall we seek it in a life of devotion to duty, of obedience to God?

A. A.

#### MANY WERE LEFT INQUIRING.

A Baptist preacher, reporting a protracted meeting, after mentioning eight converts which he had obtained, says, "The church was greatly revived, and many anxious persons were left, inquiring the way of life." He had been preaching there eight days and nights, and I wondered to myself what he was preaching about all the time, that he left so many still "inquiring the way of life." Why in the world did he not tell the poor sinners the way, instead of leaving them in their misery? He certainly ought to go back and do his work over again. He is like a Baptist preacher whom I heard not long ago. His whole sermon consisted in telling the answer to the question, "What must I do to be saved?" and at the close he exhorted the sinner to come to the mourning bench and inquire, "O Lord, what must I do to be saved?" Thinks I, my good sir, you must think very little of your sermon, if you send the sinner to the Lord to learn the answer, after you have spent nearly an hour in telling it to them yourself, and pretending to give the Lord's word for it.

\*

WHEN flowers are full of heaven-descended dews they always hang their heads—but men hold theirs the higher the more they receive, getting prouder as they get full.

## PROTESTANTISM IN PARIS.

The Paris correspondent of the *Star* says: Protestantism is making rapid progress in Paris. Almost every sect of our faith is represented in this capital. The French Reformed church possesses ten places of worship, and the Lutheran eleven. These two sects are recognized by the Government, and their *pasteurs* liberally paid by the State, the amount of their annual stipends being double, and often treble, what is paid to Roman Catholic priests of the same rank in the church. The Wesleyan Methodists have three churches, Baptists one, Darbyites one, Church of England three, Scotch Presbyterians one, American Episcopalians two. Total, thirty-nine places of Protestant worship within the barriers. In 1843 there was but one Sunday school—in 1863 the number amounted to thirty-three. (4000 of the children meet annually at the Cirque Napoleon, the only place large enough to hold so great a number.) The Bible Society, founded by the Marquis de Jancourt, in 1818, and now under the direction of Louis Philippe's last minister, M. Guizot, possesses a celebrated library, to which the Emperor of Russia last year contributed a *fac simile* of the magnificent manuscript copy of the Scriptures discovered four years ago by Tischendorf, in the covent of Mount Sinai, and proved to be the most ancient in existence, as it was undoubtedly written in the early part of the fourth century. The Paris Tract Society distributes thirty millions of tracts annually. It is a curious fact that most of these publications are translations from the English. Although there are many religious authors of high standing in France, none write for the class for whom tracts are intended. I may mention that the Protestants of Paris can boast of many far more clever and talented preachers than are to be met with among the Roman Catholics. Athanase Coquerel, for instance, is a wonderful orator, and gifted with a most powerful and thrilling voice. Whenever he has a marked sham to expose, or hollow mockery to unveil, his chest heaves, his eyes flash with indignation, and he pours forth a torrent of sarcasm and the bitterest invective. His oratory then rises to the sublime, and produces the greatest enthusiasm, in proof of which I may mention the following incident. Preaching on a Sunday at the Oratorie, and having chosen for his text one which in some degree involved political discussion, he was suddenly cheered by a crowd of students from the Quartier Latin, who had accidentally entered the church. Athanase Coquerel paused till this start-

ling demonstration had subsided, then, in his characteristic manner, replied, "It does happen now and then in a church situated as this is, in the centre of a great metropolis, that mere curiosity attracts people unaccustomed to the rigid simplicity of our worship. To such as these, who have so strangely forgotten the place they are in, I merely say, 'The Word of God needs no applause.' They have desecrated this sanctuary, but I earnestly pray their cheers may be those of converted sinners." The effect was of course irresistible. The son of Athanase Coquerel, who, as you know, has been suspended from preaching in Paris, owing to his being suspected of sharing Rénan's ideas as to the divinity of the Saviour, is also a remarkable orator, gifted with a voice of silvery sweetness and yet of great compass.

## P E A C E.

WHEN birds were tuneful, woods were green  
Beneath the vault of vernal bowers,  
And sunset cast its golden sheen  
Atwart the blooming beds of flowers;  
We lulled our fancy into dreams  
Of peaceful shades and limpid streams,  
But icy bonds those currents stay'd,  
And tempests howl where Zephyrs play'd.

Beneath the vines, where vallies lie  
All purpled, to the Sommer sky,  
And God's unmingled mercies shed  
A grander glory overhead:  
From priestly power, and tyrant kings  
A rayless night of torture springs,  
And h-ly truths, like flowers of God,  
Lie trampled far beneath the sod.

We crossed the wave that Westward heaves  
Its crystal foamlets to the sky,  
To where the fond heart fain believes  
The treasured homes of promise lie:  
The land is fair, and glory crowns  
The verdant lawns and mossy downs,  
But goary hands despoiling there  
Will waft its glories into air.

We sought for peace within the breast  
Where passion keeps her standard flying,  
And graces all the kindest  
Like slaughtered innocents are lying:  
But there we found no sweet repose  
Where anger gleams and hatred glows,  
And mammon wand-like changes all  
Its wine of sweetness into gall.

We passed from these terrestrial things  
And mounting upon bird-like wings,  
We sought repose where nature dies  
In amber clouds and purple skies;  
But there the fiery lightning's flash  
Swift heralded the thunder's crash,  
And cloud-like seas that gloomed afar  
Were bathed in elemental war.

We spread our wings and upward soared  
To where no gusty tempest roared,  
But splendour flushed an amorous glow  
That drowned the darkening world below.  
And there beneath effulgent glory  
We sought the oft requested story;  
The answer came, from angels given:  
"Tis here alone—peace is in heaven."

A. S. J.

MARCH, 1865.

## SIN AGAINST THE HOLY GHOST.

Now and then we meet with some poor soul in sore affliction, caused by fear lest he may have committed the unpardonable sin. What is that sin against the Holy Ghost, which cannot be forgiven ? is a question frequently put. But the question itself indicates the neglect to which the words of the Spirit are subjected. Here are the facts—The people brought unto Jesus the possessed, the blind, the dumb, the halt, and the maimed, and, by “the finger of God”—the Holy Spirit—he healed them, so that men were compelled to say, “We know that thou art a teacher come from God, for no man can do these miracles which thou doest, except God be with him.” But the Pharisees were not willing that he should be thus received—their place and influence would be gone and, therefore, being unable to deny the miracles they said—“This fellow does not cast out devils, but by Beelzebub, the prince of devils,” whereupon Jesus expostulated with them and rebuked them, adding, “Wherefore I say unto you, all manner of sin shall be forgiven unto men ; but the blasphemy against the Holy Ghost shall not be forgiven, neither in this world nor in the world to come.” That, then, which shall not be forgiven in this world nor in that which is to come is blaspheming, or impious speaking, against the Holy Spirit. The Pharisees had there and then committed it by declaring that the works of the Spirit were performed by the power of the devil. This is the sin that is declared beyond forgiveness—a sin little likely to be committed now. Men in our day deny that the miracles were wrought, but none are found affirming that they were accomplished by satanic power. Those who admit the works attribute them to God.

Our present purpose is not to enlarge on this matter, but to denounce a sin against the Holy Ghost most prevalent in this age—a sin which thousands every day commit with little or no concern. Whether or not every sin against God and Jesus may properly be termed a sin against the Holy Spirit, we shall not stay to determine. Let it suffice for the present to say, that there is a sin which is specially and directly against the Holy Ghost. “The world by wisdom knew not God.” How God could be just and the justifier of the ungodly, none could tell. The way of a sinner’s return to God was not written in the heavens, nor could it be discovered by the wisest of earth’s sons. God himself must reveal it, or it would remain for ever unknown. The like may be said of all that relates to the order of the church and the worship of God. To put man in possession of these the Heavenly Father and his exalted Son have been pleased to bestow the Holy Spirit upon men, called Apostles and chosen to be the agents of the Spirit in making known the divine will. One of these chosen ones, in referring to his official work, said, “My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power ; that your faith should not stand in the wisdom of men, but in the power of God.” He says that God ordained, to the glory of these Apostles, that they should make known the hidden wisdom of God, which the world had not known. Of the things thus made known he says, “Eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive,” and then adds, “but God has revealed them unto us by his Spirit.” But to what intent were

these things revealed to the Apostles? Paul answers, "That we might know the things that are freely given to us of God, which things also we speak—not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." It is, then, clear that they received the things of God that they might make them known in the words given them by the Holy Spirit. And this they did. The Lord preserved them in the midst of danger and death until the whole had been made known—until that which is perfect had come. They not only spake these things in the plainest terms which the language could supply, but used the very words selected by the Holy Spirit. There were many who did not believe their testimony, but no case can be found of inability to understand their words. When the Apostles ended their work the revelation was complete, the number of words required no addition, nor was it necessary to send men to interpret them. The Lord has never appointed an order of men to reveal the revelation given by his Apostles. It must, too, be remembered that they were not only inspired to speak the things made known to them by the Spirit, but to write them, in order, as one of them intimates, that after their decease these ever-important things may be had in remembrance. They both spake and wrote as they were moved by the Holy Ghost, and therefore their words are the words of the Spirit of God. "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." Here, then, is all we need. The Holy Spirit has spoken all that is necessary, both for the sinner and the man of God. These words are recorded and preserved. The wayfaring man, though a simpleton, need not err therein. Before the Scriptures were completed the Holy Spirit spoke by Prophets (inspired men.) Those who despised prophecy grieved the Spirit and sinned against him—and so now, those who, knowing that the Spirit inspired the holy men who have given us the Scriptures, turn from or neglect those Scriptures, and seek for light elsewhere, sin against the Holy Ghost. We have not at all in view the sceptic, who does not believe that the book is from God, but we have before us men in the churches, whose lives are a continuous sin against the Holy Spirit—from the Pope's people down to those of the merest hut-sanctuary of the Ranters. Here two words of large import start into notice—

#### DOGMATISM.

#### MYSTICISM.

The brief space to be occupied will not admit of definition and enlargement. It must suffice to observe of the first, that it hands its votaries over to the priests, while the second makes its devotees the slaves of imagination—the result being that both sin, and that grievously, against the Holy Spirit.

The Divine Instructor has given to man a complete directory, in his own perfect form of sound words. To this every man, for himself, is to go. He may seek assistance from his fellow-men in the investigation of the holy record, but upon its contents his own judgment must be formed—his faith must rest, not upon what his friend, parent, or teacher affirms, but upon the word itself, which is able to make him wise unto salvation. But how has the Book been treated? The Mother-Apostate has shut it up, and her thousands of children consider its use unlawful and injurious. The Holy Spirit is thus resisted, despised, and Pope, cardinals, priests, and people sin against the Holy Ghost. But there are those who are not in the Church of Rome, and who don't think of going there,

who make our blood chill as we contemplate the despite which they do to the gracious Spirit. They worship God by a man-constituted worship—they repeat the so-called Apostles' Creed, and many things far worse than that—their religion is regulated by act of Parliament—the semi-popish prayer book they take as the light of life, and by its help the Bible goes into the back-ground as too dark to be understood by the people generally. True, the Bible is admitted as the Divine Directory, but not the Bible in the hands of every man for himself, but the Bible interpreted by the church. Can you find infant baptism in the Bible? "No, but it is there, for so the church has determined." Can you find the order of worship common in your church in the Bible? "No, but it is according to Scripture, for so the church has decreed." Have you examined the Bible on these points for yourself? "O dear, no! I received my views on these things from the church—chiefly from a very devoted minister, who subsequently, I am sorry to say, went into the Church of Rome." But are you not responsible to God to use his word and learn his truth for yourself? "We are not supposed to be able to understand it for ourselves—we are to receive the truth from the church." This is what Dogmatism leads to, and thus do thousands sin against the Holy Ghost by despising his testimony and rejecting his word. Most wide-spread is this sin. Without it the Greek, the Roman, and the Anglican churches could not stand. It may be quite right to view them as sister churches, or as branches of one church, and not inconsistent to pray for their reunion as thousands are doing, for by this one sin they live, without it they perish. Give but the Bible to the people, and the people to the Bible, and all that will remain of the vast conglomeration will be the ruined piles of Babylon the Great.

"Very true," respond the throng who march under the banner upon which Mysticism is inscribed. "We yield no authority to church decisions, and would as soon appeal to a menagerie to learn the meaning of the Bible as to any church." Step over here, young man. You speak boldly against the churches. We would talk with you a little. You believe that Christ commanded believers to be baptized? "I do." You understand that the act intended by the Saviour is immersion? "Of that I have no doubt." Have you, then, been immersed? "I have not." Do you intend shortly to do so? "I don't know that I do." But do you not say the Lord commanded it? "Yes." Then why do you not obey? "I do not think it essential." Not essential to keep Christ's commands? "Yes, when the Spirit lays them upon my heart." What do you mean? "Why, the Holy Spirit has shewn me that faith and repentance are essential, and if baptism had been important it would have been revealed to me also." How do you interpret the Bible? "I take the interpretation the Spirit gives me. What the Spirit reveals to me I see, and he has not revealed baptism." Yet you know Christ commanded it? "O yes, that is plain."

Now here, just as much as by the former method, the Divine Directory is made void. Under the idea of depending upon revelation the only and all-sufficient revelation is despised—by a supposed appeal to the Spirit, the Spirit is resisted, the word is dishonored. Here, too, is sin against the Holy Ghost.

We are not saying that in these examples is found the sin which cannot be forgiven, but that we have here a fearful sin against the Spirit of God. When a man's word is despised the man is dishonored. When the words of the Holy Spirit (given for our guidance and complete to that end) are disregarded—treated as a mass of confusion out of which we can make nothing—and the priest and the church, or a supposed inward illumination, put in their place—then the Spirit is insulted. Reader, do you thus sin against the Holy Ghost?

## WILL-WORSHIP.

"In vain do you worship me, teaching for doctrines the commandments of men."—  
JESUS THE MESSIAH.

THE fundamental thought in the true religion, is the subordination of the human will to the will of God. I do not mean a dreamy, sentimental, half-hypochondriac resignation to what may be called the dispensations of Providence; but rather a healthy, vigorous, self-control—a mastery of all the appetites, passions, and impulsions of our being, the bringing of every volition, and every action into conformity with the divine will, as expressed in the divine commandments. This idea of the subordination of the human will to the will of God, is that in which consists the very essence of true piety. It belongs to all dispensations alike. For while a change of dispensation brings with it a change of law, the principles which underlie the law never change. God is the same yesterday, to-day, and for ever. He changes not. The *principles* of the divine government, therefore, never change. This "principle" is the very foundation stone upon which that government rests. Nay, without it, there could be no such thing as a divine government at all. The universe would fall at once into utter chaos.

What is will-worship? Is it true, or false worship? In what does it consist? Let me quote from the New Testament the only passage in which it is found: "Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." Col. ii : 23. This is a very obscure verse. Indeed, as I quote it here from the Common Version I should pronounce it, as a whole, decidedly unintelligible. And yet, even from this it is easy to perceive that will-worship is utterly valueless. I will now quote the passage at length, as translated by Conybeare. (Life and Epistles, Vol 2, page 390.) "If then, when you died with Christ, you put away the childish lessons of outward things, why, as though you still lived in outward things, do you submit yourselves to decrees (hold not, taste not, touch not—forbidding the use of things which are all made to be consumed in the using) founded on the precepts and doctrines of men? For these precepts, though they have a show of wisdom, in a self-chosen worship, and in humiliation, chastening of the body, are of no value to check the indulgence of fleshly passions."

Without stopping to say much that might, perhaps, be profitably said, in connection with this passage, it is sufficient for my present purpose, to call the reader's attention to a fact that lies upon its very surface, namely, that will-worship and true worship, are the two opposing points of an antithesis—that they stand over against each other in direct and palpable antagonism. In true worship, God chooses for us what we shall do; in false worship, we follow our own choice. The former is "founded" upon the will and commandments of God—the latter, upon "the commandments and doctrines of men." This is the grand fundamental distinction between all that is true and all that is false in religion. The spurious worship to which the Apostle here alludes is by him expressly styled "a self-chosen worship." It has no power to check the indulgence of fleshly passions. It can help no man onward in the struggle for eternal life. It does not even burnish the weapons with which he fights the battles of the great King. But as it can do him no good, it must do positive harm. It leads him away from God, away from the truth, and induces him to trust in the traditions and philosophies of men, while he wastes his strength and his life in keeping "the commandments of men."

But I desire to make this distinction between the true and false in religion as plain as possible. God is the Moral Governor of the universe. All men and angels are under law to him. Loyalty to the divine government requires a hearty obedience to divine law. Whatever God commands, therefore, we must do. To hesitate, to falter, is to forsake our allegiance. To set up any "commandment of men," and honor it as a command of God, is treason. God's will

is expressed in his commandments. Every commandment, even the least, is an expression of his will and an embodiment of his authority as the monarch of the universe. To obey his commandment, to do his will, is, therefore, the very essence of true piety. Everything else is mere will-worship. It is self-chosen, and for this single reason is a departure from our allegiance to God. However plausible and specious such worship may appear, however much of the show of wisdom it may exhibit, the Holy Spirit has written its folly and emptiness so plainly, that none but the wilfully blind can fail to see.

Passages in the word of God, establishing what I have here written beyond a doubt, will at once occur to the mind of the thoughtful reader. "Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father who is in heaven." There is a volume in this single declaration. Not loud professions, not sanctimonious countenances, not clappings and shoutings, not zeal however earnest and devout, in the observance of a self-chosen and self-imposed ritual, will admit men either into the kingdom of heaven here, or into heaven itself hereafter. The condition is a very simple one indeed; but with all the temptations of the Devil, with all the blandishments of the world, with all the weaknesses of the flesh, who shall say it is not a difficult one? Still it is simple—exceedingly simple. It is only to do the *will* of God—to keep *his* commandments. Let the words of the Saviour be written on every heart—"He that does the *will* of my Father who is in heaven."

Take the text which stands as the motto of this article: "In vain do you worship me, teaching for doctrines the commandments of men." Here the Saviour makes a bold thrust at the hypocrisy and will-worship of his contemporaries. The religion of the Jews, in those days, was an apostacy from the religion given them by Moses. They were overburdened with the traditions and commandments of men. Their worship was emphatically "a self-chosen worship, founded upon the precepts and doctrines of men." The Lord Jesus tells them plainly, that while these self-imposed observances were an insult to *him*, they were utterly vain as regarded *themselves*. True religion then, as now, consisted, not in following human traditions, and obeying uninspired human precepts, but, in doing from the heart the will of God as written in his own holy commandments.

When God, through Moses, instructed the children of Israel how they should worship him, he expressly forbade them to inquire into the human ceremonials of the idolatrous nations that he had cast out before them. They were not to do to the Lord their God as these foolish heathen had done to their false gods. The law was very plain. "What thing soever I command you, observe to do it; you shall neither add thereto, nor diminish from it." The principle which underlies this law has never changed. The Israelites were to do the very thing that God commanded. They were neither to add to it, nor to diminish from it. This holds good yet. Every super-addition to, or subtraction from the divine commandments, is a daring and presumptuous attempt to infringe upon the prerogative of Jehovah. This is what renders will-worship so odious in the sight of God. It is contempt for his authority. It is rebellion against his government. Whatsoever thing God commands us to do, that very thing we must do. We have no election in the matter. We must do the very thing commanded, or incur the displeasure of Jehovah. No human substitute will do. The law is plain, and from it there is no appeal. "Whatsoever thing I command you, observe to do it; you shall neither add thereto, nor diminish from it."

When Saul went out to battle against the Amalekites, he had special instructions from the Lord. "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and sucking, oxen and sheep, camel and ass." With this commission he went out and smote the Amalekites from "Havilah to Shur, that is over against Egypt." He took Agag the King, and destroyed his entire people. But he forgot the commandment of Jehovah, and saved Agag alive; also the best of the sheep and the oxen, and of the fatlings, and the lambs. "Then came the word of the Lord to Samuel saying, It repenteth me that I have set up Saul to be king, for he is turned back from following me, and hath not performed my commandment."

But Saul insisted to Samuel that he had performed the commandment of the Lord. "Yea," said he, "I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites; but the people took of the spoil, sheep and oxen, to offer to the Lord in Gilgal." "Oh, yes!" says Saul, apparently in good faith, and without the slightest suspicion that he had done more than vary just a little, very slightly, and that in mere circumstantial, from the instructions he had received, "Oh, yes! I have obeyed the voice of the Lord, and have gone the way which the Lord sent me." But what said the Lord to him? "Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he also hath rejected thee from being king." Here we learn, that to vary from a divine commandment, even in its most unimportant circumstantial, is rebellion against Jehovah. When will men cease to stumble at the commandments of God? Alas! that Saul's case should be the type of so many cases in Christendom to-day! How many proud Pharisees, who curl their lips in scorn, when even the name of my brethren is mentioned, are destined yet to learn that to obey God is better than sanctimonious cant, better than blessings of orthodoxy, better than all the visionary experiences born of the dreamy and superstitious teachings of apostate sects!

But the oldest case of will-worship on record is the case of Cain. Perhaps also, whether we consider the circumstances under which it occurred or the unhappy tragedy that grew out of it, it deserves to be classed among the most inexcusable. God had commanded the shedding of blood. In this there is no mistake. For though we are not told in the book of Genesis in so many words that such was the case, yet the fact is deducible by a logical process that admits of no doubt whatever.

1st. God had either given to men instructions in regard to what worship would be acceptable to him, or he had not. He had either given them a commandment to be governed by, or he had not. Say, if you please, that he had given them no instructions on the subject. If this were so, then the whole transaction was an unauthorized procedure on the part of both Cain and Abel. If they were left to follow their own views of the fitness of things there could have been no crime in being mistaken, and Cain, even if his offering had not been accepted, would not have been adjudged a sinner. Besides, if God had given no commandment—expressed no choice—then any form of worship they might have adopted would have been a "self-chosen worship," and according to the teaching of the Holy Spirit by Paul, would have been utterly useless. In this case, Abel's sacrifice of blood would have been no better than the offering of Cain.

2nd. But Paul tells us (Heb. xi. 4), *by faith*, Abel offered unto God a more excellent sacrifice than Cain. Now, it is very clear that if God had given no commandment neither Cain nor Abel could have acted "by faith." For in the absence of any revelation from God, faith is simply impossible. Where there is no divine command, there can be no such thing as the obedience of faith. If there be any one who has yet to learn these things, with him I will not now attempt to reason. Because Abel is said to have made his offering in faith we know, therefore, that God had given a command, and that Abel did the very thing which he was required to do.

But the entire institution of sacrifice is so manifestly supernatural, that to argue the question of its divine origin would seem a waste of time. No process of reasoning ever could have led to it. There is no apparent connection between the thing done and the proposed end, so that no human philosophy ever could have suggested it. Indeed, considered from a mere human stand-point, the whole institution must have appeared not only unmeaning, but supremely foolish. Yet it has a rationale, a most touching and impressive one. But to see it you must scale the heights of Calvary, and stand by the side of the dying Saviour. You must listen to the exclamation—"My God, my God, why hast thou forsaken me?" as the words come bursting from his noble heart in that sad hour of agony. You must hear that tender, apologetic prayer for his enemies

and murderers. You must draw very near, and see the precious blood as it trickles from his thorn-pierced temples, and courses its way along the lines of his divinely benevolent face. You must watch the rugged soldier as he pierces his side with the pitiless spear, and look at the crimson tide that gushes forth, when it is withdrawn. You must hear him say, "It is finished!" and gaze upon his heavenly countenance as he calmly breathes out his life, an offering for the sins of the world. From this bloody, but glorious eminence, and with these surroundings, you may look back over the four thousand years of human folly and crime that had gone by, and see the meaning of all the sacrificial blood that has ever been shed. But for this scene, present in the mind of God from the beginning, present before the first altar was reared or the blood of the first victim shed, the institution of sacrifice had never been. But for this, and without a divine commandment, had it been possible to conceive the thought and to embody it in an institution, still the whole thing would have been an unprofitable and senseless farce.

We are forced, therefore, to the conclusion, that in the very infancy of the world, when our race was as yet a single family, God made a revelation that has not, in words, come down to us. In that revelation was the institution of sacrifice. Here he commanded the shedding of blood for the remission of sins; and may be, gave some kind of intimation of the great event the institution was intended to foreshadow. At least, we know that he ordained sacrifice, and that the shedding of blood was in the command, for such was the offering of Abel, and he made it "by faith"—that is, according to the divine appointment.

But what shall I say of Cain? He was the first born of a fallen, yet noble pair. The mother of all living had not only hailed his birth with joy, but had watched over his infancy and childhood with all a mother's tenderness and solicitude. She had labored hard—who can doubt it?—to mould his heart to noble and lofty purposes. Her nursery stories had been glowing and eloquent recitals of her own happy experiences in the garden of delights, or thrilling and rapturous descriptions of the beauty and magnificence of her once happy home. Often, no doubt, with a heart chastened and subdued by suffering, she spoke of her own sad mistake and fearful fall; not in words of complaint or murmuring against the kind Creator, whose sentence, she felt in her very heart, had in it more of mercy than wrath; but rather in warning and admonition to her beloved boy. His noble father did not neglect the training of his first-born son. He was the pride and joy of that father's existence. With earnest words, he sought to direct his young heart to the highest and noblest ends of human life. With intense solicitude, as in view of his own sad remembrances, he strove to lift his soul to God, as the Father of mercies and Fountain of all good, and to impress upon his yet susceptible heart the importance of the most scrupulous fidelity to him in all his holy appointments. Thus nurtured, thus trained, Cain should have been a noble specimen of our race. But, alas! for human frailty. Alas! that so dark a page should record the history of one so nurtured, so idolized, by the noblest human pair that ever yet graced our earth?

God had said, "Let the altar be reared, let the blood of the victim be spilled, and let it be offered up as an atonement for sin." But Cain was a tiller of the earth. His wealth consisted not in flocks and herds, but rather in the direct produce of the soil. It was neither so cheap nor so convenient for him to offer a lamb in the sacrifice of God. His heart began to rebel. His imagination went eagerly to work. Why so particular about a mere form? If the heart is right, then surely God will be satisfied. The salvation of the soul cannot depend upon an outward act. As Cain, probably reasoned then, so we know that many most foolishly—not to say wickedly—reason now. Strange, that men who make everything depend upon the state of the heart, should, in the very logic by which they attempt to sustain themselves, give evidence of the rebellion of their own hearts against the wisdom and the will of Jehovah. But so it is now, and the circumstances indicate that so it may have been then. He set his wits to work to fix upon a plausible substitute for the divine appointment. The historian tells us what the result of his cogitations on this subject was. His expedient was a very specious, and under the circumstances a very natural one,

I venture to assert, that rarely has an unauthorized human substitute, been more like the divine appointment it was intended to replace, than was Cain's. "And in process of time, it came to pass, that Cain brought of the fruits of the ground, an offering to the Lord." How very natural, if he must depart from the divine commandment at all, that he should have departed just as he did! It cannot be that God is so punctilious as to require exactness in mere circumstantial. The spirit of the institution is, that something shall be "devoted" to God. It is eminently proper that this should be done. Since the Creator sends the gentle shower, distils the pearly dew, and sheds down the golden sunshine, thus making our toilings effectual in bringing forth from the bosom of mother earth the copious harvest, it is but fit that a portion of what by his blessing we enjoy, should be given up, dedicated as an offering to him. The mere material of the offering can make no difference. The "mode" of the thing is altogether unimportant. The heart is everything; the state of the heart is that which makes an offering acceptable; and my heart being right, my offering, though not in the precise form indicated, will, no doubt, be acceptable to him. We do not know positively that Cain reasoned thus, for the historian does not tell us what his reasonings were. We do know however, that men who behave as Cain did, men who ought to know and to do better, reason thus, or similarly, now. Was not Cain the father of the doctrine of non-essentialism? Was he not the first to replace a divine institution by an unauthorized expedient of his own? And does not God regard the will-worship of this age, just as he did the insult he received at the hands of Cain? Most assuredly he does. Cain's wicked departure from the divine commandment led him to get into a strife with his brother, which terminated in his murdering him. In like manner the doctrines and commandments of men have been the fruitful source of strife and discord among brethren ever since. Not without meaning said the Messiah, "In vain do you worship me, teaching for doctrines the commandments of men."

### EARLY IMPRESSIONS.

"In the morning sow thy seed, and in the evening withhold not thy hand." This inspired exhortation of the preacher, so full of meaning, has not a more interesting application than to those to whom has been committed the education of the young. How few are fully aware of the fearful responsibilities that are, in this respect, placed upon them—the deep and solemn interests whose issue is dependent upon their action. To their guardianship have been committed not merely temporal, but also eternal interests. Like the plastic wax, soft and pliant, but "without form or comeliness," is the young mind committed to their charge. By the most prudent and unceasing care it is to be moulded into form, and stamped with the insignia it shall ever after bear. How many of the great and of the good, who have done honor to their race, and shed resplendent glory upon their memories, have owed all their greatness and success to the habits and principles formed in youth by the fostering care and godly example of a devout parent!

Morning and evening are they to sow their seed. The apparent sterility and unfruitfulness of the soil suggest no reason why it should not be subjected to cultivation. The hand of industry and application can smooth down the rugged asperities and tame the wildest scenes of nature, rendering it beautiful and fertile as the garden of God. But neglect of cultivation only is sufficient to spread barrenness and desolation over the fairest portions of earth. Why is it that Sicily, once denominated the "granary of the Roman empire," ceased to produce enough to supply even its sparse and wretched population? Even the celebrated *Romana Campagna* became a scene of barren desolation, while, amidst the deep gorges of the Rhœtian Alps, and even at the very base of those elevated summits, capped with eternal snow and ice, the extensive orchards, the fruitful vines, and the abundance of nature's choicest productions for the comfort and support of man, springing up in every nook and corner of the mountain ranges, give evidence of what may be accomplished, even under the most unfavorable circum-

stances, by the hand of cultivation. The hand of industry cannot be more effective in smoothing down the asperities of nature, and in fertilizing its barren soil, than the devoted and persevering guardian of youth, in pruning its excrescences, checking excesses, and in forming the mind and heart for usefulness. "Should it please God," once said a pious father, desponding over an incorrigible son, who had become noted for his contentious and quarrelsome spirit—for his aversion to his book, and his love of idle and dissolute company—"should it please God to take away any of my children, I pray him that it may be my son Isaac." But that which a father's severity could not accomplish, was finally achieved by the persevering admonitions of a godly mother. Her ardent prayers, sanctified by a holy life, at length triumphed over the hard and unfruitful soil—the ferocity of the lion was succeeded by the gentleness of the lamb; and that incorrigible and almost hopeless son afterwards became not only the most profound scholar of his age, but also one of the ablest advocates of Christian truth. Such was Isaac Barrow.

The seed is to be sown liberally; "for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good." The seed sown under the most inauspicious circumstances may, in the end, be productive of the richest fruit. The little germ deposited in the mind, even in early childhood, though prevented by evil passions and unholy influence from sprouting amidst the follies of youth, yet it does not die. In the deep recesses of memory it is laid up, and though it may slumber for years unnoticed and seem to have perished and been utterly forgotten, yet the Providence of God may call it forth. At some future day it may spring up and bear "fruit an hundred fold."

I had known C—in early childhood, and he had been my intimate companion and friend till we went forth from the walls of our beloved *Alma Mater* to enter upon the duties of life. After the lapse of seven years we were again brought together. Our meeting served to awaken in the minds of both the most pleasing recollections; and for hours did we indulge in that luxury which old school-mates and companions understand and enjoy. Scene after scene in our college life, with their various actors, passed in review. We mingled our mutual laments over the fate of one who possessed brilliant talents and high hopes—who had enjoyed every advantage that great wealth and honorable parentage could bestow, but had been seduced from the paths of virtue, blasted his own flattering prospects, overspread the fair hopes of his family and friends with disappointment and shame, and sunk, "unhonored and unsung," into an early and ignoble grave. "Why," almost involuntarily exclaimed I, "have our fortunes been so different from his?" "I know not," replied he, "what may have been your safeguard; but my safety amidst the temptations of college life, I owe to the strong religious impressions made upon my mind in early childhood, which were afterward brought to maturity by the training received from pious parents, and especially from my pious mother, to whom, under God, I owe all my success in life."

C—was a man of strong powers of mind, and an accomplished scholar. Though yet in his youth, he had filled, with great success and usefulness, a post of high honor. He was a sound, and sometimes eloquent preacher. The field of his future labors bade fair to be extensive and useful. I therefore felt an increasing interest to learn some of the particular circumstances that had given him his early religious impressions, and especially as I had often heard him refer to them in the assembly of the saints. At my importunity he narrated them to me in substance as follows.

"I well recollect the first distinct notions I ever observed concerning religion. When about four or five years of age, my parents, who till that time had lived in the neglect of religion, were converted to God. For several successive evenings had they been constant in their attendance upon the house of prayer, and when at home a solemn gloom sat upon their countenances; and not unfrequently did I detect the tear stealing down the cheek of my affectionate mother. So great a change could not escape the notice of the children; but little did we understand of the great moral transformation that was going on between them. One morning, as we were called up and prepared for breakfast, there was a visible

change in the countenance of both of them.—The expression of sadness, which had been to me the cause of much concern, young as I was, was all gone, and peaceful smiles played on the countenance of each. The trickling tear was no longer seen stealing its way down my mother's cheek—the sigh was no longer heard. All was peace and joy. Breakfast was soon ready, and the family gathered around the table; but instead of proceeding to serve out our food, silence and stillness were enjoined by my mother, while my father offered a brief expression of thankfulness to the Author of all our blessings. The children looked upon one another after it was over, but were silent. Our venerable grandfather, whom we revered as a saint, and also the minister, we had been accustomed to hear 'say grace,' but our father never before. Breakfast was soon over. We were all seated on either side of my mother, the Bible drawn from the case, and after reading, my father offered up an humble prayer. This being ended, he went forth to attend to the duties of the day. My childish curiosity was so excited that I followed in his footsteps, and in childish simplicity asked what he did so for at breakfast? I shall never forget the question. Seating himself upon a log, while I stood by his knee, he told me of the great God who had made all things, and bestowed upon us everything that we had, and who was so merciful that when man had sinned and rebelled against him, he sent his only Son to save him. He then spoke of the love of the Redeemer—how much he labored and endured, and what a dreadful death he died that he might redeem and save us. These things may appear trifling, but upon my youthful mind they made impressions that have been lasting. Indeed, these are the earliest things of which I have any recollection. They were probably soon forgotten by both my parents; nor, perhaps, did they ever dream, while they were sowing their seed with a trembling hand, that any lasting impressions would be made upon the minds of their youthful offspring. But the impressions made upon at least one of them have not and cannot be forgotten. Nearly twenty-five years have passed away, but the recollection of that ever blessed morning, and the sweet counsels of an affectionate father follow me still. They were the dawn of a new existence to my soul—they opened my mind to the realities of the spiritual world, and gave a direction and an impulse to my faculties that has never spent its force."

As my friend advanced with his simple narration, there was a fervor and an emphasis in his tone, and a tremor in his voice, which showed that the things of which he spoke were not mere abstractions of the intellect, but images graven deeply on the heart.

"Never," exclaimed he, "shall I forget the times when my mother bade me kneel by her side—never shall I forget the evenings when our little circle, then unbroken by death, were gathered to recite our lessons from the Bible or the Catechism. Yes, even the old Westminster Catechism holds a place in my affections. I reprobate, indeed, the God-dishonoring doctrines it contains, like thorns springing up in a bed of the choicest flowers; but I love it for the good it contains—for the good it has done to me. Thus in the morning did my parents begin to sow their seed, and in the evening did not withhold their hand. Our house was a house of prayer, and a school of instruction. My parents went forth weeping and bearing precious seed, but they returned rejoicing, bringing their sheaves with them. My sisters were all early converted. And as for myself, the prayers and instructions of my parents have, amidst all the temptations and follies of youth, been like so many guardian angels encamped round about me. They have proved a more powerful talisman than the lamps of genii, or the spells of necromancers in Eastern fable. Upwards of twelve years have I been a wanderer from my early home—I have been exposed to various and strong temptations, but the influences there thrown around me are unbroken. I have listened to the voice of eloquence, and been borne along by the tide of human feeling; but never, never has my soul been so transfixed as by the still small voice of parental instruction."

My friend ceased. It was a testimony worthy of his noble nature—worthy of his pious parents, whose labor had been so richly repaid. Parent, Christian parent, in the morning sow thy seed, and in the evening withhold not thy hand.

Mr. Coleridge somewhere asserts that thought is imperishable—that though it may slumber in an imperceptible state for years, yet heaven and earth may sooner pass away than it should be stricken off from the great chain of mental operations and cease to affect the destiny of man. If such be the case, every word of religious instruction, every pious admonition, and every prayer is stamped with imperishability. We somewhere read of insects that had retained the principle of life unextinguished after being buried in amber for ages, and sprang forth with all the vigor of primeval youth the moment they were released from the mass that enclosed them. A single word of religious instruction offered from a full heart may be called forth by the providence of God, and exert an influence when you shall have been slumbering long in the house appointed for all living. "My son," once said an affectionate father, as they were walking homeward through a thick wood in the gloom of evening, "my son, do you know there will be a judgment day?" The question was uttered with the deep pathos and feeling which parental affection only could inspire. The son listened in silence while the father with tenderness told him of his danger and pointed out the way of escape, and affectionately besought him to *remember his Creator in the days of his youth*. . . . Time passed on. The parent was gathered to his fathers. The peace of his dying moments was disturbed by the thought that after all his labors for the salvation of his children, he must leave one unreconciled to God, and he went down to his grave mourning for his youngest and best-beloved son. The young man continued to pursue the paths of folly and sin, but he pursued them not without warning. As he passed by the humble grave-yard where slept the ashes of his revered father a voice seemed to reverberate in his ear, "My son, do you know there will be a judgment day?" As he walked through the grove which had witnessed the admonition of the man of God every tree seemed to re-echo it. When mingling in the scenes of sinful mirth, when tempted to sin, when plunged into transgression, and when the sinful curse trembled on his tongue, the deep, affectionate notes of his parent's voice still sounded in his ear. By day and by night did this admonition follow him, till he could sing, with the Psalmist, of his feet having been placed upon the Rock of Ages.

These are not solitary examples of the blessed effect of words fitly spoken—History abounds with them. It is not, however, by words alone, but by actions also, that Christian parents exert an influence for good or for evil upon the minds of their children. And it is not unfrequently the case that the most able instructions and precepts are completely neutralized by unchristian example. I once knew a professor, highly reputed for his piety and benevolence. He was ever ready to expatiate upon the charms of religion, and his almost constant theme was the depravity of man's nature, and his ingratitude toward God for his tender mercies. Meet him where and when you might, religion was the all-absorbing topic of his conversation. And yet his wife remained till old age unconverted, his daughters grew up rude and careless, and his sons were open scoffers of religion and contemners of God. Their hardness and indifference—nay, utter contempt for all forms of religion, human and divine—was a matter of wonder and surprise to all who had witnessed the father's show of religion. It was to me a matter of great surprise, and often have I heard the father, with tears in his eyes, speak of the depravity of his children as some calamity sent upon him. But more intimate acquaintance solved the mystery. Religion was with him an ideal of the imagination rather than a principle of the heart and life. He had learned it as a theory, fanciful and exquisite, but failed in practical life to exemplify its virtues. He had not learned to govern his own spirit, and so far as influence and control over his children were concerned, was like a *house broken down and without walls*. Out of respect to their father the children would listen to his counsels, (and I never knew a parent capable of giving better,) and bear with patience his long prayers, but they only filled them with disgust; and taking him as a sample of the religion of all, it is hardly to be wondered that religion in the end, with them, became but another word for hypocrisy. The history of this family is soon told. The father died, and his sons became vagabonds in the earth.

We cannot fully accord with the sentiment, though there is much beauty and not a little truth in it, that the whole character is but an aggregate of small influences. Even the "Father of Rivers," rolling its majestic waters onward toward the ocean, was formed by the congregation of little rills; and as the accession of every little stream adds to its greatness and grandeur, so does every little influence, especially in youth, tend to give form and direction to human character, till its principles are infix'd firmly as the everlasting hills on their deep foundations. Then what though no one event shall stand out prominent in its influence, yet the equal influence of thousands conspiring to the same end shall touch a chord whose vibrations shall never cease, and awaken sympathies that shall never die away.

The ideal palace of an Aladdin may spring up in a night, but it fades away with the mists of morning; while the edifice consecrated to genius and taste requires years of patient toil and care to bring it to maturity, but when completed it stands forth the wonder and model of after ages. Month after month, and year after year, does the sculptor continue to apply the gentle strokes of his chisel. Watch the progress of his work. Day after day does he devote himself to the completion of the same limb or to the perfection of the same feature, without the least perceptible change to the casual observer. But though no one of the uncounted millions of blows he has applied has left any distinct traces of its effects, yet the grand aggregate, the final result, is there. In the perfect statue, the sublime model of art, the master-piece of a Praxitelles, it stands forth to the wonder and admiration of the world. How many would be willing to spend a life of toil, that they might bring to perfection even one work of art! But why should not the parent be as emulous to perfect the character of his children as the artist his statue? Why should not his ambition to endow with every virtue be as unquenchable as that of the artist to "make the marble speak?"

A single word or act conscientiously performed may be all-powerful for good—it may exert an influence years after it has transpired. In the hour of temptation it may rise in the recollection of the tempted child, and rescue him from the pit into which he had well nigh fallen. In the hour of gloom and mental misgiving it may come like an angel visitant, whispering consolation to the soul. But it is the skilful and steady hand only that works its way onward to the certain completion of its work.

Christians! Christian mothers! would you have your children early imbued with religious sentiments, and grow up in the practice of Christian virtues?—would you throw around them a shield of protection against the seducing influence of sin?—would you impart unto them a talisman whose charm should bring deliverance from the snare of the fowler? *then, in the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which may prosper, whether this or that, or whether both may be alike good.*

D. W. C.

### BE STRONG.

To command a person to be strong, appears inconsistent, since strength does not depend upon the will. Yet the apostles of Christ often enjoin it upon Christians, by actual command, to be strong. To the Ephesians, Paul said: "Finally, my brethren, be strong in the Lord, and in the power of his might," Eph. vi. 10. To Timothy, he said: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." Again, "Quit you like men, be strong."

Can a man be strong at will? If he can, the command is reasonable; if not it would seem unreasonable. So far as physical strength is concerned, the will has a powerful influence upon the exercise of strength. The will, or determination, imparts strength, or excites the physical powers to greater exertion, so that the person appears to be stronger, by the determination of the will.

We have what is called moral strength. The will has more influence upon

moral than physical strength. By moral strength is meant the power to resist evil influence, to dare to do right in the face of opposition ; and the influence that one person exerts over another, in leading him into virtuous ways. A man who has but little influence over his neighbor, or who is easily overcome by temptation, has but little moral power. He, also, who cannot do duty in the presence of evil men, lest they should speak evil of him, lacks moral strength.

When the apostle commands Christians to be strong, he has reference to this kind of strength. Now as all commandments imply ability to obey, the command to "be strong" implies the possibility to be strong ; and weakness in this respect is disobedience, and as disobedience is sinful, it is a sin to be morally weak. But I may be asked, can a man be strong in this respect at will ? I answer, he can, by the use of the appointed means. What, then, are those means ?

1. Faith is the strength of the Christian. "This is the victory that overcometh the world, even our faith," said the beloved disciple. Strong faith gives strong power. As faith comes by hearing the word of God, the more we read and meditate on the word of God, the stronger will be our faith. When we are commanded to be strong in faith, it implies a careful study of God's word ; hence, weakness of faith betrays a neglect of the oracles of God. But faith is only the means to an end. "That end is the obtaining of moral power." Any means, then, that gives strength to faith, increases moral power.

2. Prayer is a means of increasing moral strength. By holding frequent communion with God, in prayer and praise, we partake of the mind of Christ, the more power we have over ourselves and others. For a man to complain of a want of moral strength, who never, or but seldom prays, betrays an evil heart. Let him who feels his want of strength to resist temptation, come to God, and ask in the name of Christ, and he shall receive. The command is to be strong *in the Lord*, and in the power of *his might*. This can be obtained by daily walking with God, as did Enoch of old. The more we associate with those we love, the more we become like them. So, the more we hold communion with the Lord, the stronger we become in his strength.

3. The ordinances of the Lord's house are means of increasing strength. By attending the house of prayer, and engaging with the Lord's people in the devotional exercises of the sanctuary, great moral power is obtained. They that wait on the Lord in these means of grace, shall renew their strength. The professed Christian who reads the Scriptures but little, and but seldom prays in secret, and never in public, and who neglects the assembly of the saints, is not apt to have much moral power. If he reproves others for sin, his words fall to the ground, unfelt. If he gives good counsel to his brethren, they will say, "Physician, heal thyself." He cannot keep his own heart with diligence ; small difficulties look like mountains, and when the tempter attacks him he yields. He cannot stand the fire of the enemy. To such an one, Paul would say—*"Be strong in the Lord, and in the power of his might."*

4. Exercise increases strength, both morally and physically. The man that never exercises his physical powers will lose both strength and health. Compare the arm of the blacksmith with that of the tailor, and what a contrast. The stroke of the tailor is feeble, but that of the smith is like the thunder-bolt. So in morals. The man who never does duty in the presence of opposition, is weak and fearful. How timid some young Christians appear when first called on to pray in the social meeting, but by exercise they become bold to speak in the name of Christ and in behalf of his cause.

Young preachers generally feel the need of moral courage, but by persevering exercise they become as bold as a lion when called upon to proclaim the unspeakable riches of Christ. Some men remain mere dwarfs in the house of God, just for the want of exercise ; and I fear they will never have strength to scale the mount of God and reach the celestial city.

Now, when an apostle commands Christians to be strong, that command implies the proper use of all these means of increasing strength, and he that refuses to use them sins against God and his own soul.—*Record.*

## GOSPEL INVITATION.

**"And let him that heareth say, Come!" (Rev. xxii. 17.)**

OMISSION of duty is sometimes as sinful as the commission of great crimes. Who does not look with indignation and contempt upon those Jesuit priests who, while two thousand women and children were meeting death in the flames of their burning church, made no attempt to give the assistance implored by dying shrieks, and which they alone could give? I am persuaded, friendly reader, that if *you* had been there you would not have failed for all the treasure of the world to offer a rescue from the flames of that dreadful furnace, if a way of escape had been possible. And yet while the fires of sin are burning all around, withering the souls of the fair and lovely, and dear ones are sinking into the furnace, how few and feeble are the efforts you are putting forth, either to extinguish the flames or to rescue the dying.

The way to save sinners is to call them to Jesus, and let us rejoice that the privilege of doing this is not restricted to a few, but that the commission is so broad that he who heareth may say, Come. Surely we ought to engage with zeal in this work, for "he that converteth a sinner from the error of his way shall save a soul from death;" and how long should we be willing to labor and toil and suffer to save a soul? We only need the eloquence of love and sympathy to call the weary and heavy laden unto Him who was a man of sorrows and acquainted with grief, and this all true Christians should have. Shall we refuse to give the bread of life to the starving souls that surround us, since we can do it without money and without price? If we have an ardent love for the souls of our fellow men we are abundantly qualified for this great work, but must always remember that the word to be used is *come*, not *go*. Let us first be sure that we are "in Christ" ourselves, and then let us not cease to warn sinners of *their* danger and urge them to flee the wrath to come.

If at any time we feel a want of earnestness, let us reflect upon the love which our Saviour has shewn for the unconverted. Behold his great condescension in exchanging the shining courts of heaven for a Bethlehem manger, the adoration of adoring angels for the taunts and jeers of wicked men; see great persecutions attending his whole stay upon earth, culminating in the cruel death of crucifixion, and remember that he suffered and died to save sinful man. Can we, then, be followers of Jesus and not labor for the conversion of the world? No, no! to reconcile rebellious sinners to the God they so unjustly hate, must be the principal object of our unprofitable lives. Let us also ponder upon those Scriptures that set forth the condition of a lost soul. The figures chosen to represent the punishment of the condemned are appalling, the reality will not be less so. O reader! is it not possible that some of *our dearest friends* may experience that dread reality? Let us labor and pray that they may not. Let us lay ourselves out for their conversion, and pray fervently for help from on high.

If we use every opportunity of presenting the claims of Jesus that may be offered in our common daily conversation, we shall have many advantages not enjoyed by the public speaker. The person with whom we converse must feel that every word is addressed to him. We can bring him to a stand somewhere, and compel him to take a position in some of the regions of religion. Thus his thoughts are awakened, his conscience aroused, and he is made to feel that he holds his eternal destiny in his own hands.

But especially does the advantage of thus proclaiming the gospel appear in the fact that every word may be adapted to the wants of the worlding. For this purpose we should make ourselves intimately acquainted with the characters of our neighbors. We should mark the quicksands upon which they are building, observe when the storms are besting upon them, and then when they have lost sight of the sun, when the songs of birds cease to delight them and their awful danger gleams up in the dark, uncertain future, we should hasten to them with the hope of heaven, and exhort them by the love of a crucified Redeemer to place themselves upon the "Rock of Ages."

But above all things, it is necessary that we keep *ourselves* in the right spirit. We must be sober and serious, for to be otherwise is a contradiction of all we say. It is not only improper but it is ridiculous for men who are talking of death to be jesting, much more for those who are dealing in the interests of immortal souls, and sinners feel it to be so. All must be said in a spirit of meekness and love. Let but one unkind word drop from the Christian's lips and he is conquered. This should be remembered, for in this work we are attacking Satan and he will not fail to oppose us. His darts may fall upon tender parts; scorn and ridicule may come from a source that will make it bitter, and at a time when we are least prepared to endure it. When our blessed Lord hung upon the ignominious cross, suffering the agonies of a most cruel death, sinners reviled Him: but even then He loved them and prayed that they might be forgiven. He is the Christian's example.

Will not all Christians, in the spirit of meekness and love, begin this work with the zeal of a Paul? Revivals would certainly follow, the church would be gladdened and heaven made jubilant with the song of rejoicing angels. No doubt, friendly reader, you have far more influence among God's people than the humble writer of this article; will you not urge them to the work? It is a work in which the most humble may engage, but is, nevertheless, worthy the attention of the most exalted, for "they that turn many to righteousness shall shine as the stars for ever and ever."

F. A.

---

### DENNIS AND THE PRIEST.

"Good morning Dennis."

"Good morning, your reverence."

"What is this they say of you, Dennis? I am told you have been to hear the preaching heretics."

"Please your reverence, God is not a heretic; and it is the word of God, the Bible, that they read."

"Ay—the Bible explained by a minister."

"No, your reverence; the Bible explained by itself; for when it is allowed to speak, it explains itself without assistance from any other quarter; and in the very act of reading it we allow it to speak."

"But after all, the minister preaches; and he insists on your believing what he preaches."

"No, your reverence; the preacher tells us not to believe on his word, but when we go home to take the Bible and examine whether it contradicts or confirms what he has delivered from the pulpit."

"But don't you see that this is a mere sham; and that you, the common people, cannot examine the Holy Scriptures so as to judge whether they confirm or contradict what the preacher says?"

"At that rate, your reverence, St. Luke made fools of the common people; for the preacher pointed out to us a passage in the Bible which mentions that the Bereans compared the preaching of the Apostle Paul with the Holy Scriptures; and, more than that, St. Luke commends them for doing so." (Acts xvii. 11.)

"Admirable, Master Dennis! you are quite a doctor in divinity! You know as much as a whole synod of bishops! Your decisions will be equal to those of a general council!"

"No your reverence; I make no pretensions to judge for other persons; but I take the liberty of judging for myself. God inspired the Bible. I read his inspired word, and that is all."

"But you are not able to understand it."

"The proof that I can is, that I really do understand it. I understand very well an almanac made by an ordinary man. Why should I not understand the Bible, which has God for its author? Cannot God express what he means as well as a mere mortal? Besides, the Bible, speaking of itself, says that it is 'a light'" (Psalm cxix. 105).

"Dennis, you are obstinate and conceited."

"Your reverence, if he is an obstinate man who never changes his opinion, it is you who are obstinate; but, as for me, I found myself in a bad road, and changed for a better, that is all. I have never pretended to be infallible."

"You are very conceited to think that you know so much more than others."

"Others are not very humble in thinking that they know more than God; but it is to God, and not to my fellow-men, that I hold myself responsible."

"I must tell you that if you go on reasoning in this way I shall not admit you to confession."

"I confess myself."

"Not to me, at all events!"

"No; but to God."

"To God."

"Yes, to God; who declares in the Bible that, 'if we confess our sins, He is faithful and just to forgive us our sins'" (1 John i. 9).

"The church will not marry you."

"I will get married elsewhere."

"The church will not bury you."

"I shall not trouble myself about my dead body if I save my soul."

"You will be excommunicated."

"No matter, if I am received by God."

"No prayers will be offered for you!"

"I shall pray for myself."

"No masses will be said for you to release you from purgatory!"

"They would be of no use, for I reckon on going to Paradise."

"To Paradise, do you!"

Yes; to Paradise."

"But while you are waiting to go to Paradise, you must live in this world; and I tell you plainly that you will lose your livelihood by joining these heretics. No one will have anything to do with you."

"I trust in Him who gives us 'day by day our daily bread'; and, if God be for me, what can all those do who are against me?"

"You will be a laughing-stock to everybody."

"And what will that signify? Was not Jesus Christ mocked and set at naught?"

"Everybody will shut their doors against you!"

"Jesus Christ had not where to lay his head."

"You will be called an apostate!"

"Was not St. Paul the greatest of apostates at his conversion?"

"Everybody will take pleasure in refusing to do you a kindness!"

"The world persecuted the Master, and therefore may well persecute his disciples; and the more I am persecuted for my faith, the more I shall feel that I am truly a disciple of Jesus Christ."

"Well, we shall see how long you will hold out. First of all, no one will give you any work."

"And what next?"

"No one will admit you under their roof."

"And what next?"

"No one will have anything to do with you, either in buying or selling."

"And what next?"

"No one will receive you into their society."

"So, then, the whole will conspire against me?"

"Certainly."

"And who will be at the head of the conspiracy?"

"Who! who!—what does that signify?"

"At all events, whoever he may be, you may tell him that he is not a Christian, for Christ commands us to forgive offences, while this man indulges revenge. Jesus commands men to love one another, and this man appears quite disposed to hate me. Should he happen to be a priest, you may tell him that his prototypes were the members of the Sanhedrim who, through hatred, condemned Jesus to death. Should he be an Ultramontane, you may tell him that I am astonish-

ed at nothing done by him, and by those who invented the Inquisition. Lastly, should it be yourself, be assured that your vengeful spirit is the best proof that you are not in the truth. Christ said, 'Forgive,' and you take vengeance. Christ said, 'Teach all nations,' and you refuse even to let them read the Bible. Christ said, 'Freely ye have received, freely give' (Matt. x. 8), and you sell—not, indeed, the Gospel, for that you conceal—but you sell your masses, your prayers, your dispensations, your rosaries, your tapers, your indulgences, your baptism, your interments; but as for me, I can make shift to do without any of your wares, while I apply to that God who gives heaven gratuitously."

"Gratuitously!"

"Yes, gratuitously! and this it is that vexes you! For, when a blessing is bestowed gratuitously, the concurrence of those who sell is not wanted. Yes, gratuitously! This one word is ruinous to all your schemes. God gives, and you sell. God pardons, and you punish. God loves, and you hate. How can you expect that we should not go to God, or wonder that we do not come to you? But act towards me just as you please! I have learnt not to fear those who can kill the body, but only to fear Him who can destroy the soul; in other words, I stand in no awe of you."

"You are an insolent fellow."

"I am not; but I have courage to speak the truth."

"You are impious."

"I have been so while bending the knee before images of wood or stone; but I have ceased to be so since I have believed in the living God, and trusted only in my Saviour."

"You are a miserable wretch."

"Yes, a miserable sinner; but a penitent and humble sinner, I trust, whom God has pardoned."

"You will always be a—"

"What I shall be, I do not know, but I know what I wish to be. I wish for the future to live in purity, because it was precisely my sins that crucified the Saviour. I wish to be sincere, just, and charitable, because Jesus has been so good as to give me everything. Allow me to tell you what kind of person I am. When persons love me, I love them in return; when they do me a favour, I wish to return it twofold; the more generous others are towards me, the more grateful I feel. Well! and has not God been generous to me more than I have words to express? He has granted me pardon, and heaven, and eternity. Thus my heart bounds with joy, and I am ready to do all that God requires of me; but what He requires of me is most delightful. It is to love Him, and to love my brethren—to love even you, reverend sir."

"I do not want your love."

"I shall not the less pray for you."

"I do not want your prayers."

"See the difference between us, your reverence. I love you, and you hate me. I offer you my prayers, you refuse me yours. But Jesus Christ has said, 'By their fruits ye shall know them; do men gather grapes of thorns, or figs of thistles?' (Matt. vii. 16.) Judge now, reverend sir, which of us, you or I, is the disciple of Jesus Christ."

Sydney.

J. B. M'CURE.

---

ACCORDING to an old writer, no Capuchin may take or touch silver. This metal is as great an anathema to them as the wedge of gold to Achas, at the offer whereof they start back as from a serpent; yet the monk has a boy behind him who will receive and carry home any quantity, and neither complain of metal nor measure. Such are those who are great sticklers themselves for outward observances in religion, but at the same time set their servants to sin on their account. They who sin by substitute shall be damned in person.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &amp;c.

THE AMERICAN BIBLE UNION, H. T. ANDERSON'S TRANSLATION,  
AND THE DISCIPLES.

THOUSANDS are now busy with increased Bible reading, resulting from their possession of a translation of the New Testament by the A. B. U. and also of one by H. T. Anderson. If not comparing part with part, they are certainly comparing translation with translation and enlarged acquaintance with the truth will most certainly result. We presume no one expected, either from the A. B. U. or from H. T. A. a translation which would not admit of improvement, and certainly every one knew that both translations, however excellent, would be pretty freely pulled to pieces. The Union New Testament, issued by the *final revisers*, has, however, fallen far short of what was expected, and the bulk of the Disciples in America have abandoned the Union. Still, there is much to rejoice over. The Union New Testament is a vast improvement upon the Common Version, and may be accepted as a large instalment. Then, its present issue is not considered final and important points are under consideration. Yes, and in some particulars at least, there will be emendations. Place the Common Version, that of the Union, and the one by H. T. A. side by side, and the Union will certainly occupy the middle place—superior to the Authorised and vastly inferior to the other. In saying this we claim not to have formed an opinion by thorough examination of the works, for in point of fact we have not yet read twenty chapters in either of them. Still we speak with some measure of confidence, arising from acquaintance with a large amount of criticism from all sides. Our object in now referring to the subject is not that of expressing an individual opinion, but rather the more serviceable work of gathering up what we take to be the general results of a wide range of careful examination, thus helping the reader to understand the position of the Bible Union and the merits of the translations now submitted for their purchase.

*Lard's Quarterly* for October has a pungent article, "The Bible Union—its Works Criticised." It contains hard

facts rather than strong words, and while manifesting kindness of spirit, severely cuts up the Union. Among the instances of defective rendering cited are "*Take no thought for life, for food, for raiment, for to-morrow.*" Every one knows the constant harping of the Infidel upon what he terms the absurd teaching of Christ in regard to "*thought for to-morrow,*" and that again and again he has to be told that *thought* does not express the meaning of the term used by Jesus. Still the objectionable rendering is retained by the Union, though they must know that the original term does not denote *prudential consideration*, but *anxious solicitude*. Then in regard to the use of the word *devils*. In the original the one great enemy of God and man is called *the Devil*, and the many nuclean and wicked spirits are called *demons*. The two are never confounded in the Scriptures nor in the writings of scholars—yet in defiance of all criticism the Union terms them all *devils*. Then, also, *Hades* is uniformly rendered *under world*, whereas the term in no way expresses the locality of the place it designates but simply implies *the unseen*. This, however, is an improvement upon the Common Version, because while that Version translates both *Hades* and *Gehenna* by the one word *hell*, the Bible Union never give *hell* as the representative of *Hades*, and thus they preserve a distinction which the original marks and which the common text destroys. Then *eis to onoma*, in the commission, is rendered *in the name*, destroying the significance of the Lord's instruction as to the purpose of baptism. John is also made to say, "I immerse you in water *unto* repentance," and Paul is made to ask, "Unto what then were you immersed?" But immersing men "*unto* John's immersion" is without meaning. Why depart from the common signification of *eis*? Then the old confusion of the Common Version of *metaneo* and *metamelomai* (both in that version rendered *repent*) is retained. In this way we might go over a large number of examples of defective rendering, but opportunity will

not admit, neither is it requisite to our present purpose.

The January issue of the *Quarterly* contains a letter from C. A. Buckbee, who is in a position to speak for the Union with some authority. His letter was called forth by the article alluded to, and is addressed to M. E. Lard. A few lines here and there will not be uninteresting.

"The Committee stated in the prefatory note to the first edition, that there were questions on which they had not yet had sufficient opportunity for conference and decision. These questions they will now have time to consider; and I believe the results will gratify you, and give joy to all the friends of God's pure word."

I am fully persuaded that the work undertaken by the American Bible Union will be thoroughly done. I am glad to see the friends of the Bible interested in the progress of this movement. I do not believe that this first edition from the Committee has reached the limit of their ability to render the original perfectly into our tongue.

It is an honest contribution, and is in the right direction. Whatever further possible improvements can be made, will be made. The determination of every officer and manager, and of every translator, and I believe of every member of the Bible Union, is fixed, never to rest till in our language we have a perfect version; I mean a version as perfect as men can make a version free from any sectarian bias, pure in its style, idiomatic in expression, and faithful in all respects to the sacred originals.

It is a hopeful sign that the very first issues awaken discussion and elicit criticism. Even if the criticisms are not all favorable, it is good. It is better that we whose hearts are in the work should be the first to find how far short we have come from hitting the mark the first time, since we know that we shall work on until we work up to the perfect standard which we mean to reach. We, who are the friends of truth, have nothing to fear in carrying on the examination in the open day, before all men. There is great hope for the cause in this fact.

'In the name,' or 'Into the name,' which shall it be, in a faithful version? I like *into* the name. I have used that expression for years, when immersing penitent believers. Our final Committee have this question before them. They are as anxious to be true to God and men as any person can be. And one thing is sure: the Bible Union will have the truth on that point.

You ought to know that some things remain

in the Revision as they were in the Common Version, not because the Committee are satisfied with them; but because they have not yet reached expressions that fully meet their view of what the change should be. This they have so frequently stated, that I am certain that we will be far more gratified by their work gradually perfected than we could be by immature changes that might be made, avoiding some difficulties, and yet such as would not be all we need.

The great family of immersed believers in Christ are irrevocably committed to the work of procuring faithful translations of the Bible. The Disciple and the Baptists in this work are one people. They are one in many other things—more nearly one people than many wish to believe. They love God's pure word. They really desire an accurate version. They wish to follow fully the counsel of God. Give them the truth, the whole truth, in the translation, and I am persuaded that the intelligent piety of these powerful bodies will respond to that truth. Whatever they find in the practice and teaching condemned by the pure word of the Lord, they will cast from them. My acquaintance with some of the representative men among the Disciples has endeared them to my heart. I honor and love them. And it is my hope that at no distant day these bodies may be completely one in Christ Jesus. Their unity will contribute greatly to the union of all who love the truth. But our union must be based on the pure word of God; and I look upon the Bible Union organization as a providential agency adapted to open the way for this desirable result.

The brethren of the Reformation have been hearty and faithful co-laborers in the Bible Union. In the board of Managers, the Disciples' church in New York is more largely represented than any other church in the city. Their influence is felt for good, and their counsel is always sought in all our undertakings. I am glad it is so. There is no enterprise of this age in which they can exert an influence outside their own ranks so powerful as in connection with this Bible Union work. They have, in the origin, history, and the labors of the Union, a common share and blessing. They will have a mutual reward and joy in the final results."

To this the editor of the *Quarterly* replies at length. Some of his points we reproduce—

"I thank you sincerely for the foregoing candid, fraternal letter; and with real pleasure lay it before my readers. I feel this to be an act of simple justice to yourself, but especially so to the Society in whose

interest you speak. Coming as the letter does from a Baptist, one who has from the first been identified with the Bible Union, who knows perfectly its labors and its aims, and who has himself with heart and hope wrought in it and for it, must certainly entitle it to a most friendly reading from all. Besides the last number of the *Quarterly* bore heavily on the rules and works of the Bible Union. Of this I am not insensible; and it is but frankness to say that it was not undesigned. If, however, injustice has been done, or too great a degree of severity used, no one can be more willing than I that the readers of the *Quarterly* should know the fact. Of this, then, your letter will enable them to judge.

Of these criticisms I do not propose now to speak. They are before the public, and of them the public will form its own judgment. For this they were written. They are not both from the same hand; but both are alike endorsed. Of them I shall add only: that purer motives never moved the heart than prompted them. They are not the product of passion, but the sedate convictions of those who penned them—convictions not the most hastily formed, nor resting, it may be, upon the narrowest possible view of the subjects treated of. A change in these judgments, so far as they directly respect the deliverances of the Bible Union on their merits, is something not likely, we think, soon to occur; and we must add, something we should regret to see occur. The change we wish, and for which, by your leave, we will still not unfondly hope, is a change, not in the judgments expressed, but a change in the things judged. No loftier love of truth dwells in human forms than that which induced the criticisms in question; and when the errors complained of are corrected, no broader smile will sit on any face, or deeper joy fill any heart, than that same love will cause in the complainers. Our devout prayer is, that our feeble hope may not be disappointed.

You tell me that the Bible Union in time gone has had its troubles, encountered its difficulties, and carried long and painfully its anxieties. All this we will believe on your single word. But you add: that its expectations, and those of its friends, were not realized within the allotted time. We well knew this. But tell me, noble brother, do you allot us now another time? What guarantee, then, give you us that even within this time the expectations you would have us cherish still will be realized? Would you build our hopes on nothing surer than the unfulfilling past and the vaguely promising present? If so, be not angry with us, I entreat you, should our credulity prove a

little shy. We are silly children, and when you burn our fingers once think us not odd should we refuse to commit them to your keeping again. All you bid us hope for, we will hope for; and all you bid us expect, we will expect; and more than this we will expect. We will expect the same degree and kind of disappointment in coming time that sickens us now. From this you see how thoroughly we are prepared for the most agreeable of all surprises. Will you disappoint us in this?

Our mutual friend and brother, Holman, has forwarded me the New Testament as 'corrected by the final Committee?' I thank him for his courtesy. Is this the work of the final Committee? It is; we are not mistaken—the print is on the title-page. But is this the *final work* of the final Committee? It is not. Your letter plainly tells me so. Why, then, was it printed? Why sent forth to the world? Why was it not withheld till finished in every paragraph, sentence, word, and point? We have become accustomed to wait on the Bible Union; we could have waited on it still; our patience could, without a break, have reached through ten years more—it is of the most tenacious stuff. Again: this work, though 'corrected' by the final committee, is after all, it seems, *not correct*. This we think more than likely. But of its corrections—are they known, or are they unknown? If known why does the book contain them? Why were they not removed? If unknown, do they certainly exist? And if not, how can you promise us corrections in time to come? Bear with me, generous brother, in my rudeness; but I wish you to see yourselves as others see you.

But when, we repeat, when may we expect the final work of the final Committee, in its final dress? May we expect it in five years? In ten? In twenty? Shall we never be answered? Or shall we whose heads are growing grey, who inwardly so deeply sigh for that final work—shall we in sorrow descend into the grave without ever once looking on that lovely thing we long for—the sacred New Testament accurately expressed in chaste, simple happy English? We pause, but not to hear the reply.

Allow me to reciprocate in most cordial terms the hope you express, and as I believe from your heart, that at no distant day the Baptists and we as a people may be one. Few events of earth could so fill me with joy as this. For our present separation, in my candid opinion, no justifiable reason exists. But suffer me to add, that the question lies with the Baptists. It is they, not we, who have reared the dividing wall; and they, not we, must take

it down. As for ourselves, we have firmly, and I believe immovably, taken our stand, and tendered the olive branch. That tender has been coldly spurned. Here the matter rests. When the Baptists see fit to relax their unsanctioned restrictions on our intercourse, and to meet us on the pure word of God and that only, to meet us in the spirit of the great Teacher, then shall we extend to them a hand as warm and a heart as true as earth shall ever boast.

You tell me that in your Board of Managers the Disciples of New York are more largely represented than any other church in the city. I regret that you should have told me this. I doubt not you did it from a sense of justice to my brethren. But is this all that is due them? Who of all the denominations within your memory, the Baptists even not excepted, gave the Bible Union the unanimous countenance it received from the Disciples? And can you name the body that poured into your treasury its thousands with the same liberal hand which marked their conduct? Have you honored them as they deserved to be honored even on this score? I stoop to utter no complaint; but I am not above expressing in terms of proper bearing my sense of wrong. Why have we not been represented even in your 'final Committee'? Do you haughtily reply: Your scholarship is insufficient. Hold! courteous stranger, hold! Long before the works of your 'final Committee' have passed the ordeal of that contemptible scholarship, you may have many grave reasons to lower your tone a little. But few of my brethren have spoken as yet: infer not their non-existence. *In cognito* they may have been, still they have not lacked a whereabouts. Let me relate you a little incident for your illumination. Forgive my boldness.

Hardly four summers have gone since an obscure village school teacher in the State of Kentucky, unknown to the world, especially to the Bible Union, undertook a translation of the New Testament. He wrought not amid the splendors of Broome Street, nor had he access to hoary libraries, opulent in ancient manuscripts and modern learning. No. He wrought in his humble, hired cot, in penury and want, unblessed by the world's *éclat*, and unsmiled upon by names of the great. Yet at this writing his work in faultless dress lies before me. And now, without expressing any opinion as to its absolute merits, I lay it on the stand of the final Committee, beside their corrected work, and proudly challenge for it a comparison with the finest thing they have done.

Tantus us not too confidently with our want of scholarship till you know us better. You might arouse men where you little dreamt to find babes sleeping.

But you reiterate that the Disciples in the city of New York are more largely represented in your Board than any other church in it. To this we have nothing to say. But I have too much respect for your courtesy and good sense to think you expected me to infer from this that the Disciples as a body are represented in any sense in your Board. Such representation is a fact which we must decline to recognize. I doubt not the brethren from the city who sit on your Board are very estimable gentlemen. I know none of them, except possibly one, and am only by him left to feel the absence of representation to be the more real. Are we represented there by men who know and are known to our powerful body as you are pleased to style us—men who have spent their lives for it, and whose names are embalmed in its best and holiest memories? You must answer this. Suffer me to say that this plea of representation falls coldly on my ear. To some it may serve as a covering of the eyes; not to me. Of one thing I am sure: we are not represented in your Board by W. K. Pendleton, John W. McGarvey, Alexander Procter, or plain honest Ben. Franklin. You will say: Their services could not be had. Did the Union ever try to procure their services? Not extremely, we conjecture.

By every consideration of justice and gratitude, by the ties which spring from a great common work, by the tribute which is due to the laborer, by the measure which should be meted to distinguished liberality, by the respect which belongs to the loftiest interest, by the estimate in which the prayers of a thousand hearts should be held—by all these have we, as a people, been entitled to be at all times as numerously represented, both in your Board and in your final Committee, as the Baptists. This we claim as a stern right; more than this, not. Bear with me, dear Sir, but did it never occur to you that there is nothing which could bring the color to the cheek of refinement in proclaiming to the world that the Bible Union is a non-partisan institution, and yet in filling all its high places with Baptist men, and in doing all its important final work with Baptist fingers? Who did this? you will say. Who did this? say I. Sprinkling sects did it not; my brethren did it not; who then? Baptist men love Baptist men—is brief. But are not distinguished men in Germany engaged on the final work of the Union? Aye; and for bunkum, too—men who know less of the English language than many a kitchen maid in New York City. Will these furnish us the most elegant English version in the world? Perhaps so.

I wish it were in my power to feel that

the hearts and affections of my brethren should return to the Bible Union, and to assure you that such is likely to be the case. But it is not. They are gone from you now, forever gone. Compliments and flattering epithets have no effect. We look with mournful feelings on our past folly in committing to your keeping our confidence as we did. We shall never trust you again. Henceforth we are our own Bible Union. Your works we shall curiously read; those we confide in we shall make ourselves.

Only one point remains on which we feel special solicitude, and on which we wish to speak with peculiar emphasis. We touch the motives of no man in, or working for, the Bible Union. We acquit you here, kind brother, of even the semblance of wrong. On this point, then, we beg you to feel most perfectly at ease. The things we complain of we are more than willing to place to the account of frail humanity, working not in its intentional moods, but under the burden of its great unconscious infirmities. We pray you, accept this assurance as from our heart.

In conclusion, I beg to say that I am profoundly sensible of the high bearing and fine spirit of your letter. We are unused to such things from Baptists, for which they are all the more delicious. Accept assurance of my heart-warm Christian affection and high personal regard.—Yours in the great work of Christ,

EDITOR."

The next matter which demands notice is the translation by H. T. Anderson. The same number of the *Quarterly* from which the above is taken contains a penetrating review of this largely praised work. We feel bound at least to give the substance of it, because as large praise from other reviewers has been reprinted in our pages, many seem disposed to purchase, and some are asking us to print a cheap edition for circulation in this country.\* It is, then, our duty to avoid one-sidedness, and to give fairly the state of opinion as we find it. The following then is, with such omissions as we consider could be allowed without detriment to the argument, the burden of the last number of the *Quarterly* upon the work in question—

"We sincerely regret that Bro. Anderson's work was not simply announced as in hand,

\* If this request is complied with it will be under an arrangement which will secure a due amount of profit upon every copy to the Translator, who deserves the gratitude and support of all who love the truth.—ED.

as in press, without any decisive judgment being pronounced as to its merits, till all had been permitted to see it and decide on its claims. But instead of this, it has been to an unfair degree, in our opinion, prejudged, and now comes before the public as a thing with a settled fame. It is no new book slowly working its way to the confidence of the world by its intrinsic excellences; but confronts us as an old acquaintance, stereotyped and finished. It is *the product of the man*—this let none dare to question, save at the risk of being written down a cynic. . . . Indeed, we feel that we incur no small hazard in entering upon even this very partial review. Bro. Pendleton spoke highly of the work before it ever saw the light, so did Bro. Milligan, so did Bro. McGarvey, so did Bro. Franklin.\* These are eminent brethren, and their opinions are entitled to an uncommon measure of confidence. How, now, dare any single man lift his voice to call in question the book which goes forth to the world with the high approval of these cherished names? The position of the reviewer has surely been anticipated and rendered perilous.

As to the mechanical execution of Bro. Anderson's translation, we must pronounce it, to our taste, faultless. Nothing can be more lovely to the eye, in the shape of a book, than these clean white pages, so finely proportioned, bold, sharp type, and airy spacing. On simply opening the work, it salutes the look as if it were something half divine. There sits on every page an easy, graceful air, which makes the reading an exquisite pleasure. We love the generous liberality which grudges not to the dress in which the word of Christ shall appear abroad—beauty, purity, and charming simplicity. Could we be fascinated to overlook a blemish in any translation of holy truth, we should fear to trust ourselves to write over this most artistic thing. We certainly feel the book to be one of the most elegant and appropriate in appearance we have ever seen.

As a general remark we wish to say, that Bro. Anderson's translation carries to us obvious evidence on every page of minute, painstaking care and perfect fairness. We do not think that even the most captious spirit can accuse him of not meaning to be just to the original, and accurate in expressing its sense. We are free to say we have been unable to detect even one trace of any other than the noblest purpose to give to the world the exact meaning of the sacred text.

#### 1.—*Non-translations.* For this heading

\* These brethren formed their opinion upon chapters of the work, published side by side with the corresponding portions of the Bible Union.

we venture to think the reader will not feel prepared, and we wish we had even one plea to urge in excuse for it as a grave charge against the work in hand. The translation which comes before the public in the present day, with the high claim of superiority over all predecessors and competitors, with yet its pages blotched with foreign and unfamiliar words, is not entitled to escape a sentence of censure at once severe and just. And such is the case with the present work; and that, too, in no trivial or unimportant points. But to the specifications:

The word *hades*. This word occurs in the Greek New Testament eleven times, in not one of which has it been rendered in the present work. It is simply retained, not translated. For this there is no sort of justification. That the word is translatable H. T. A. himself will not deny. Why, then, did he not render it? There is not a word in the Greek New Testament of clearer or more determinate meaning. Give us, then, that meaning. The truth has groaned long enough under the non-translations of the received version, and suffered enough for them, without being again subjected to new obscurations and injuries from the same cause. That *hades* means precisely and simply *the unseen*, we venture to say no living scholar will deny. This is its exact meaning in Greek, and this its exact translation in English. Print it, then, in the book. But what sense, says H. T. A., can the reader collect from the expression *the unseen*? And what, pray, can he collect from *hades*? Answer me, and I will you. What *the unseen* is in itself I know not; but that this is the exact rendering of *hades* is certain. Now, of two words, both of which are different names in different languages for the same unknown thing, give us evermore that which we have learned from maternal lips. Because we do not know what *the unseen* is, it does not thence result that this expression is not the true rendering of *hades*; and if the true rendering, let us have it.

*Paraclete*. To say that we were surprised on opening this lauded version to find in it one of the most important terms in the Greek New Testament wholly untranslated in four out of five instances of its use, but mildly expresses our sensations. Had the necessity for this been imperious or inexorable we could not so have felt. But it was not. Certainly we shall not pronounce it easy to find a single word in English which at once fully and exhaustingly translates *paradete*. Indeed, we doubt whether this can be done. We do not say it cannot be; we only say we doubt it. But the importance of the term

unquestionably demands for it a translation, if not by a single word then by two; and if not by two, then by as many as its import requires. No one will say that the term is untranslatable, or that it was intended by the Saviour not to be translated. If untranslatable then is it undefinable, and if undefinable then is it an enigma, and not a revelation. To translate *Pneuma* as one designation of the Holy Spirit, and not *paraclete*, is whimsical and weak; and the reason which demands the one demands the other, while the reason which forbids the one forbids the other. Bro. Anderson was unfettered in making his translation by the silly rule of the Bible Union, which requires a translation to be made in 'corresponding words and phrases where they can be found.' He was hence free to use one word or ten in rendering *paradete*, just as its sense requires. Why, then, did he not do it? Does he confess his inability to translate the term? Why, then, did he undertake a task for which he is not fitted? If he can translate it, then is he chargeable with not doing what he can do, and what all living men will say he should have done. Or was he afraid on doctrinal grounds to commit himself to a particular translation? Then should he have postponed the work which he had undertaken to do, but not done, until he had recovered from his timidity. But in one instance Bro. Anderson translates the word. This shows that he believes it translatable; nay, more, that there is nothing forbidding its translation. How, now, can he justify himself by translating it in one case, and not translating it in others? He cannot do it.

How many of the thousands of the poor into whose hands a translation of the New Testament is expected to go can afford Webster and Worcester, and the rest of the learned machinery necessary to collect the meaning of *paraclete*? Perhaps one in one hundred; perhaps not one in five. Of all the necessities of this or any other age, the sublimest is a translation of the New Testament so pure and simple as to convey the truth to the humble, unlettered heart at once, and with no aid but itself. Is it possible, O my soul, that we are never to have it? Shall the Saviour and friend of man be compelled for ever to stalk into the cabin of the poor on Grecian stilts, and prattle in *paracletes* to the dark, untutored spirits there?

We open this elegant book, and in many respects elegant and faultless translation, and feel ourselves borne lightly on over its graceful pages, till we approach the following, when the shock we experience is mildly phrased painful: 'But yet I tell you the truth: it is profitable for you that I go

*away. For if I go not away the Paraclete will not come to you*" At this we grow sick, lay the volume down, and cry : Out ! false thing, out !

But H. T. A. will say : Give us, then, the word which should take the place of *paraclete*. When I undertake to make a translation I will. Till then I shall content myself with pronouncing yours, in this particular, wholly unworthy of even the respect, to say nothing of the confidence, of the brethren whom you expect to indorse it and accept it. Too severe ! will cry those whose opinions have been preformed by the flattering notices the work received before it was half finished. Be it so, then, in your judgment. We intend to hold a pen unmoved by every thing but right. We mean to be neither insensible to the excellencies of the book, nor blind to its faults. We shall proudly acknowledge those, and candidly censure these. We hold no timid nerve when a translation of God's holy truth, boastfully claimed to be the best in the world, is passing through our fingers.

We shall not increase our specifications under this heading farther than to mention Magi, Rabbi, and Rabboni. A few samples are all we have space for. Now surely these terms must be refreshing and edifying to the simple house-girl who reads the word of God only to imbibe its sense and spirit ! Is there any justification for their retention ? Candidly we cannot see it. They are not mere unmeaning personal names, but descriptive or significant epithets, for which it is not difficult, it seems to us, to find English words or phrases closely corresponding in sense.

II.—*Erroneous translations.* Under this heading, the charges will be still more serious than those under the preceding ; for an untranslated word conveys to the English reader simply no sense, whereas an erroneous translation conveys a positively wrong sense. In the one case, we have not what we should have ; in the other we have what we should not have. Only this remains to be added ; that in the present case we cannot feel so confident as in the former, for an erroneous translation may be so only to us, and not so in fact.

'The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.' That the word book in this citation will be understood by the common reader with perhaps not a single exception, as referring to the entire narrative of Matthew, admits of scarcely a doubt. Indeed we have no evidence from the present translation that even its author himself understands it in any other sense, or meant to use it in any other. Yet that the word

*biblos*, of which it is the translation, refers not to the narrative of Matthew, but to the immediately following list of names, may be set down as the settled judgment of the best critics. This judgment we accept as correct. Now this important fact is not indicated in the present version, neither can it be collected from it. We must hence think it erroneous in its very opening sentence.

The word *biblos*, when Matthew wrote, had not the appropriate and settled meaning which book has with us. It applied to any written document, of whatever material, without regard to length or magnitude. It hence correctly denoted a roll or list of names. That this is its meaning in the present case we esteem as certain.

'But Jesus Christ was begotten thus.' (Matt. i, 18.) To say nothing of the common reader, we venture to think few, very few, even among scholars, will read this rendering without feeling startled. Indeed we could hardly believe our own eyes when we saw it. Not that it is either an impossible view or an impossible rendering, for it can be pronounced neither ; but that it is highly improbable, indeed almost certainly wrong, we think clear. In the first place, even allowing *γέννησις* and not *γένεσις* to be the true text, and the rendering is far from being sustained. For it is not a universal law of the Greek language that nouns of the form of *γέννησις* are interchangeable with the verb in the passive voice from which they are derived.

"And Barnabas went to Tarsus, to seek for Saul ; and when he had found him, he brought him to Antioch. And it came to pass, that they met together in the church for a whole year, and taught a great multitude ; and the disciples were called Christians first in Antioch.'

Few passages in the New Testament have given rise, among us as a people, to more controversy, and seemingly with less decisive results, than this. From the first we have held it, and justly so, to involve a most important question. That question is : *By whom were the disciples first called Christians?* The passage was first discussed at length, we believe, by Brethren Campbell and Stone. Long subsequently it was debated more concisely, but at the same time with increased precision and power, by Brethren Campbell and Shannon. In the mean time, and since, it was and has been subjected to examination with varying ability, but with much the same result. It appeared that nothing conclusive and completely satisfactory could or was likely to be reached. It was not, however, until the date long borne in mind, until the 11th of October last, that the passage received its last criticism, and the question it in-

volves was for ever put to rest. That decisive criticism was from the pen of Bro. Anderson, and appeared in the *American Christian Review* of the date aforesigned. It was intended to vindicate the rendering of the passage we have just cited, which his book contains.

The opening paragraph in the criticism runs thus : 'In reply to the question above, I have to say that the laws of language require the translation I have given. As this is not the first time that the above question has been presented, and as it should be put to rest finally, I will state the law in the case. Verbs of *calling* and *naming* take two accusatives: one of the person or thing, the other of the name. But active transitive verbs, and no others, take such cases. *Chrematizo* being intransitive cannot come under this law.'

1. 'The laws of language require the translation that I have made.' If so, the translation is indisputably correct. But can there be no mistake about these laws? The foregoing assertion would seem to imply none. It is neither prefaced nor interlarded by one softening expression indicative of the semblance of doubt. It is eased by no—it is thought, it is deemed, it is held, &c. Bold and oracular, it says : 'The laws of language require,' &c.

2. 'As this is not the first time that the above question has been presented and as it should be put to rest finally (italics ours), I will state the law in the case.' Again : 'I hope these remarks will finally settle this question (italics ours). If I seem to write with some boldness, I ask the reader to pardon a boldness which is founded on well-established usage of Greek terms.'

3. But what is that law? It is this : 'Verbs of *calling* and *naming* take two accusatives: one of the person or the thing, the other of the name. But active transitive verbs, and no others, take such cases. *Chrematizo* being intransitive cannot come under this law.'

Now, reader, mark you this: *Chrematizo* is here pronounced intransitive. It cannot then be construed as a verb of calling and naming. Yet Bro. Anderson himself renders it as a verb of calling, thus : 'And the disciples were called Christians first at Antioch!' Now where does he get this notion of calling? It is either in *chrematizo*, or it is not. If it is in it, then his law is false; if not in it, then has he an idea in his translation which is not in the Greek, and this makes his translation false. Will he choose?

But we are by no means done with the present case. The writer says : 'Chrematizo being intransitive cannot, &c. From this it is clear that he holds *chrematizo* to be an intransitive verb. But the point is

not one of inference. The following from the same piece sets it at rest : 'As already stated, *chrematizo* is an intransitive verb, and cannot take an accusative object'. Is it possible that this is Bro. Anderson's deliberate utterance?

Now I have lying before me at this moment no less than twelve instances in which *chrematizo* is used as a transitive verb followed by the accusative of object. Some of these I will now transcribe for the benefit of my confident and critical brother :

1. Πάντες γὰρ εἰς ἀπειρον αὐξοντιν χρηματίζομεν τὸ νόμον. All they who handle money keep continually growing rich. (Aristot. Pol.) Will Bro. Anderson here tell the reader what case *nomisma* is in, and what verb governs it?

2. Ξρηματίζετο δὲ τοὺς μὲν ἄνδρας διέστροφεν, τας δὲ γυναῖκας διά τῆς μητρός. He kept constantly cheating the men through himself, but the women through his mother. (Polyb.) Is *chrematizo* transitive or intransitive here? Tell us, Bro. Anderson. What is the case of *andras* and *gunaikas*—are they the accusative of object, or are they not? And how do you govern them? You say, 'Chrematizo is an intransitive verb, and cannot take an accusative object.'

3. Χρηματίζαντες τὰντα ἐώδε περ ἡλίθον. Transacting the matters for which they came. (Thuc.) Here again we have *tanta* the accusative object, following the transitive verb *chrematizo*, notwithstanding the reckless assertion of our translator and critic to the contrary. But the citations of this class we shall close here.

4. Γράψον πάντας τοὺς λόγους ὃς ἔχομάρτισα πρὸς σὲ ἐπὶ βιβλίον. Write all the words which I have delivered unto you in a little book. (Sept. Jerm. xxxvii. 2.) Will Bro. Anderson tell us whether *chrematizo* is here transitive or intransitive? If intransitive, how he governs *ous*? If transitive, what we are to think of his assertion to the contrary?

5. Στῆθι ἐν αὐλῇ οἴκου Κυρίου, καὶ χρηματίζεις ἀπασι τοῖς Ιουδαίοις . . . . πάντας τοὺς λόγους ὃς συνέταξα σοι χρηματίζαντος. Stand in the hall of the Lord's house, and deliver to all the Jews . . . . all the words which I have commanded you to deliver to them. (Sept. Jerm. xxxiii., 2.)

Here again, indisputably, we have *chrematizo* used transitively, and followed, not only by the accusative of object, but also by the dative.

But the examples bearing most fatally against the criticism in hand are yet to be cited. They are the following, and belong to mediæval Greek :

6. Ἐχρηματίζειν ἑαυτον οὔτως—Ἄγονος καισαρ ὀκταβιανος. He chrematized

himself thus: *Augustus Caesar Octavianos*—that is, he named himself thus. (Mala.)

In this example not only is *chrematizo* used as a transitive verb and followed by the accusative, but it is, beyond all question, used as a verb of naming. We can make no choice, as we are left no alternative. No word but called, styled, named, or some equivalent word, will render it. This is obvious from the fact that the very names given are mentioned. From this we see that *chrematizo* is not only used as a transitive verb, but also as a verb of naming.

7. Εχρημάτισαν ἑαυτούς ἐκτότε κολοσσαῖς. *From that time they called themselves Colossians.* (Idem.)

Here, now, instead of *chrematizo* being an intransitive verb, as Bro. Anderson asserts, we find it used both transitively and actually followed by two accusatives, one of the person the other of the name—the very circumstances, and the only circumstances, which, according to him, are essential to constitute a verb of naming. *Eautois* is confessedly the accusative of the person and governed by *echrematisan*. This makes the verb transitive. And *kolossalais* is unquestionably the accusative of the name. If this is not making out a case even up to the point of extreme completeness, then is a case hard to make out.

Finally, from the premises now before us, we feel fully authorized in drawing these conclusions: 1, That *chrematizo* is an active transitive verb, and may be followed by both the accusative of immediate object, and the dative of the person to or for whom the thing is done. 2, That it is indisputably a verb of naming, not by force of its inherent meaning, but by usage. 3, That it may be followed by the accusative of the person named and by the nominative of the name given. 4, Or it may be followed by the accusative of both the person named and the name given. Such unquestionably are the conclusions warranted by the foregoing examples.

And now as to the passage of Scripture in hand. 1, *Chrematizo* has its regular active and regular passive forms, and both these are found in the New Testament. 2, The active form is used in Acts xi. 26. To the mind of the Holy Spirit, then, there existed a necessity for it, and this necessity forbade the use of the passive. Now to ignore this fact and arbitrarily to compel the word in defiance of its form to speak a passive sense, as Bro. Anderson has done, seems to me a virtual impeachment of the trustworthiness of the sacred record. 3, The sense yielded by the passive rendering is not the same as that yielded by the active. Now, without an obvious, an in-

exorable necessity for it, no living man dare substitute that sense for this. Yet this is precisely what Bro. Anderson does. If the two senses were the same, then certainly the interchange of one for the other would be a question purely of taste, and a matter of complete indifference. But such is not the case.

The only two renderings, it seems to me, which the passage is, on principles of sound exegesis, susceptible of are respectively the following:

1. Then Barnabas went to Tarsus to seek Saul; and finding him, brought him to Antioch. And it happened that a whole year they met with the church, and taught a large crowd; and that the disciples bore the name Christians first in Antioch.

We shall not deny that this is a probable rendering: but we think it nothing more, and certainly it is not a necessary one. To us it too much resembles the forced rendering of a captious objector—the rendering of a man who knows that you are right, but who nevertheless is determined not to agree with you, and who insists on some petty variance from you.

2 *Then Barnabas went to Tarsus to seek Paul; and finding him brought him to Antioch. And it happened that, a whole year, they met with the church, and taught a large crowd, and called the disciples Christians first in Antioch.*

It will not be long, if we may be allowed a modest opinion, before we shall have a translation which, in point of simplicity and fidelity to the original, will excel this. Altered it may be; but whether improved or not, is a different matter. 1, It renders *chrematisai* actively, as we sternly insist it should be. To render it otherwise is arbitrary and untenable. 2, It assigns to all the three closely consecutive, and alike dependent infinitives—*sunachthenai*, *didaxai*, and *chrematisai* the same accusative subject—*autous*. This is the word which is first and most naturally suggested to the mind as the true subject. Any other seems to come in awkwardly, and as if by constraint. That *autous* is the subject of *sunachthenai* and *didaxai* is universally conceded. Now note that both these verbs are preceded by their subject. Yet the sacred writer, while pursuing the same train of thought, which would certainly suggest the same arrangement of words, is made by Bro. Anderson to place the subject of *chrematisai* after it. To us this looks unnatural and false. 3, It makes both the persons named and the name given follow this verb as accusatives of object, in strict accordance with the seventh example cited. We must, hence, from all the facts and reasonings now before us, conclude our brother's rendering of the passage to be

untrue to the sacred original, and consequently untrue in itself."

It would, perhaps, be unfair to all parties, after giving so much adverse criticism, to omit the concluding paragraph—

"Of the excellences of the book before us we should delight to speak but lack the space. Certainly they are many and varied. In places beyond mention we think it stands high above any thing in the language we speak. In others we candidly feel it to be far below the work we need. Yet we wish it to be placed in the hands of every saint in our ranks. While we do not think it entitled to implicit confidence, we yet think it entitled to high confidence. No one can carefully read it without being profited; we hence wish all to have it. Bro. Anderson is entitled to the gratitude of the brotherhood for his honest effort to contribute to their illumination and comfort. While we want the work to circulate for its own sake and worth, we yet have another reason for wishing it to have an extensive

sale. Its author, for his faithful service, deserves something more than empty verbal compliments. We do not mean to be indecent, but we want the proceeds of the work to be so large and free as to make his heart glad and his spirit light. Brethren, lift up and hold high the hand that spends its strength for man and his great first Friend.

When all our brethren have perused and read the present work, and when public opinion has settled down as to its merits, we have some grave suggestions to make in regard to a final translation for our great body. Such a work is with us an imperious necessity, and should not longer be postponed. Now is not the time, nor the present the place, to speak; but not long hence the word may be in season."

Here, then, we leave the subject, feeling at least cheered by this, that as a people we intend to have the pure word in our own tongue, and that we will have it, not allowing in the meantime either fear or opposition to move us from the truth. ED. B. M. H.

### MODERN NECROMANCY.

London, 4th Dec. 1864.

MR. GREENWELL.—*Dear Sir*,—I have read with pleasure your very powerful reply to Rénan, and bear willing testimony to the force of the argument and the beauty of the illustrations. But is there not a shorter way into truth than by all that argumentation? I would like your attention to the "Spiritualism" of our day. Are you aware that perhaps a million of men are in actual communication with the spirit world? In America, on the Continent, and to some extent in England, our method prevails and our cause advances. We have meetings in which such spiritual gifts are manifest as were seen in Apostolic churches. On the great questions of duty and destiny we can get immediate delivery. The best of books are in some measure dead, but we get present tidings for guidance in the affairs of the day. We have turned Atheists and Materialists from the error of their ways. For instance, the celebrated Robert Owen was *one* with us before he died. The renowned William Howitt is in our camp, and many more famous men, who could find no rest in the sects of Christendom. W. Howitt has defended our method and aims in the *British Spiritual Telegraph*. In reply to one who accused us of violating a great law of Moses, he has shewn how Christianity, both in spirit and letter, has repealed that law. He has furnished ample proof for

the positive sanction of holding communion with *departed spirits* of the dead by Christianity. In this conclusive way he puts it—"The moment that Christ died he became a spirit of the dead, and to his Spirit we are commanded to seek continually, and from it to receive all our spiritual life." "That this communion with his Spirit was not to be confined solely to him was immediately proved by the spirits of the dead rising at the crucifixion, and shewing themselves to many in the city." "The angel who revealed the *Apocalypse* to St. John was a spirit of the dead, for he said, 'I am thy fellow-servant, and of thy brethren the prophets.' " "Had the law of Moses been in force, certainly the Apostle would have reminded the brethren of it when the spirits went out into the world. He does not forbid the intercourse, but commands them to try them, and gives the rule." "In the case of the transfiguration Christ breaks the law of Moses before his face, and by his example teaches his disciples to do the same. There is no such striking, complete, and pointed abrogation of a law in any history, sacred or profane." These powerful illustrations from Howitt deserve your notice, and will bear examination.

I may simply add, that in our increasing host we have many persons most remarkable for the graces which belong to manliness and virtue, estimable in all the re-

lations of life. You can make any use of my letter, but the publication of my name would serve no good purpose. \* \*

## REPLY.

*Dear Sir*.—Your letter has duly found me, and I hasten to reply. I have not been regardless of that movement which you call Spiritualism, and which I have ventured to call Necromancy. I am aware that thousands of men, sorely buffeted by winds and waves of sect and faction, have therein sought for sanctuary. People that are almost foundering in a storm, will seek refuge in a house infected by the plague. Better for them had they continued to fight with the elements, crying unto God for valour, endurance, and, in ripe time—deliverance. In such case the tempest would spend its fury, the house of life would be revealed, and the old steadfast lights on high shine out bright as ever. For a considerable time I regarded the entire movement as a huge imposture, a wickedness of legerdemain, which knaves enacted upon fools for very secular purposes. And even now I am sure that this kind of business is largely mixed up with other things in the firm.

But, notwithstanding this, I have been forced away from the ground first occupied. Looking at the whole thing as a student of philosophy and as a Christian man, I have been constrained to feel and to confess that there is supernaturalism in the movement. I am thoroughly satisfied that many of the phenomena are beyond all natural causes, known or unknown. No forces have been discovered in the normal world capable of such results. I might be reminded of the mysteries still in nature, but I must reply that surely after developments in nature for six thousand years, we may judge in some measure the range of the unknown powers, by the power of the forces already in operation.

But, Sir, since I reached the conclusion that Spiritualism is supernatural, I regard it with more abhorrence than ever. Formerly, I looked upon their camp as I have done on a gipsy troop—very picturesque vagabonds, practising their beguiling palmistry, and filling their flesh-pots from farm-yards all round the country. We could all do with this in our younger days, in some old green lane; but it is quite a different matter to arrive at some blasted heath, where veritable wizards are busy with the sorcery and incantations of hell. In this case the scene has wonderfully changed, and the actors, if larger in their proportions, are at the same time more malignant and baneful in features and expression. Goethe painted with re-

markable skill the Witches Sabbath celebrated on the Brocken; but if he were living now, he might find better materials for a painting of modern iniquity. We could introduce him to a few of the *seances* where sorcerers seek the dead for a "consideration;" and where *savants* of science, who have no faith either in heaven or hell, gather with morbid curiosity. Not, however, to escape with impunity, for rest assured that those who loose their hold on the supernatural world on the divine side after strange vacuity, and doubts, and fears, will lay hold on the infernal. Hence, we could point out the Atheists and Materialists, who have fled into Spiritualism, changing their philosophical creeds without getting any nearer to that God-man who descended for our salvation. You tell me of Atheists and Materialists converted; and I tell you in reply, that seven devils have entered where one was cast out, and the last state is worse than the first.

Robert Owen never was a man of intellectual mark, so he was likely enough to become an easy prey. Mr. Howitt has more power, and it is indeed pitiable that the man who portrayed so faithfully the darkness and terror of priesthood should have sunk down into a *craft* where the midnight is more Egyptian, and all the spells more awful and devouring. I have never seen the *Telegraph* to which you refer me, but I am willing to believe that you have given me a correct account of Mr. Howitt's theology. It is certainly the most wonderful thing of the kind that ever came under my eyes. If the gentleman had read other books in the manner in which he reads the Bible, his information on all subjects would be of the most extraordinary character. The weighing of evidence never was his *forte*, and now he has fallen into a school where the logical faculty seems to have perished entirely. But I will notice in order the averments in this new theology.

1. I am not aware that Christian men seek after Christ as "a spirit of the dead." In the period between the crucifixion and the resurrection the few disciples had no communion with "his spirit," but having buried their hope in his grave were like men who had been shipwrecked on a dark wild coast, not knowing what pains and miseries might follow. Since his resurrection it is *not* with a spirit of the dead that we seek communion and life, but with a perfect, a full-summed personality. We believe in him as the resurrection and the life, as the one who died and is alive again for evermore, having all the keys of death and hell. We only know him as the Son of God and the Saviour of the world, by

his resurrection from the dead, for in that great fact God supplied the adequate evidence for our faith. "Declared him to be his Son with power by the resurrection from the dead according to the Spirit of holiness." When we approach God in the name of Jesus our confidence all springs from our faith in his living advocacy as an abiding High Priest and Mediator. There is nothing unreal, spectral, or shadowy in this fellowship, the most massive foundations having been laid for clear vision and sober certainty, by his victory over death, and his coronation as Prince of life.

2. I know nothing about *spirits* that arose at the crucifixion, but I read of *bodies* which came out of their *graves* after his resurrection, appearing to many in the Holy City. It was not a troop of bodiless phantoms, but a band of raised and living men, who revealed themselves in the Holy City to such persons as we may suppose were already prepared to receive additional evidence. To have the resurrection of the dead credibly established was the great thing wanted, both for the Jew and for all humanity. The columns of majestic appearance, the pillars of unsailing strength are all found in that direction. The world was not moved by ghosts in *Hades*, or souls under the altar, but by the sublime reality of one risen from the dead in whose resurrection life the faithful might live, and live for ever.

3. I cannot allow you quietly to assume that angels are dead prophets. The innumerable company of angels are discriminated from the spirits of just men made perfect. Of course an angel resembles a prophet in the service of the highest, for all are fellow-servants who minister under him. The Hebrews received their law by the ministry of angels, but angels are not the spirits of dead men, but manifestly organised beings, though the organism may be more subtle and finer than our own. The people who rise in the resurrection of privilege, in the dawn of the golden age, are to be equal with the angels.

It is true that the Hebrew people received messages from angels; but they were sent from God on special and important errands. It is not correct that the children of Israel might have communion with good spirits, if they were spirits of the dead. The proof you may find in the 10th of 1st Chron. 13. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not; and also for asking counsel of one that had a familiar spirit to inquire of it, and inquired not of the Lord. Therefore he slew him." Hence you may perceive that Saul enhanced his original guilt, and brought

speedier ruin upon himself by seeking counsel from the *good* spirit of Samuel. I must not conceal from you my conviction that it would have been dangerous—presumption bordering on impiety—had the people of Israel sought counsel from angels—though angels were not spirits of the dead. The prosperity of the soul could only be secured by quietly resting in God, and receiving his messengers whenever it pleased him to give them commission.

We need no visit from spirit or angel now. The one has appeared whom all the angels are commanded to worship. He who at sundry times and in divers manners spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son. The perfect Teacher has appeared in divinest beauty, and his comprehensive teaching includes all things which belong to speculation or to life.

4. The 16th of Luke will give us some light on this general question. The lost rich man wanted a messenger sent from the dead to the house of his father to warn his five brethren, believing that such a warning would be effectual. But he is answered that if they hear not Moses and the Prophets, neither would they be persuaded though one went from the dead. No ghostly visitant could penetrate the hearts which had not been moved by the inspiration of the Prophets. You will perceive that I have omitted the word "rose." Our translations have only produced bewilderment by using the word in such a context. Obviously the question of one raised from the grave is not in the field or the premises, it is simply a question as to what might be accomplished by an apparition from *Hades*. The answer is nothing. If this were true in reference to Moses and the Prophets, with what double emphasis may we affirm it now when we have in addition Christ and his Apostles.

5. The reference to John's Epistle is a curiosity. "Beloved, believe not every spirit, but try the spirits whether they are of God." On this point I have two remarks to make. First, If it actually meant the *spirits of dead men*, then the test given by the Apostle was proved entirely useless. The demons of heathenism confessed that Christ was "come in the flesh," and they fled shuddering from their old haunts of cruel pride and mysterious darkness. The demons of Judaism confessed that Jesus was come in the flesh. "We know thee who thou art, thou holy one of God—art thou come to torment us before the time?" All these *spirits of the dead* confessed the truth, yet they were not of God. But in the second place, the passage in John has not

the slightest reference to the spirits of the dead. It manifestly includes only living men. False prophets had gone out into the world who were teaching false doctrine. The Apostle supplies the tests, doctrinal and moral, by which these "spirits" were to be tried.

Let me direct your attention with a little more particularity to the will of God on the subject of necromancy, as we have it on record in the 18th chapter of Deuteronomy. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or a charmer, or a consultor with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God." "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." To say, in reply to such a passage, That is Jewish, that belongs to the old covenant, surely reveals strange deficiency both in mental and moral perception. For instance, we learn from the same Mosaic documents that these nations were guilty of sodomy, beastiality, and other unnatural sins so offensive, that the land was thoroughly defiled, spewing them out as the stomach disgorged a nauseous drug or deadly poison. But if in condemnation of such strange lewdness, were it revived in our day, the advocates of evil were to say, that is Jewish, that belongs to the old covenant—what could we answer?

It would not be needful to say much. Can you imagine for a moment that the heathen abominations which were loathsome before God in Levitic days, are either glorious or acceptable if revived under a brighter dispensation? If such practices, moral and supernatural, brought down the wrath of God then, what may be expected now if we still practice infernal arts, amid the glory shining from on high?

By some kind of judicial blindness Mr. Howitt has been led to the transfiguration to seek in that sublime fact the repeal of the olden law, and direct authority to seek communion with the spirits of the dead. To have the matter fairly before us, let us quote from Luke ix., "And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And behold there talked with him two men, which were Moses and Elias: who

appeared in glory and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake they saw his glory, and the two men that stood with him. And it came to pass as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he said. While he thus spake there came a cloud and overshadowed them, and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son, hear him. And when the voice was past Jesus was found alone."

We find some wonderful lessons in this statement of quite a different character to that one which the historian of priesthood deduces.

1. We find such an exaltation and glorification of the Son of Man as prepared him for his baptism in the dark sea of expiatory anguish. To sustain him under the great tragedy rapidly approaching there came a sublime out-shining of the divine splendor and everlasting royalty which the Man of Sorrows and his disciples would reach through suffering and humiliation.

2. The disciples beheld in miniature the exceeding glory of that kingdom of God which in ripeness of time it was the Father's good pleasure to give them. The Apostle Peter afterwards made this emphatic: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but we were eyewitnesses of his majesty. For he received from the Father honor and glory when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount" (2 Pet. i.)

3. Our own minds are directed to the significance of the fact which has moved the world. "I, if I be lifted up, I will draw all men unto me." The distinguished visitors from the unseen talked of the subject which is central in history, philosophy, and morals—the "decease which he would accomplish at Jerusalem."

4. The minds of the disciples then, and of all Christian humanity afterwards, are fixed upon the great and perfect Teacher. "This is my beloved Son, hear him." The Lawgiver and the Restorer are both present to lay their commissions at his feet, to confess their inferiority, to rejoice in his excellent glory, whose honorable work

revealed the essential Spirit — the scope and purpose of all their teaching and labor.

But, my dear Sir, whatever has become of these spirits from the dead who came to the holy mountain, the lesson which necromancy would seek seems not to be visible on the mountain, or in the cloud, or in any part of the road from thence to the Holy City.

However could you dream that spirits from the dead were summoned to the mount? In the first place, Elias was not a spirit from the dead, for death never had any power over him. He never had gurgle or convulsive sob amid the waves of the black river, but arose in the chariot of fire with his humanity changed and glorified. As to Moses, neither was he a spirit from the dead. Many of the German divines take the ground that he, like Enoch and Elijah, was translated, but I build nothing upon this, for the trustworthy record distinctly declares that he died and the Lord buried him. Subtle glosses are always to be distrusted, but more especially if they can only be received by refining away plain statements. This, however, is noteworthy: On the mountain Moses in his manhood and in his glory, in his personality and identity, was just as visible as his brother Elias. Not having any right to suppose that one was an entire man and the other an unclothed phantom or unbodied spirit, we may fairly assume that Moses had been awakened from the dead to share in the glory of that time and place.

But again, even had they been spirits of the dead, it is certain they were not brought there to hold a consultation with the disciples, or furnish them with any lacking information. While Peter, *not knowing what he said*, was talking about building tabernacles that they might dwell there, the two great guests were departing. The cloudy pavilion encompassed them for a moment, and when its walls were lifted Jesus was found alone. Hence it would require vision more astonishing than that of a highland seer to see in this mountain manifestation any change in the mind and purpose of God in regard to seeking after spirits of the dead.

In closing my remarks on this point, I wish that I could impress you with one particular as forcibly as I feel it in my own soul. There is, after all, a connection between the passage on necromancy in Deuteronomy and the transfiguration on the mountain; but that connection is most unfortunate for your cause. You will note that Moses, after declaring the wickedness of necromancy in all its forms and phases, thus speaks, "The Lord thy God will raise up unto thee a Prophet from the midst of

thee, of thy brethren, like unto me; unto him shall ye hearken." So on the mountain the same great lesson is furnished in the presence of him who was originally inspired to give utterance to the promise. Moses beheld the Divine One of whom he had spoken, and the audible voice of the Father ratified the original prediction by concentrating all attention upon the great, the perfect Teacher. This is my Son, the Beloved; hear ye him. You will forgive me when I tell you that so far from finding in the transfiguration a repeal or abrogation of God's ancient law on necromancy, I find something very like a special and thorough confirmation. All the glory still shines on the brow and face of him who died and rose again in the Holy Land, but there is none around those grotesque and blaspheming spirits who rap their wretched messages into the wooden heads which are waiting. From the kind of doctrine which they deliver it is clear enough that they are as great liars now as they were when they lived on the earth. There has been no improvement in manners or morals by a passage into the invisible world.

I have heard the boast before, that you have a restoration of tongues; and I have heard the same thing from the stately ecclesiasticism of the Irvingites, and from the unclean camp of Mormonism. I can easily believe that you have infernal impulses, and explosive utterances decidedly abnormal—unearthly words and tones, as if wrench'd from spirits in pain. It may perhaps surprise you if I say that the restoration of tongues in the church would give me no pleasure. We have too many tongues already—the babble and discord of Shinar—and we rather want the restoration of a pure language, in which we may all call on the name of the Lord with one consent. I would not give a rotten fig to have all the tongues and sounds in the church, from Gabriel down to the Gorilla. What could we gain? There would be no richer code of morals, no wider scheme of destiny, no clearer discovery of immortality. There would not follow any higher tone of spiritual life or deeper communion with God—no advance would be made in intelligence or virtue, in manliness or godliness. On the contrary, we would only have more spiritual wickedness and more of the "depths of Satan."

Be it known unto you, Sir, that the gulf between us is immense. Your camp is unclean, your cause unholy. We have still to war not with flesh and blood *only*, but with the rulers of the darkness of this world, and with wicked spirits in high places. Satan is still the Prince of the power of the air, the spirit that worketh in the children of disobedience. Men are on

all sides in these last days giving heed to seducing spirits, to doctrines of devils or demons; and evil men and seducers (magicians) daily wax worse and worse. We know what is in preparation, and though it be fearful we have neither alarm nor consternation. The materials are preparing for the Antichrist of the last days. A gigantic power of concentrated evil is about to ascend the throne of empire. The "slime-pits" of Materialism themselves will not furnish better subjects for that tremendous reign than the darkened chambers where Spiritualism carries onward its abominations.

You know as well, perhaps better than I do, that the thread of virtue and moral dignity which runs through your federation is very thin and fine. The masses overwhelming are infidel and profligate—every kind of looseness, both in specula-

tion and in practice. The Devil knows very well that no scheme of evil would make headway in the world without gilding of some kind. Some elements of goodness, or some semblance thereof, must be in existence to deceive the thoughtless and embolden the vicious, to be a cloak for hypocrisy and a battle-cry for guilt. Isaiah predicted that in the time of confusion the living would seek the dead. I have no doubt but what the people who seek after spirits of the dead will find them, but when found the fellowship is ruin and perdition. All forms of evil, abstract and concrete—everything false and vile in speculation and action—has been ratified by the spirits of darkness. Trusting you may escape as a bird from the snare of the fowler, I am faithfully yours,

G. GREENWELL.

### ON THE USE OF THE WORD BROTHER.

POPULAR authors have made merry with those who, addressing professors of the same faith, recognize a tie of brotherhood. At one time I imagined these were but highly-coloured pictures, but the recent discussion respecting the employment of Mr. and Messrs. having caused me to look a little closer into the matter, I must confess the likeness is not much overdrawn. When such sentences as the following are printed it can scarcely be denied that there is an appearance of the fraternal title being too liberally applied:—

"At 7 P.M. Brother James Wallis, of Nottingham, inaugurated the proceedings by calling the assembly to prayer and praise, after which Bro. A. Paton, of Glasgow, was appointed to preside over the business meetings, and Brethren Hay and Dawson, of Wigan, secretaries" (*B. M. H.* for 1864, p. 313.) "The Temperance Hall was first taken, and the aid of Bro. H. Exley obtained in the shape of a series of excellent discourses, followed by Bros. Dougall, Davis, Collins, and Hay, of Wigan, Bros. Jones and McKenzie, of St. Helens, Bro. Tickle, of Liverpool, and Moffitt, of Newcastle, also Bros. King and Evans" (p. 323 4.) The resolutions passed at the Annual Meeting are full of the title, particularly the 8th.

These are but samples of a practice which gives the worldling cause for mirth. Were the constant employment of the term scriptural, of course no fault could be found with it, but to my mind it appears that the brethren are making a rule of the exception. This may be seen by reference to the Word itself. The only passages in which one Christian addresses another by name with the prefix are found in Acts i. 17 and xxii. 13, two nar-

ratives of one event. At this time, it is thought by many that Ananias spoke to Saul as a Jew, not as a Christian, he not having then put on Christ by baptism. Where one speaks of another in narrative, &c., three passages occur—2 Cor. ii. 13; Philem. 1; 2 Peter iii. 15. Of all these passages not one is exactly parallel with that which has raised the discussion. No precedent can be found in the N. T. for such a copious use of brother as is common amongst us. Neither is the practice natural. In a family how seldom does one member address another as Brother George or Brother Tom. It is quite unnecessary.

It is often easier to state a grievance or pick a fault than suggest a remedy, but in this instance no difficulty need be felt. To the Word again we can appeal. Take the account of the proceedings of what is often termed "the first presbytery" in Acts xv. 6-30. Not one word is there found of Brother James or Bros. Barnabas and Saul. The simple mention of the principal actors' names seems to be sufficient. All through the Acts and Epistles the practice is the same; to designate brethren as James, Simon Peter, John whose surname was Mark, Judas surnamed Barsabas, was enough for the primitive Christians. Why should it not be enough for those who profess to be their followers? When in a report of a meeting of the brethren it is mentioned that John Smith spoke upon some subject, the simplest reader knows that he is a brother. Surely, too, the leading spirits among the churches are familiar enough to us to do away with the necessity of perpetually putting a handle to their names.

R. S.

REMARKS.

We have met with writers who have made merry at the use of the word *brother*, but their merriment has in almost every instance been grounded upon its use where the spirit of brotherhood has been manifestly wanting. Then of course the thing is purely contemptible. Even the world has its "*brotherhoods*," and in them the term *brother* is as freely used as in the examples cited above. If any one ridicule the use of the word by those who manifest the spirit of the word, our re-

ply to them is, "*Sour grapes.*" They laugh from envy.

But notwithstanding this, there is ground for consideration in the above, and there does not appear any good reason why a report of a meeting of brethren should not conform more largely to admitted New Testament practice. We should then have *brother* less frequently and *Mr.* and *Esq.* never. In some instances proper reverence would demand a prefix. In this, and in all things, let us come as near to the Book as possible.

ED.

ATTEND TO THIS—WANTED, £1000.

THE writer of the following letter does what he recommends to others. He believes in thank-offerings, and though not over well-to-do in the world, at the end of the year, having looked over his affairs, he sent, as an acknowledgment to the Giver of all good, a handsome donation for evangelistic purposes.

"To the Editor of the *B. M. H.*

Dear Brother,—It is manifest that the harvest is great and the laborers few. Cannot the churches seek out God-loving and soul-stirring men to send forth into the harvest. Of course the money question comes in here, and the poor, the sick, and the afflicted are not to be neglected. But could not five hundred individuals be found willing to promise a donation next New Year's Day (if the Lord spare them and continue their present rate of supply, or nearly so) of the small sum of £1. each. Then could not most of the churches promise £5 each? By this means the present contributions would be increased to £1000. I believe the givers would find the Lord ready to enrich them even in temporal things on account of their liberality. Who will thus sustain and enlarge the empire of Christ?—Yours truly,

R. C. S."

The following is to hand by the last Australian mail—

"I wonder the churches at home do not have evangelists at the rate of one to every hundred members. It seems strange to us, when 3d or 6d. a week from each would supply the requisite funds. We work on this plan in contributing to our evangelist fund." D. W."

Well, brethren! what say you? Next year will be the long-talked-of 1866.

Something remarkable, it is expected, will then come upon both the church and the world. But if the Lord spare and bless us, shall we aim at supplying in 1866 as much of the proposed £1000 as is possible? We are strongly impressed with the conviction, that if the desire to do this finds its utterance in prayer to the Giver of all good, and earnest effort be made to devote, to the utmost of our ability, of that with which we are blessed, our God will send prosperity in temporal things, that we may not be without means to accomplish the desire of our hearts. Here, then, is a proposal: Let those individuals who will undertake to present in January, 1866, in addition to their ordinary contributions, a thank-offering to the Lord, to be devoted to evangelization (providing only that their resources are then equal to what they have been, or what they expect they may be) send promise to that effect, stating the amount, to the Editor of the *B. M. H.* to whom the sums may then be forwarded, to be handed over to the Evangelist Committee and expended by them in such special evangelistic efforts as the Annual Meetings of 1865 and 1866 recommend. If these promises are sent in at once and published on the cover of the *Harbinger*, with or without names or initials, there will be sufficient data before the next August Meeting upon which to found arrangements for much extended effort. Churches would do well to prayerfully consider the matter, and as far as possible thus indicate intentions to extend their contributions. And surely those churches which do not contribute to

the Evangelist Fund might take this question at once in hand and ascertain whether they cannot send in their pro-

mise to swell our evangelizing resources for 1866.

ED.

### EVANGELISTS WANTED IN SOUTH AUSTRALIA.

DEAR BRO. KING.—We are desirous to have an efficient evangelist. The committee instruct me to apply to you, in hope that you may be able to select one able and willing to labor in this part of the world. The brethren would give yourself a hearty welcome, but fear to entertain the hope, seeing the important place you fill among the churches at home. Do you think Bro. Evans would meet our requirements? Enclosed is an order to pay the passage money of any evangelist you may select as suitable to send out to this colony. There need be no ap-

prehension as to his being sustained—we are pledged to that.—With Christian love, &c. yours, dear brother, in the one hope,

T. S. LYLE.

#### REMARKS.

May the Lord speedily raise up and indicate the man who will enter this field and do the work to the honor of the Redeemer. Any one having anything to suggest in this matter will please address the Editor of the *B. M. H.*

ED.

### SOCIETIES FOR RELIEVING SICK CHRISTIANS.

A MEMBER of the church in which the writer of the letter under the above heading, in our last, is a member, writes:

"I must say I felt that we were somewhat scandalized by that letter, and therefore I enquired concerning it, and am informed that the writer is not our deacon of that name, but his son, who wrote in consequence of a conversation with some brethren at a distance, who don't seem satisfied with trusting to the fellowship. They felt they would like to make sure of something and set about the inquiry in the *B. M. H.* I am informed that there is no case of want and neglect in the church; and therefore the letter and the editorial, based, of course, upon the letter, reflect improperly upon the church."

We are glad to receive this explanation. Our remarks in the last issue reflected upon no one. The writer said positively that brethren were sometimes left without sustenance in sickness, and without means to defray funeral expenses. Of which church the writer is a member we did not know, and we had no data at all before us, save his own statement. It was not for us to say, "Sir, your words are false," but we did say that

in the range of our experience nothing of the sort had been seen, and we expressed a hope that he had *drawn somewhat upon his imagination*. In this there is not a shade thrown by us upon any one. It is true that we added, that IF such were the case in ANY church possessed of means to relieve, and to whom the cases were known, that that church is not of Christ and should be disowned. And we repeat this, without the slightest reflection upon any person or any church, and in assurance that not one disciple can be found who will deny it. These remarks are made because, in addition to the above, we were by another good friend somewhat warmly set upon. That the letter reflects upon the church we admit, but that our remarks do the same is denied. Everything said is based upon the *if*. If the letter does not represent aright the church in question, then our remarks no more apply to that church than they do to the Emperor of China, and that such neglect is not known in the church we believe on the testimony of the members referred to.

ED.

To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous, and unquestionable scale of honor; without evasion, partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money which sends the missionary to the heathen must be honestly earned. In short, both the two arms of the church—justice and mercy—must be stretched out, working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sins.—*F. D. Huntington, D.D.*

## ITEMS OF NEWS.

### BATH.

The church here has been much refreshed and cheered by the timely help and ministry of our venerable Brother Turner, whose valuable services and persuasive manner is highly adapted to the building up of the saints in their most holy faith; and we trust that the good rendered by his visit will be of a lasting character. The same will apply in his visits to Bristol and Nettleton. Our prayer is that the Lord of the harvest may ere long send forth many more such servants into his vineyard.

R. DILLON.

### BRISTOL.

We have been pleading original Christianity with some little success. Much remains to be done. Two persons have made the good confession and put on Christ.

G. D.

### BIRMINGHAM.

Since the notice last month Bro. King has been for three weeks laid aside by illness, consequently special lectures advertised both in Birmingham and Walsall had to be delivered by a substitute. The requirement however was well met by Bro. T. Parris from Bristol, who has been spending a month here. His preaching and teaching have been appreciated by the church and others, one convert in particular manifesting gratitude by the presentation of a handsome Bible. Bro. King has immersed eight, and Bro. Parris subsequently immersed seven others. Several, previously immersed, have also been added to the church. He will remain some little time to help on the work in Wolverhampton and Wednesbury.

### CHELSEA, LONDON.

Lord's day evening, Feb. 12, after proclaiming the gospel to an attentive audience, I immersed a young man into the death of Christ. We have been sometimes sowing the good seed without apparent fruit, but we are cheered by the promise that we shall reap if we faint not. We expect soon a visit from Bro. Exley, whose labors we trust will be crowned with success.

B. ELLIS

### CAMDEN TOWN, LONDON.

Since my last several have been added to us, our baptistery has also been brought into requisition for two or three converts of our brethren at Stepney. Bro. Rotherham has returned from Scotland with his sister-wife and children, and we hope be-

tween now and the Annual Meeting—the time for which he is engaged here—that many will be induced to lay down their arms of rebellion. Our Sunday meetings continue good, and the spreading of the table in the evening for the accommodation of those members who cannot attend in the morning—such as mothers and servants—is working well and much appreciated. As many as thirty sometimes attend, who would not otherwise have an opportunity of celebrating the death of their Saviour. Our Sunday school is flourishing. I trust it is, as it should be, the nursery of the church. The Dorcas Society is found to be most useful to all concerned. The Young Men's Society also keep up their meetings for self-improvement, and we can testify to its advantages.

W. L.

J. B. R. writes—"Nine persons have been immersed and added to the church in Milton Hall—five should have been reported last month and four are for this." ED.

### LEICESTER.

Since our last we have added two to the church by immersion.

J. L.

### PENRITH.

I have commenced a series of Sunday evening readings in the Working-men's Reading Room, at which I read selections from the Scriptures make short comments, interspersing the reading with pieces of religious poetry, and end with an article from the *Harbinger, Christian Advocate*, or tract. I am obliged to do all myself, so not to weary the people I occupy only an hour. I have no singing or vocal prayer, no reserved seats, no collections. Sunday night was the first trial. There were thirty present, and as I advertised the reading chiefly for those who did not go to any place of worship, or going were not satisfied with their attendance, I had perhaps only half a dozen who were habitual attendants at any place. I will write again when I see how the matter proceeds.

JON. WILD.

### SOUTHPORT.

Bro. Evans has been here above a week. We find his labors very useful. Last night we immersed three. The last time he was here we also immersed three and received one from the Baptists. If we could secure his services for sometime good would result. Our present number is seventeen, and our meeting place is the News Room, Exchange Buildings, London-street.

T. C.

## WIGAN.

Since the date of our last communication we have had to use the bath wherein the new birth is completed. *Three* men and *two* women have given themselves to the Lord that bought them. One young man is the son of a brother recently deceased. We hope he will become strong in the Lord. The others, men with their wives. In one case the husband, kneeling down in our meeting while a brother was speaking, strongly moved, confessed his faith in the Saviour, and shortly after his wife gave herself to God. In the other case the wife first gave herself to the Lord, and last night her husband yielded "obedience to the faith." Others are inquiring. We have had the pleasure of receiving back two, who had wandered from the right path, one of whom had been connected with a schism. May we all keep the "unity of the Spirit" in the bond of peace.

Feb. 15th, 1865.

R. H.

## WHITEHAVEN.

Since our notice in January, *three* have been added to the church here by immersion into Jesus.

E. D.

## MELBOURNE, AUSTRALIA.

Our audiences at "St. Georges Hall" still continue large and attentive, and the interest remains unabated.

On Tuesday, Dec. 6th, I commenced a meeting at Prahran, continued it six days, and closed with a result of *eight* additions by faith and baptism. On Thursday, Dec. 21st, I commenced a protracted meeting at Bulleen, assisted by our esteemed and promising young brother, J. W. Webb. We intend (D.V.) to continue it over Christmas and New Year's Day. The prospects are hopeful and cheering, as the brethren have entered into the work of co-operation with interest and commendable zeal. The audiences are good and attentive, and *two* persons have already decided for Christ.

During the past month our labors, by the blessing of God, have resulted in the addition of thirty-five to the church of Christ—thirty-one have been added by faith and baptism, one from the Baptists, and three by commendation.

The success of the cause we plead in Melbourne, is without a parallel in the colony, and the brethren are determined to avail themselves of the opportunity God has afforded them, for the establishment of a pure Christianity in this far-famed city. They have already purchased an eligible site for a commodious chapel, and we hope in the course of a few months, to have it completed.

HENRY S. EARL

## MARYBOROUGH, AUSTRALIA.

The Lord has added *one* more to the church here. Our hearts have been also gladdened by the addition of Bro. and Sister Whitney, who knew Bro. King and the members of the church at Camden Town in its first struggles.

The church has decided to build a meeting place, and have purchased a good site for £50. We now want funds to commence building. We will not go into debt. Who will help us? We could soon raise money did we but lower ourselves to the ways of those around us; but no! we would rather worship and preach in the open air than degrade our holy religion. We are now about 30 members.

We are glad to hear of the sympathy manifested to the churches in Australia at the Annual Meeting, and the brethren here will (D.V.) furnish statistics to the next meeting, hoping that the other churches will do the same.

D. WILLDER.

Dec. 23, 1864.

## Obituary.

## DEPARTED IN THE GLORIOUS HOPE OF EVERLASTING LIFE,

WILLIAM HENRY THOMAS, of Birmingham, on the 24th December, 1864, aged 29 years. In 1858 he put on the Lord by baptism. His end was peace. Conscious to the last moment, he bade his sister-wife farewell in joyful resignation, and without a struggle closed his eyes to wait the appearing of the Lord.

BARBARA LAING, of Blagnoch, on the 9th January, 1865, after a few days' illness. For some twenty-six years she had been a consistent member of the church, in which she leaves a husband and daughter to mourn her departure. She was known for hospitality and piety.

ALEX WATT, of Dundee, in January, 1865. He was immersed into Jesus four years ago. He has left a widow and family to mourn his removal.

WILLIAM BLACK, of St. Helens, on the 20th January, 1865, aged 34 years. About four years back he put on the Lord in baptism. For three years he met regularly with the church in Whitehaven, where, though he had to walk five miles, he never allowed the weather, however rough, to keep him from the assembly. After his removal to Ditton, about ten miles from St. Helen's, he manifested the same zeal for the Lord's ordinances. His duties required him to be up all night every alternate week, yet the train always brought him in time for the service. His Christian conduct won for him the respect of all who knew him. He departed full of confidence.

APRIL, 1865.

THE NEW MACHINERY.

Now that the inability of the denominations to reach the masses, together with the fact that they cannot maintain, in view of increased population, their own ground is demonstrated, new schemes and devices are adopted. But the new machinery is not at all likely to improve the state of things. Nothing short of the old way will meet the requirement, and that at present they are not willing to have. "Revivalism" is, therefore the anchor of hope. Hysteria gave them a lift in Ireland, when three or four years since the deluded mistook one of its symptoms for the "load of sin just here," which only Jesus could remove. But only now and then can this disease find the conditions requisite to its wide and rapid diffusion, and when they are found a few months wear them out. "Stricken ones" are no longer seen, and revival is at an end. We do not say that at these seasons there are not hearts truly turned to the Saviour. Solemnity is super-induced, and many look into themselves, as they should do and as they have not before done, and the result is that a few lead a changed life, while the multitude of the convicted and converted go back to their old pursuits, and are as much the children of the devil as ever. But though many strive to keep up these conditions, and would almost give their ears so to do, yet they cease, and, manœuvre notwithstanding, the former rock-like state remains to mock the efforts of the sects. But we live in an age of invention and extra evangelistic work is now doing in earnest. The rulers have discovered that one pastor in one church wont do, and that in primitive times there were evangelists. Consequently we now hear of men thus called going to and fro preaching the gospel, whereas ten years ago we never heard of a living evangelist unless when we happened to meet an Irvingite. But evangelists, either self-supported or sustained by others, have become sufficiently numerous to lead the *Dublin Tract Repository* people to publish "A Few Hints to Evangelists." We like the designation. As Philip the Evangelist went down to Samaria, so now we would have evangelists go to the multitudes who call not on the name of the Lord. But the evangelists addressed from the *Dublin Repository* are to bear the name without being permitted to do the work. With them, it is the application of an old name to a new office. Hear their instruction—

"During the last few years, the Lord has been evidently leading many of his people to a fuller acknowledgment and more practical exhibition of their oneness in Christ; and where disciples have met on this broad ground, he has graciously granted peculiar blessings.

The great facts of the Revival in America, Scotland, the North of Ireland, and elsewhere, are appealed to in confirmation of these positions.

If you acknowledge these facts, and profess to go forth to labour on this broad ground, be not only true to your principles, but let your principles be known. Let it be known that you have nothing to do with questions respecting ecclesiastical polity of government—that you consider meddling with them would be a breach of good faith towards those with whom you are acting in concert, and towards those who receive you as an unsectarian servant of the Lord."

The evangelists of apostolic time were to set in order the things that were wanting and ordain elders in every church—this is seen in Paul's instruction to Timothy and Titus—but the modern evangelist is a sort of go-between among the sects, who is to be quite indifferent whether his converts turn to the Church,

to the Wesleyans, to the Independents, or to the Baptists. To meddle in this particular is a "breach of good faith." They are further instructed to—

"Let it be known and felt that you have a higher end in view than that of advancing the claims of a church or a system; namely, to labour, in humble dependence upon God, for the enlargement and prosperity of the one universal church. Let it be your abiding principle of action, to promote *the greatest amount of good of the greatest number of people.*"

Don't advance the claims of any church or system—not even those of the church of Christ and the Christian system, for if you do, most certainly sectarians will be offended.

"If all ministers are not spiritual and devoted men, let not personal inconsistency lead you to disparage the office. Remember, the maintenance of a stated ministry, under the call and anointing of the Holy Ghost, is of Divine appointment.

There are, doubtless, many abuses in the professing church, but has God called *you* to rectify them? That is not the office of an evangelist."

Certainly, remember the maintenance of a stated ministry under the call and anointing of the Holy Ghost. The called and anointed may not be *spiritual*. Together they are utterly unable to commend the truth to the world, so as to enable the church to make even slight advance upon the outlying masses, but don't interfere with them—touch not the Lord's anointed. There are *abuses* in the churches, most certainly, "but has God called *you* to rectify them? That is not the work of an evangelist." Assuredly not! That must be left to the *stated and anointed*, who are largely the cause and the chief maintenance of said abuses.

"Preach what you find in the Word of God, but be *sure* you find it there. As to interpretation, beware of leaving the beaten path to follow novelties. Partial views and disjointed truth, are the first steps to the worst of heresies.

Multiplicity of words will not convert a single soul. The truth of God itself is inefficacious, except as accompanied by the power of God. Hold yourself, then, as a feeble instrument which the Spirit of God can use and fill. A few words spoken in conscious weakness, but in communion with God, are better than ten thousand in your own wisdom and strength."

Excellent advice—"preach what you find in the Word of God, but be sure you find it there"—even to the sinfulness of party names, the immersion in the name of Jesus Christ, for the remission of sins, of those who have faith and repentance! Stop, stop! Not so fast! You are not expected to preach *all* you find in the Word. By no means, only so much of it as will not offend the denominations. Remember, the Wesleyans will not like you to preach immersion, and the Baptists will object to your connecting with the ordinance anything that looks like remission of sins. Remember the caution against "*meddling*" and "*breach of good faith.*" Things of this sort excepted, "preach what you find in the Word."

Really this modern evangelist is in a poor plight! He is to use the Word—the sword of the Spirit—but he must not thrust it in too far. There are also certain parts of the weapon that he must not strike with. Still, it may not much matter when you come to consider, for what is the use of a sword that won't cut, that has neither point nor edge? Here evangelists are told that "the truth of God is inefficacious, except as accompanied by the power of God." But the old evangelists knew of but one Word of God, and that was "*living and powerful*"—they had one old Gospel, which was "*the power of God unto salvation.*" What a pity the modern men cannot be armed with the same weapon! What a consolation to the warrior to know that his sword is always quick and powerful, sharper than any other two edged instrument, and that it is always ready

for the work. No wonder the moderns cannot succeed in their warfare. They have no faith in their weapon. They know it can't cut, saving on special occasions. This reviling of the Word of God is terrible! It were just as true to say that gunpowder is ineffectual except as accompanied by the power of its maker. The power of gunpowder is in the gunpowder, and the power of the gospel is in the gospel. Its power is not extraneous, sometimes coming upon or infused into it, but it is always there. "The gospel is the power," and the power of the gospel is in the facts and truths contained therein.

"Were you to leave the broad ground, and to be drawn off from the preaching of the gospel to the formation of churches—what would be the consequence? At once, we should have division instead of union; friend would be separated from friend, and brother from brother; the blessed fellowship which we now enjoy would be at an end, and the Lord's work damaged and impeded. God forbid we should live to see that day."

Take heed, then, beloved! See that ye avoid as a most fearful evil the formation of a church. If the planting of churches should ever become your besetting sin the results may be dreadful!

Bad as are these "Hints to Evangelists," they are intended for men who really love the Saviour. Such men there are—many who stand apart from sects and office, and from place to place in earnest love tell what they know of Christ. Like Apollos, they need teaching the way of the Lord more perfectly. But while Revivalism has a few such men, it has an increasing host of thorough rascals, who move from town to town, holding "Salvation Meetings" in circus and theatre, abiding in each place as long as they can find sheep or goats to fleece. At every service they have a collection—sometimes one in the middle and one at the end. They believe in money, and are quite certain that the Lord would have clowns, pugilists, and blacklegs to live of the gospel. These miscreants go in bands and are designated by such term as "The Glory Band," and they do shout "Glory!" They are actors, who lay themselves out to frighten and victimise the ignorant, and they do it to no small amount. Recently we saw a placard announcing that the preaching performance of one of these precious bands would take place in the theatre, and that a comic recitation would be given during the service. At another a handsomely bound book was to be given away, every comer to have a chance of getting it, by a kind of lottery, most likely so arranged that it passed into the hands of one of the party. One of these fellows, not far from Birmingham, was preaching on Sunday and enjoying himself with his old pals at a prize fight the next day. Some of them have been seen to go from the preaching place to a nearpublic house. They are quite content to put up at houses of that class. Since the writing of this notice was commenced the papers have announced the arrest, upon a charge of bigamy, of a noted sample of the revival preaching class—namely, W. Weaver, who has had a good run in his new character—that of the man whom the Holy Ghost specially delights to honor, and whose presence and preaching are safe security for a mighty outpouring of power from on high. This fellow, according to the evidence upon which he was remanded, deserted his lawful wife and married a woman of the name of Drinkwater. When arrested he denied that he knew the woman, but the marriage certificate was found in his possession, the dates having been altered. His trifling and insolent bearing in court evidenced his character.

"Salvation Meetings" are reported by the public press as affording scenes the most degrading and disgraceful. Thus—

"The leader was a young man with a most powerful voice, and he so warmed with the subject that he was compelled to take off his coat, which example was followed by his brethren. We should imagine that he is looked up to by the other members of the band as a shining light, and as setting an example worthy of imitation, for when his brethren were engaged in prayer he lay his full length upon the floor, and by his groanings and cries of "Glory," &c., drowned the voices of his friends whenever they were at a loss to express their feelings and experiences in language sufficiently elegant. There was no sermon, but each of the three men related his own experience, indulging at times in infinite folly and downright blasphemy. In opening the proceedings, the leader remarked that the congregation might think them strange men, and so they were a few years ago. One of his brethren on the platform had formerly been one of the worst of drunkards, and when he went home his children flew into the corner out of his way, while he, with clenched fists, knocked down his uncomplaining wife. [The brother alluded to here rubbed his hands gleefully, and exclaimed, "It's all true."] Now, however, he took his wages home to his wife, who smiled upon him, and his children jumped upon his knees and caressed him. [This was greeted with loud shouts of "Glory" and "Praise God."] And why was this? Because the Lord had brought him out of the horrible pit, and out of the miry clay. He then continued: I used to go 30 or 40 miles on the Sabbath to engage in the service of Satan, but the Lord saw me and flew to my relief, and here I am, the pious husband and father that you see on this platform."

"The converted Miller told the congregation what a swell he once was, how proud he used to be to "buck" himself up at the glass, and how he came to find grace. He said, It is all gammon men saying they don't know when they are doing wrong: they must know when God was shaking them over hell. After a long sickness he went to a revival meeting, and at the close of the service was asked if he was converted. He said he was not, and as the friends got round him the devil told him to take up his hat and go, and he was going, but the Holy Ghost drove him up in a corner and made him tremble so that he determined not to rest until his sins were pardoned, and he struggled and prayed, and was forgiven that very night. "I told the Lord I believed, and he changed me in the twinkling of an eye. I was liberated in a moment, and here I stand as God's living monument that it's a real fact."—As several persons were here leaving the room, the brethren proceeded to make a collection, after which the service was resumed by the third brother remarking, "I'm sure you must have been delighted and gratified with the addresses of our leader and of my brother. How powerfully and beautifully they have expressed God's working in their hearts! I know their hearts, for they are just like mine. [A man, apparently half drunk, here walked into the hall, and proceeded to the platform, on which he knelt and said, "God help my poor sinful soul." The "brother" said, "Oh, it'll work," and the fellow, without any ceremony, walked out of the room.]

The coat-taking-off move is much in favor. It proves, of course the mighty power of the Spirit in bringing the convert up to boiling heat. In some cases it is improved upon, after the style of the old circus scene, in which Jack Tar mounts his steed in true blue, and throws off garment after garment during his ride, until he has stood before the delighted audience in a dozen characters. So these innocent revivalists have come upon the platform with as much clothing as could be worn on any pretence whatever, and have therefore been able to increase the sensation by throwing off, not merely one coat, but two or more, with vests, necktie, &c., at intervals, till the vulgar actor has been ranting in shirt and trowsers only. Theatrical properties and play-books have been introduced. One scene is thus described—"The last thing produced was a man-monkey-dress stuffed with straw, which the preacher had used in his former line of business. Its exhibition created much merriment. Two of the gentlemen in shirt sleeves mounted the table in order to hold the thing up for inspection, and the other gentlemen in shirt sleeves attacked it with vigor, one slashing off the tail, and then amputating part of a leg, and so on." Of course these performances are moderated according to the taste of the locality.

But here, dear reader, we have one serious question. Some of these fellows—W. Weaver, for instance—have produced, in some of their hearers, concern for their eternal state, and they have been received and followed as men whose presence is a guarantee that the Holy Spirit will then operate with unusual power. We seriously ask whether it is not evident that this is all delusion? Is it not clear that noise and rant, groans and hallelujahs, even when accompanied

by cases of solemn feeling or deep fear, are not indications of the Spirit's help and approbation? What spirit, but an unholy one, could use as his special instrument a lying knave, while men pure in heart, devoted to God and truth, are passed over without special manifestation of his presence and power? The fact is, that God is suffering strong delusions to stalk abroad, that men, who receive not the truth in the love of it, may believe a lie. Help there is none! And none can be had except in one way! The New Testament is here. The Apostolic order of things is closely revealed. Let us accept these, and then if success follow out our efforts, the blame will not stand to our account. But understand the extent of our question, we pray you. It is not whether the excitement got up by men who, at the very time, are habitual violators of the laws of God and man, is the result of special and extra influence of the Holy Spirit? No one for a single moment could believe any thing of the sort. But the question is whether the presence in those cases, in so large a degree, of those effects which are claimed as the evidence of the Spirit's presence, power, and special favor, does not most completely demonstrate that such manifestations are not, in any case, proof of anything of the sort? We insist that the lives and rascality of many of these men, who are received as the special favorites of the Spirit, and as the travelling companions of the Holy Ghost, are unanswerable proof that large meetings, excited feeling, loud groans, mighty shouting, tremendous hallelujahs, even when attended by conviction of sin, are not in the slightest degree evidence of anything of the sort. We go from the theatre where these things are enacted, to the quiet meeting-house of the Society of Friends, where solemn silence or unimpassioned talk characterize people who are specially led of the Spirit. The things said in the one place by men moved by the Holy Ghost are opposed in the other by the special agents of the same Spirit! We believe neither in the noise of the one house, nor in the silence of the other, and we know that they are not led by the heavenly *Paraclete*, because in both cases they manifest large ignorance of the Spirit's own word and do not the things which it enjoins.

Here the subject must be left for the present. It is, however, abundantly clear that the new machinery can no more meet the requirement than can the mediæval rubbish upon which others depend.

---

## WILL-WORSHIP.

(Continued from p. 84.)

READER, before the bar of your understanding and conscience I arraign the sects and parties of our time, upon the charge of will-worship. Will you hear my pleadings? Will you hear me patiently and without prejudice? You shall try the cause. For the present I rest everything upon your decision. I only ask that you shall have a single eye, an honest heart, and that you shall make up your verdict as one who shall himself give account to God. My specifications shall not be numerous, but I promise you they shall be to the point.

Specification 1. Infant sprinkling. What I say under this head will, of course, apply only to those who practice it; and the same may be said of any other item to which I shall hereafter call your attention. You remember all that has been said as to what will-worship is, and the distinction between that and the true worship? Let this distinction be written upon your very soul while you are reading this brief but earnest plea, and I fear not the result.

First, then, is there anything in the Bible to warrant the belief that God wills the existence of this rite? Is there any divine command requiring it? But I need hardly have asked this latter question, for it will scarcely be pretended that there is any such precept. Our opponents have so often been asked for the chapter and verse in which it is written, "Let the infant be baptized," that it would seem like adding insult to injury to annoy them with such questions any more. The time has come, when every sensible man that still clings to this relic of the great apostacy should have the candor to say with the learned and ingenuous Neander, "It is certain that Christ did not

ordain infant baptism." But is it true that infant sprinkling is without precept or precedent in the word of God? Most unquestionably it is. It is certain that Christ did not ordain infant baptism. But it may be said that I am too fast, that I am assuming the point to be proved, or making too much of concessions not generally agreed to. Very well, let us proceed slowly and cautiously. Let me ask once more, then, Is there a direct precept in the Bible authorizing or requiring infant baptism? No one pretends that there is. I then put the question: Is there any clear, unquestionable precedent? Is there any case reported in Holy Writ wherein it is said that infants were baptized? There can but be one answer—there is no such case. But unless there be precept or precedent for it, then it is will-worship. No amount of ingenuity can evade this conclusion. Our infant sprinkling friends seem to imagine, however—some of them, at least—that in a certain sense, they have both precept and precedent. And yet the questions asked above will not, nay, cannot be answered otherwise than as I have answered them. How, then, is the case made out? The answer is, by logical deduction; by "good and necessary inference." Let us, therefore, for awhile turn our attention to this direction. But first let me here, in the name of my brethren and in behalf of the truth, enter a most solemn protest against the attempt to find a divine warrant for a religious ceremonial, practiced "in the name of the Father, and of the Son, and of the Holy Spirit," in any such way. What one does in these sacred names ought to be proved beyond the possibility of a doubt. I can conceive of few things more fearful than the position of a man practicing the unsanctified ceremonials of a mere human tradition in these awful and revered names. But every time that water is sprinkled upon an unconscious babe the administrator, by direct and formal invocation, gives God as authority for what he does, when if his salvation depended on making good his words, he dare not say that he has either a positive divine command or a clear unquestionable precedent in the whole Bible to sustain him. Alas, for a cause that stands upon such a tottering and rickety foundation as this!

But it is time to come to the argument, in which this divine warrant, equivalent to a command, is supposed to be found. I shall state it as follows: God has had a church on earth since the days of Abraham. It has existed under different dispensations, but has been all the time one and the same church. Formerly, infants were admitted into it by circumcision. Under the Christian dispensation, baptism has taken the place of circumcision, and therefore, as infants were formerly circumcised, they should now be baptized.

In examining this argument, I shall insist upon it, that to have the force of a divine command, there must not be the slightest uncertainty attaching to any material part of it. Unless this is the case, you cannot possibly know whether your inference is certainly true or not; and surely no man in his senses, who has any respect for himself, or fear of God before his eyes, would venture to practice in the name of Heaven what he knows to be of doubtful authority. If, therefore, it be considered material to the argument, that baptism comes in the room of circumcision, I then ask, is it absolutely certain that such is the case? Is this so beyond mistake? In what particular chapter and verse is it said to be so? Nay, is it not true, rather, that the proposition is mere unsupported assumption? Are there not insuperable objections to be urged against it? When these and similar questions shall have been answered, then there is not an honest man on earth who could say that he felt perfectly sure of the position in question. Was circumcision the "door" into the Jewish church? Then must one half the nation, and that, no doubt, very decidedly the better half, have been for ever debarred from its privileges. Surely the Mohammedan superstition, that women have no souls, was not a doctrine of the Abrahamic covenant! But my object is not now to suggest difficulties nor offer objections. It is not true, clearly it is not, even without an objection, that there is no doubt as to any material part of this argument. And I insist upon it, that if a man attempt to sustain a religious practice by "necessary inference," there shall be no uncertainty about his premises. But perhaps it may be urged, that it is not essential to the validity of this argument to prove that baptism comes in the

room of circumcision. It may be said, that the question of identity covers the whole ground—that God has never had but one church on earth—that the dispensation has changed, but the church did not lose its identity—that infants were members of this church formerly, and, therefore, ought to be members now. To this argument as now presented I reply, first, that even if it could be proved that the Jewish Theocracy and the church of Christ are identical in a very few leading generalities—and no sensible man will honestly pretend to more—still the premises would not warrant the conclusion sought to be deduced from them. For whatever may be said about identity in general features, if the term church may properly be applied to the old institution at all, it is certain that in the change of dispensation important changes were made, not only in the statutes and regulations governing it, but in the very structure of the organization itself. Thus it is evident that if we concede everything a reasonable opponent would venture to claim, the argument is yet manifestly defective. No intelligent man can justify himself at the bar of his own conscience, much less at the bar of God, for practicing, upon any such uncertain warrant, a religious ceremonial in the most sacred names in the universe.

But this idea of a church of Christ in the family of Abraham, or under the Jewish dispensation, is itself a baseless assumption. The supposed identity of the Jewish institution with the kingdom of heaven under the reign of Jesus Christ, is a mere figment of the imagination, not only unsupported by, but clearly contrary to, the most palpable facts. It is true, in a certain sense, that the Jews enjoyed the kingdom of God; but between that kingdom and the one established by Jesus Christ, there are fundamental and constitutional differences utterly subversive of this whole theory of identity. Let me take the pains very briefly to point out some of them.

1st. As regards the reigning monarch. The Jewish government, as has been said, was a Theocracy. God himself was the head of that government. He gave laws, civil and religious, for the goverment of the people. He took them into covenant with himself, and by the terms of that covenant became their King. On the other hand, the kingdom of heaven as it now exists is a Christocracy. Jesus Christ is the reigning monarch in this kingdom. All power in heaven and on earth is now in his hands. His Father placed the crown upon his head, saying as he did so, "Thy throne endures for ever and ever." "Reign until all enemies are put under your feet." This difference is fundamental. It is constitutional. Let no man talk of the identity of any two institutions, human or divine, with such a difference as this lying at their very foundation.

2nd. The Jewish kingdom was political, as well as religious. God gave to them their entire civil code, as well as their religious institutions and ceremonials. He was their head, nationally, politically, as well as religiously. Under that dispensation, religion and politics were blended. These statements will not be called in question. But the kingdom of Jesus Christ "is not of this world." There is no political element in it. A man may be a liege subject of King Jesus, and at the same time fulfil faithfully all the obligations of political allegiance under any government whose subject he may happen to have been born. "My kingdom is not of this world," is a great truth, which has yet to be thundered in the ears of men with an earnestness and power, of which the past history of the church knows nothing. Here, then, is a second difference, as palpable, as fundamental, as the first. Human ingenuity will assail these positions in vain.

3rd. Apply to the Jewish institution the term church, then between it and the church of Christ there is a fundamental difference as regards their membership. Of the Jewish church, the whole nation were members. Men and women, children and babes, the entire mass of flesh and blood, without any regard to faith or piety. Under that economy the right to membership and to the privileges of the church was found in the flesh. The only condition was to be born a Jew, or to be bought with the money of a Jew. But into the church of Jesus Christ none enter but Christians. Its members are all born again. "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." This applies to the whole church. All its

members, therefore, are thus sanctified and cleansed. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But kingdom of God is only another expression for church of God. Hence, none are in that church but those who are born again—born of water and the Spirit. This is too plain to admit of cavil. Thus the whole theory of infant membership is exploded by a single fact; for if it could be shown that in everything else there is a perfect identity, still as regards this question of membership—the very point in debate, if you please—it is manifest that there is a most palpable and irreconcilable difference. Truly, the advocates of this practice of infant sprinkling have a most rugged road to travel. I may now say, with becoming modesty, I think, it is a patent fact that the Jewish Theocracy and the church of God are two distinct and diverse institutions, having points of resemblance, no doubt, but at the same time points of dissimilarity and divergence as numerous and important, perhaps, as are the differences between any two human governments existing to-day on the broad face of the whole earth. Such being the case, I ask you, kind reader, to decide whether an attempt to deduce a warrant for an important religious rite from their assumed identity is not absurd and preposterous in the extreme? I do not fear the result of your honest, candid judgment upon the premises now before you. But it will be admitted that if a precept for infant baptism cannot be deduced from the argument now examined, then there is nothing in the Bible from which such a precept can be drawn. If the advocates of the rite were invited to select their very strongest argument—the one that they would choose if the whole controversy were made to depend upon a single point—I doubt not the very argument would be selected which I have just shown to be altogether fallacious and unsatisfactory.

But the attempt is sometimes made to show that the apostles practiced this rite. Now, as it is nowhere in the Bible said that they did, it is evident that here, too, the argument must rest entirely on application. The household baptisms mentioned in the Acts of Apostles furnish the grounds of this argument. Now I cheerfully admit that the households, or families, of Lydia and the Phillipian Jailer were baptized. But is the "inference" of infant baptism from this fact a "necessary" one? Is there no uncertainty at all as to any material part of the argument? Is it absolutely certain that there was an infant in either one of those families? To prove that there was is manifestly essential to the argument. This is so plain that a child must see it. And yet, if the salvation of every infant-sprinkling person on earth depended on proving it, the thing could not be done. The argument is so manifestly defective, that to expose it further were a work of supererogation upon which I do not now feel the least inclination to enter. Enough has been written to accomplish my purpose in the present article, and I here close the argument on this part of my subject. I cannot, in the limits within which I propose to confine myself, pursue the investigation further. If the strongest arguments rest upon unsupported, and sometimes demonstrably false assumptions, what shall be thought of the weaker ones? If the very citadel has been stormed and taken possession of, who would trouble himself about weak and unimportant outposts? Such then is infant baptism—an unsupported human tradition—a mere device of men, untaught in, unwarranted by, the word of God. It is as much will-worship as the invocation of saints or angels, as prayers for the repose of the dead, as extreme unction, or any other glaring and acknowledged innovations upon the faith and worship of the apostolic church. Its existence to the present day is a perpetual memento, sad indeed, but instructive nevertheless, of the frailties of our fallen race. This is my deep, deliberate, honest conviction. Reader, is it not your conviction too?

Specification 2. The anxious seat. This is, no doubt, quite a modern "institution," and in this respect differs widely from one just considered. Infant baptism, in point of antiquity, has a claim to our respect; if indeed any age, however venerable, can impart such a claim to an unsanctified human device that has been unwarrantably, and contrary to the word of God, foisted into the worship of Christians. This appliance, however, which, in harmony with the

current style of the orthodox parties, I have called the anxious-seat, is destitute even of that claim upon our respect which attaches to gray hairs. In itself it does not deserve a serious notice, and would not have been introduced here at all, but that the true minister of the true gospel of Jesus Christ owes a duty to God and the world, which cannot be performed without an earnest, persistent remonstrance against every departure from the truth.

It is not necessary that I should enter into any definition or explanation, in order to enable the reader to understand what I mean by the expression, "anxious-seat." No one that has ever been present at a revival meeting among the sects, during the last twenty-five or thirty years, needs to be told. On all such occasions it is too prominent a part of the performances to be overlooked. It has acquired all the characteristics of an institution, and in the minds of the untangt and superstitious masses has come to be regarded almost as a *sine qua non* to conversion. Indeed, the minister himself has been known on such occasions to more than insinuate that there was very little hope for him who persistently stayed away. Here, then, the anxiously inquiring are invited to come. Here they strive to get religion. Here they agonize for conversion. Here they are told to believe, only believe, and they will find the Lord precious to their souls. Here, too, they are taught to pray that they "may be enabled to believe," as though God heard prayers offered in unbelief. And here while the poor sinner is praying and agonizing for himself according to the instruction of his blind guides, into whose befogged understandings a single clear conception of the true doctrine of conversion to Christ has scarcely ever penetrated, the prayers of the church are being exhausted in his behalf. Everything that can be done to fan the flame of excitement is done. Songs are sung, prayers are vociferated, choruses of "amens" are shouted, until the scene beggars description—and all this in the name of Christianity, outraged Christianity. Alas, for the follies of our race! Shame upon any sensible man who would be found lending his name and the weight of his character to such crude, foolish, and unscriptural extravagancies.

The sin of the practice which I am now considering (I speak plainly) consists chiefly in the following particulars : First, the whole thing is without the shadow of a warrant in the word God, is therefore will-worship, and will-worship, whether so intended or not, is rebellion against divine government. Did any apostle of Jesus Christ ever designate an anxious-seat? Did ever a scene occur under their administration in the least degree akin to those enacted around these anxious-seats in the present time? The answer is, that no apostle ever committed such an indiscretion ; that no such scenes ever occurred under their ministrations. The thing has no countenance whatever in the word of God. I need not be told that it is right to pray for sinners, that we are commanded to pray for all men, and that prayer is the chief exercise in this anxious-seat institution. I know we are commanded to pray for all men. My brethren pray for all men, for sinners too, as earnestly and as importunately as others, and yet they have no anxious-seats. The apostles were models of faithfulness in their calling. They not only prayed for sinners, but toiled earnestly and incessantly for their conversion, and yet they had no anxious-seats. Do not tell me that it is a convenient arrangement for the "instruction" of anxious inquirers. The expedient was not gotten up to facilitate instruction. It is not practiced for that purpose now. There is no place less suited to instruction. What! calm reflection, sober thought, amid the surroundings of an anxious-seat? The thing is simply preposterous. No, such a place is not suitable for instruction, and instruction is not the object for which persons are invited to come to it. Its chief and only merit is this : it is a happy expedient to assist a sectarian preacher in working upon the passions of the ignorant and unstable multitude ; it is most eminently fitted to aid a religious demagogue in kindling up the feelings of women and children, and sometimes men of ardent inflammable temperaments, into a blaze of excitement. This is its only use. It answers no scriptural purpose—suberves no rational end. If you pray according to his will, he will be sure to hear you. If you want to throw a ray of light into the mind of some errant, but thoughtful fellow-mortal, who is trying to grope his

way in the direction of heaven, invite him into your study, or into your private parlour, or anywhere that he will be most easily induced to open his heart to you and that you can most effectually inscribe the truth upon the tablets of his soul. The apostles of Jesus Christ were most skilful teachers. They taught the people publicly, and from house to house, without ever once dreaming of a modern anxious-seat as a fit place for instruction.

2nd. The anxious-seat system implies a false and pernicious view of conversion. The anxious are invited up "to be prayed for." They are presumed in the invitation to be "concerned" about their salvation. They are "anxious" to be saved. Now the question is, why are they not saved? Is it their fault? or is it God's fault? This system answers in effect, it is God's fault. It seems to be built upon the idea that the chief thing to be done is not to reconcile the sinner to God, but rather to persuade God to be reconciled to him. It implies plainly that the reason why anxious persons are not Christians is that God must do something for them that he has not yet done, that he must exert some power or influence that he has hitherto withheld. For this they are taught to pray, and for this the whole church prays on their behalf. Now, in all this there is not one word of truth. The thing to be done in conversion, is to persuade sinners to be reconciled to God, and to do, from the heart, what he commands them to do. The Heavenly Father needs no human intercessors to persuade him to be willing to save sinners, or to prevail to exert the influence necessary to their salvation. He is much more desirous that sinners should be saved, than are the sinners themselves. The whole scheme of redemption has its foundation in this fact. This system, therefore, mistakes the very nature of the remedial economy, and throws back upon God himself the blame which attaches to the sinners alone.

3rd. It implies a false and unscriptural view of prayer. The Scriptures teach us as plainly as they teach anything, that faith is a pre-requisite to acceptable prayer. But this system sets the sinner to praying for faith, praying that he may be "enabled" to believe. The Apostle Paul, in his day, taught the people that it was impossible "to call on him in whom they had not believed." But what Paul thought impossible, is easy enough for the wiseacres of our time. A prayer, to be heard in heaven, must be the earnest breathing of a penitent believing heart. To one who has read the Bible aright there can be no plainer proposition than this. But this anxious-seat system reverses this order entirely, and teaches men to pray *for* faith, while the Bible teaches them that they must pray *in* faith. This is a very grand mistake indeed. Heaven help us all to see our follies!

4th. It makes void the will of God. A word or two here will be sufficient. Anciently, when persons were in the condition in which these anxious persons are supposed to be, they were told to "repent and be baptized for the remission of sins." This is the divine arrangement. This is precisely what all persons, who have heard the gospel of Jesus Christ, and have been pierced to the heart by it, and are therefore really anxious to be saved, ought to be told to do now. The truth has not changed since then, and none of us should fear to follow in the footsteps of inspired men. But modern sectarians have found out that baptism for remission of sins is a very dangerous doctrine. They cannot trust the word of God. But whenever a sinner becomes interested about his salvation, they forthwith present themselves with this darling invention of their own, between the sinner and the commandments of Jesus Christ. Surely the Scribes and Pharisees of the Saviour's day, who made void the law of God by their traditions, are most numerously represented in Christendom now.

Specification 4. The admission of persons to baptism upon what is technically called the relation of an experience. Upon this point I do not wish to be misunderstood, and I am sure that with honest, candid persons, there is no danger that I shall be. No amount of care and pains-taking, however, will save one from the spirit of misrepresentation and slander that partisan zeal sometimes inspires. Be it understood then, once for all, that of Christian experience, properly so called, my brethren are not enemies, but steadfast, devoted friends. They believe in it with an undoubting faith, and realize it in their

hearts all along in the pilgrimage of life. But they have no faith in, nor patience with, the wild vagaries of the imagination which have sometimes passed current under that name. It has been their mission to draw the line of separation between the true and the false, the scriptural and the unscriptural. This has been an unpopular work, and in the present generation has brought upon us a great deal of odium. But the children and grand-children of those who have abused and maligned us will thank God that the work has been done. It is not pretended, however, that in executing this task no one has ever said indiscreet or foolish things. In the excitement of debate, and stung to the quick by the slanders of those who felt that in the light of the truth their power with the people was passing away, it would have required more than human prudence never to have spoken unadvisedly. But the battle is mainly over now, and the smoke of the conflict is passing away. We can look over the field calmly, and sum up the results dispassionately. There is no longer any excuse for mistakes on our side, nor justification for persistent misrepresentation on the part of our adversaries. Truth only shall abide the ordeal of the great day. Happy he who loves and practices the truth, for in that day, the God of truth will be his friend.

Whatever a man consciously feels, whether in way of suffering or enjoyment, is experience. It is no real objection to this, to say that sometimes our feelings are altogether groundless, for the emotions themselves are real. Experience has to do with that which is subjective exclusively. It has respect to the "inner man" alone. It is impossible, therefore, that its domain should be broader than that of consciousness. I cannot, by experience, know what takes place in the mind of another person. His consciousness alone takes cognizance of that. For the same reason no experience of ours can determine what is passing in the divine mind. "For," says the Apostle, "what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." A man may know when he believes in Christ, for his faith falls within the limits of his own consciousness. For the same reason, he may know when he repents of his sins and with a solemn purpose of heart resolves to turn to God. He may know when he confesses the Saviour and is immersed, for these are overt acts about which he cannot be mistaken. But can he by his consciousness, here on earth, determine the time when God pronounces him pardoned in heaven? Nonsense! Just as easily could that felon, who languishes in the cell of your state prison, determine by his feelings the precise moment of time when his pardon is being signed in the executive mansion. It is not an emotion of our own hearts, that we should experience it. Just here all the parties of the day, with very few exceptions, blunder most wretchedly. It is God that pardon us. What we do ourselves we can know. What God does for us in heaven he must, either directly or indirectly, tell us, or we can have no assurance of it whatever. Sectarians rest the assurance of pardon upon feeling, and in doing so disregard utterly the very plainest principles of the philosophy of mind. The intelligent disciple builds his confidence alone upon the word of God. The prominence given to blind feeling by the systems in vogue at the present day, has done an immense amount of mischief. It has begotten a thousand vague, dreamy, superstitious notions in the minds of the masses, that operate as so many barriers to the truth. It has led men to accept as proof of conversion stronger than Holy Writ a dream, a voice, the words of an old song opportunely occurring to the mind—anything, indeed, to which the most visionary imagination could possibly attach the idea of a supernatural impulse. And these things have not been confined to the illiterate vulgar alone. They have been fostered and encouraged by the very fathers of the church, by the very Doctors of Divinity themselves. It is against this state of things that, in the fear of God and on behalf of his truth, our most earnest protest has been entered. For this offence, more, perhaps, than any other, we have borne, for a half century nearly, the reproaches and contempt of all the simpletons and bigots in Christendom. Blessed be God, a better day is dawning now.

Reader, did you ever hear a candidate for baptism tell his "experience" to the

church? Does your memory reach back thirty or forty years, when the genuine coin was in circulation? Alas! the experiences of the present time do not deserve to be mentioned in connection with such as were common then. These are very degenerate days, and can no more produce a real genuine experience, such as they used to have in those good old times, than they can produce another Bunyan. Steamboats and railroads, or causes more occult, perhaps, have wrought wondrous changes since then. But if ever you were present on such an occasion, you remember it well. I have witnessed many such and can easily call the entire scene before me now. Here are the aged fathers of the church, their silvery locks falling gracefully behind their temples, occupying the space on one side of the house, nearest to the pulpit, and to the candidate. On the other side are the elder sisters, the Marys and Marthas, the Lydiaes and Dorcas of the community. The younger members, male and female, seated somewhat farther off, as not being so deeply learned in mystic lore, occupy appropriate positions, and await with becoming interest for the narration to begin. Besides these, the audience contains a fair proportion of anxious inquirers, as well as many careless, hardened sinners, these with eager curiosity and ill-concealed impatience, those with throbbing hearts and solemn countenances, all alike awaiting the opening of the scene. As I call this vision of other days before me now, many faces once familiar, but alas! long absent from these mortal shores, appear at my bidding, and take their places in the little assembly. The memory of some of them is very dear indeed. Their sincerity, their humility, their burning zeal, shall never be forgotten. God grant that he who pens these lines may ever be as sincere, as humble, as steadfast, in his determination to do the will of Heaven, as in his heart he believes that they were. But no memories, however sacred, can consecrate error or transmute it into truth. Blessed truth! God strengthen its friends to spread it among all peoples, and into every land! At length the convert commences his narrative, his voice faltering and feeble at first, but gradually acquiring strength and volume as he proceeds. He begins at a very early period of his life, with his first religious impressions. He tells the circumstances which produced them, how he wore along for a time, and how his feelings gradually passed away. Then he tells how he plunged deeper than ever into sin, and, anon, how he was again aroused to think once more of his soul's salvation. Thus he proceeds, recounting everything that in any way connects itself with the religious impressions of which, from time to time, he has been the subject. If he has had a remarkable dream, he tells that. If he is of an imaginative temperament, and has seen any strange sights or heard any strange sounds, or what in such cases was the same thing, imagines that he has, he dwells upon these. Thus he drags along until he is driven almost to despair. All this time, he anxiously desires to be saved. The fields and groves, through those gloomy days, are the witnesses of his agony, and he weeps bitter burning tears of penitence upon his pillow at night. The constant utterance of his heart has been, Oh, that I knew where I might find him! At length, after weeks, perhaps months, of agony, the Lord Jesus speaks peace to his troubled soul. The burden is lifted from his heart, and he is in an ecstasy of joy. The very fields wear a new aspect. The countenances of his friends beam with a new light. The flowers along his pathway are clothed in brighter hues, and the sweet songsters of the forest send forth notes of hitherto unknown melody.

It is impossible for any one who has never witnessed it to imagine the interest which such a relation was wont to excite. Every eye was fixed upon the trembling novice from his commencement to his close. As he grew warm with his theme, as he lived over again those gloomy days and long sleepless nights, every heart throbbed with intense sympathy. The more tender and susceptible shed tears like rain-drops, while others gave vent to their feelings in sympathizing groans and sobs. What heart that was not adamant could refuse to sympathize? Yes, dear young man, even after the long years that have passed away I sympathize with you still. I am no stranger to the emotions that heave your honest heart. I once drank those bitter waters too. From my very soul I feel for you. Alas, that the gloomy speculations of visionary enthusiasts should have been preached

to you instead of the gospel of Jesus Christ ! Alas, that your noble heart should have been so long borne down by that heavy burden which, but for the traditions and commandments of men, need not have lain upon it a single hour ! Blessed be God, that the truth at last begins to shine.

And this compound of truth and falsehood, of sincere humble penitence blended with wild vagaries and absurd superstitions, is Christian experience ! And all who cannot be persuaded to swallow the nauseous draught are to be denounced as heretics and handed over to Satan for destruction. Very well : "The Lord knoweth them that are his."

But in all this there is very little that has the ring of the true metal about it. For the most part it is mere bogus coin, bearing the image and superscription of ignorant and enthusiastic innovators upon the faith and usages of the primitive church. These dreams and visions, sights and sounds, mysterious whisperings and inexplicable impulses—these, and all akin to these—have their origin in sheer fanaticism that may have been pardonable enough in the days of John Bunyan, perhaps, but admits of no justification now. Why should an honest inquirer be groping for days and weeks in darkness, straining his eyes to catch the feeblest gleamings of the light ? For no reason beneath the heavens, but the ignorance of those who assume to be "called and sent" of God to teach him. Such a case has no parallel in the New Testament conversion. The apostles of Jesus Christ never left an "anxious" person in doubt. These "lingering cases" were wholly unknown in their day. Alas, for a man of imaginative temperament that falls into the hands of the "called and sent" of our time. He is doomed to a hard struggle at best—perhaps to give up the attempt in despair, or not unlikely, as many have done, to find himself a wanderer in the cold and cheerless regions of Atheism. An experience, such as I have attempted feebly to sketch, is itself a tradition—the making of it a test of conversion is a worse tradition still—and, finally, the whole thing is without the shadow of a warrant in the Bible. And the worst feature in the case is that, like other human traditions, it makes void the law of God. In New Testament times when penitent believers desired to be immersed, they told no "experiences," but simply confessed their faith in Christ. The Eunuch said, "See, here is water, what doth hinder me to be baptized ?" And Philip answered, If thou believest with all thy heart thou mayest. And he said, I believe that Jesus Christ is the Son of God." This scriptural confession, to many persons, no doubt, seems to be very simple and greatly wanting in dramatic effect, but it embodies both the will and the wisdom of Jehovah, and it is very dangerous for unsanctified hands to tamper with it. That such was the primitive mode of confessing Christ, does not admit of a doubt. It is as certain as the Bible is the book of God, or that the proposition in which the Eunuch embodied his faith is the truth. No one that has any respect for his own standing is likely to call this fact in question now. Why then, in the name of all that is sacred and dear to us as Christians, is there not a universal return in this particular, at least, to original ground ? Heaven speed the day, when there shall be more confidence in the appointments of God, than in the carnal devices of weak and sinful men !

Here, reader, I close the argument, and leave you to make up your verdict. My aim has been, to teach an important lesson, namely : that all true worship is founded in the *will* of Jehovah ; that all else is spurious, false, and delusive ; that we only know the will of God as he has embodied it in his commandments ; and finally, that to keep these commandments from the heart, is the only safe way to the land of eternal rest. Subordination to the *will* of God is the primal law of the universe. He has written it upon the planet that moves in majesty through the realms of space, and upon the insignificant atom that floats in the breeze of the evening.

It will be a blessed day indeed, when the divine *will* shall be done on earth as it is done in heaven. That the good Lord may hasten its coming, is the prayer of every true heart.

DISCIPULUS.

## THE CITY OF GOD.

## CHAP. III.—THE THINGS HOPEDE FOR.

We, like our pilgrim fathers before us, "seek a city which hath foundations, whose builder and maker is God." All other cities seem to be built on the sand or in the clouds. The wind and the wave sweep them away, and the glory is covered with ashes. But there is one city which *hath* foundations, and it may be profitable to inquire, What are we looking for when we reach the golden gates? Not professing to be exhaustive, but only suggestive, take the following classification, or outline. We expect to find in the city of God these notable things:—

1. Rest.
2. Philosophy.
3. Empire.
4. Immortality.
5. The vision of God.

If these terms require any translating or paraphrasing we might say, happiness—intelligence—power—everlasting life—abiding communion with God.

I. *Rest*.—The present condition is one of continual fever and disquiet, in which even the holiest ones by necessity share. The whole creation groans and travails in pain, for sin has brought vanity and weariness so great that it cannot be uttered. Even those who had the first-fruits of the Spirit had to groan within themselves along with the suffering creation. Sobs of profound anguish from the deep heart of nature, inarticulate moaning from the bowels and soul of the creature, rise unceasingly into the ears of God: and he who has predestined the time of deliverance knows the meaning of every sigh and the import of all the wild and broken lamentation. We are all, in our divers fashions, seeking rest or happiness—in wild seas and tropical isles, in crowded cities and solitary wastes, in paths of pleasure, ambition, or intellectual glory. But what shadows we are, and what shadows we pursue! The forms of ideal loveliness dissolve into thin air as we clasp them, the shore of peace and beauty recedes for ever as we seek to anchor, the gold turns into charcoal as we lay hold upon it, and the knowledge which promised enlargement only brings sorrow and desperate pain. But the vanity and vexation of spirit may surely come to an end, for One whose power is equal to his love has promised that in him the weary shall find rest to their souls. The Hebrews only had a shadow of it in Palestine. "If Joshua had given them rest, then would he not afterwards have spoken of another day. There remaineth, therefore, a rest to the people of God." "There the glorious Lord will be unto us a place of broad rivers, and streams wherein goeth no galley with oars, neither shall gallant ship pass thereby." The scene painted by the prophet fills both the heart and the imagination. The rivers are broad and shining, the streams of silver warble as they flow; no din of commerce disturbs or defiles either wave or shore. Nature, whose sores have been all healed, rests in God, and man, the offspring of both, partakes in rich measure the tranquillity of the one and the glory of the other. In the present estate the rivers are neither limpid nor quiet, but laden with all impurities and crowded with vessels by no means bound to the ports of peace and righteousness. Where can we rest while Nature shares the ruin of the human, and the trail of the serpent is over all? We have not merely to complain that we get wrecked in storms, for such will come from the North and from the East; but even while the heavens are tranquil "ships go down at sea"—our affections are blighted, our hopes wither, we languish and suddenly die, when no tempest is on the wing. A hurricane may indeed sweep betimes over the garden which we have cultivated, and ruin all the labor and hope of long years; but just as frequently some invisible sap drains the life away. The angel of death whispers the soul away without any tumult, and darkness comes down at mid-day. But now listen to the promises—"And I, John, saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be

with them and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away" (Rev. xxi. 2-4.)

The voice has gone forth, "Behold, I make all things new," and the words are true and faithful. The former things are passed away. Passed away, the ages of darkness, dishonor, and rebuke—passed away, the times of war, slavery, and pestilence—passed away, the days of revolt, infamy, and servitude—passed away, the deformity, ghastliness, and agony of the years wherein sin reigned unto death, and hell came behind—the pain, the sorrow, the tears, the remorse, the wretchedness, the despair, all gone—passed away for ever, as evil dreams of a sick bed or hags and ogres of the midnight. The same voice which created can renew and restore, and the decree which has gone forth is as sure as though we beheld it in living accomplishment. There remaineth a rest for the people of God. In that rest all creation will share, for the whole creation is waiting for the adoption, for the manifestation of the children of God, for the glorious liberty of the sons of God, for the bloom and freedom, the glory and grace of the resurrection morning. Of course we expect that no one will confound rest with stagnation. The rest for the people of God is compatible with wonderful activity, as well as with adoring contemplation. Only the activity and labors of intellect and heart, of body and spirit, will never be followed, as in this estate, by weariness and languor—no collapsing of the brain or exhaustion of the vital forces.

*II. Philosophy.*—The word simply implies deep knowledge. The child thinks, understands and prattles like a child, but the man puts away childish things. In view of the final state of things we are only children, with incomplete knowledge, and fragmentary, stammering utterance. We look through the glass or horn dimly and darkly, and prophesy as we know. A time of enlargement is predicted when "we shall know even as we are known." The gathering of knowledge now is laborious, painful, and wasting ; for that which makes the soul *unmakes* the body. The poor, shrinking, collapsing trunk refuses to supply the active brain with blood and nervous energy, and there is tumult and war in the camp. Beside, the moral world is such a ruin that an increase of knowledge is only an increase of sorrow. If we climb the high mountain the blast is keener, and the wide prospect of sin, discordance, and suffering not of a nature to inspire. The hindrances and difficulties are very great and manifold in the path of discovery. Our own powers are exceedingly limited, while all questions of deep importance, when pursued earnestly, stretch away into the infinite and mysterious, beyond human ken. The necessities of hard labor to subdue nature and keep the fire of life burning, the diseases to which we are subjected in the frail tabernacle, the shortness and uncertainty of life itself—all these things are in our way as we seek for higher platforms and deeper philosophies of nature and humanity.

How different it will be when we stand or walk among the works of God with brighter eyes, with larger insight, with unbroken leisure, and with the true standpoint of vision and survey. All the disturbing influences of sin, mortality, and time vanished in the smoke of buried ages. We may indeed expect to make discovery then, and as the works and ways of the Lord gradually rise before us in their perfect gradation and beauty, we shall find what children we have been in the days of darkness and confusion.

There are more things in the way now than men of the world, or poor, empty rationalists would be willing to acknowledge. The framework of the visible is disjointed by the malediction which lies upon nature, and evil spirits crowd the dark places of the earth and the air. Our laborious inquest into the essence of life and the hidden nature of things is frequently answered either by subtle and false responses or by peals of hollow and tremendous laughter, as though the unseen foes of human weal were pouring bitter contempt and mockery on our ignorance and limitations. But when the enemies, infernal as well as earthly, are all cleared out of the field, and the righteous shine like the sun in the kingdom of the Father, then the obstructions which rendered a true philosophy hopeless, and the mysteries all insoluble, will be for ever shifted out of our way. Nature no

longer in pain will yield no lying responses, nor be possessed by dumb devils just when we wish her to speak. From all her glorified provinces the oracles of truth and harmony shall stream into the recipient soul of man, who was indeed born to be the king and interpreter, the lord and the revealer.

It is sometimes said that faith will be lost in sight and hope in full enjoyment, and that love *alone* will remain; but this is a gross mistake. The divine sisters are all *abiding*, all eternal. All through eternity there will be something to believe and something to hope for, for we shall keep rising in knowledge and enjoyment as the mystery of the Triune God opens to the spirit in all its abysses and elevations. The language of the Apostle only shows that while the three celestial graces are *all abiding*, one of them transcends the other two in peerless splendour and beauty. The *greatest* of them is love. She, the minister of life, will lead us into depths of knowledge, wisdom, and peace which understanding never could penetrate. The Intellect was blind as a mole, and, like the wicked magician, always cried out the wrong word when she wanted the rock to open. But Love with her shining eyes on the riches of each cave, never forgets the magical word by which the gates are opened.

*III. Empire.*—The children of a king may be led by reverses of fortune into low companionship, and coarse conditions of life, but there will be on the road flashes of the ancient dignity, with dreams and strivings towards the purple and the diadem. Man was created for empire—dominion over nature placed in his hands at the beginning. And if we find among the forces and elements in his domain discord with each other, or wrath against himself, it is that on account of sin he has been disrowned and disinherited. Still the royalty lingers, and in the deepest degradation there are sparkles of a fine flame—rays of the glory in the human, which are both retrospective and prophetic. Kindled from memory and hope, they speak both of origin and destiny. The ordinary theology of our times bears no special relation either to the ancient state or prospective instauration. It presents us with little else but cloud land, and airy gossamer shapes to ride on the wind or float on the moonbeans. But when we open the Holy Book to read for ourselves, we find that the reward promised to the righteous has roots in humanity and nature—has distinct and definite relation to the original position of man, and to all the instincts and aspirations of his nature! “Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.” “Blessed are the meek, for they shall inherit the earth.” When the four world-powers of evil have departed with all their dreadful phases of infernal pride and wasting selfishness, with all their grim attributes of scornful ambition and pitiless cruelty, then the saints of the Most High shall possess the kingdom and dominion under the whole heavens. The Nimrods, the mighty hunters, have tried to rule humanity, hounding them into masses and binding them with iron belts and bands—the Alfreds have tried human wisdom in parliaments and federations of men; but that which has not been accomplished by the strong man or the wise man—by iron power or free deliberation—will be accomplished by the pure man. The saints shall take the kingdom. “Thou hast made us unto our God kings and priests, and we shall reign upon the earth.” “Know ye not that ye shall judge angels?” The men who carefully cultivate their gifts and rise high before God, are taught that according to the power given and wisely used, one shall have dominion over *ten* cities, and another over *five*. “If we suffer with him here, we shall reign with him hereafter.” The mass of the teaching runs in this direction, shewing us clearly that we are training here not merely for spiritual blessedness, but for princely power and royal dominion and glory. And we can all understand that the people who have thoroughly acquired *self-government*, who in the school of suffering and adversity have learned to rule as kings their own passions and desires—are best qualified for the sceptre and the empire. Hence, they who overcome shall sit down with the Lord on his throne, even as he overcame and sat down in the throne of the Father.

*IV. Immortality.*—Before immortality was brought to light it was vain to look for a high order of holiness. While the farmer believes that the estate may be wrenched out of his hands at any moment and gone irrecoverably, he will be satisfied with extracting from the soil something for the wants and pleasures of the

day; but secure to him the estate as a personal possession, by documents and seals undeniable, what a stimulus to healthy and persevering labour! The dyking and draining, weeding and planting, will proceed as by enchantment. In a short time the desert places will be glad and blooming as Eden. The yellow cornfields will soon invite the labor and songs of the reaper and the voices of men and damsels sound free and happy in the hall and in the hamlet. You might have said to the heathen in Grecian or Roman days, "Abandon the sensual and frivolous life and live pure and noble in virtue and consecration." I think I hear him answer. "For what purpose, Osage? While death is on the road to devour us as he hath our fathers, why should we not have as much pleasure as we can grasp in our little day? Why labor with the adornment of a temple which the earthquake may swallow in a few days, or with a mansion which is sure to be swept away by the sea? Rather 'let us eat and drink, for to-morrow we die.'"<sup>1</sup> But how great the revolution which is accomplished when we have the firm abiding conviction that identity is sure, personality eternal—no forces of intellect or glories of moral character to be lost in the sepulchre—all the property sealed and inviolate. With the soul-pervading, life-inspiring assurance we work in the seed-field of time for eternity and God, and discover in all directions that our own advancement is linked with the diffusion of his glory. The ground of our certainty is only found in the resurrection of Christ from the dead. The voice which thrills and quickens says, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die." The rabbi in the synagogue might gloss and refine, the academic might guess and speculate, the modern philosopher might reason from analogies and probabilities; but here are we in the midst of misery, ruin, and death, demanding such force of conviction and majesty of assurance as none of them could give. "I am the resurrection and the life." It is the voice of God we hear this time—the same voice which said "Let there be light," and light was. I never hear the words without thinking of all the things which are strong and enduring, the everlasting rocks, ever-burning stars—yea, the central stay of all abiding things, the throne and sanctuary of the Highest. "Because I live, ye shall live also." But this and similar utterances can only have power over us if we have come into a vital union with him who is the essential life. If we know that we have eternal life, it can only spring from the well-grounded assurance that we are in him who is the true God and the life everlasting. The little children, the young men, and the fathers, however distinguished from each other by degrees of intelligence and holiness, were all expected to have this foundation knowledge lying like the granite underneath all other growth and accumulation. The absence of immortality from the city would have defaced and obscured all other glories. All the other jewels in the house would have lost their grace and their lustre. The dread thought that the enjoyment was to terminate at some given or some uncertain period, would have kept intruding like a wrathful fiend or an unquiet ghost. Such a fear would have discoloured even the waters which issue from the throne, and would have brought discord into the music of the harpers. But when we know we shall live for ever, all the jewels in the house of life give forth a finer radiance. The rest is glorious, the knowledge is entrancing, the power is godlike, and no shadows can gather when the light of eternity is burning.

V. *The Vision of God.*—In the Sermon on the Mount it reads, "Blessed are the pure in heart, for they shall see God." On the one side it is true that God, who is spirit, cannot be seen by the creature; for the highest among the finite would perish in the insufferable splendour of his unveiled essence. On the other side, it is equally true that the pure in heart shall see his face and dwell in his presence for ever. The longing of the devout soul is for closer manifestation and richer communion, and such shall never be crowned in their desires, until they awake in his likeness and live at his right hand, where there are pleasures for evermore. Fragments and splinters of truth are to be found both in Pantheistic dreams and Brahminical absorption. As the rivers run to the sea, redeemed humanity is running on to God. The true goal of a spiritual priesthood is close and eternal fellowship with God. We expect the darkness to clear away, the

veil to be lifted, when we reach the shore of realities, and abide for ever in the light of his countenance. When Moses said, "I beseech thee, show me thy glory"—when Philip said, "Show us the Father and it sufficeth us"—though the desire to see with mortal eyes his glorious personality was unquestionably there, yet *so was the deeper underlying reality*. The great thing then and now is, yearning for such life and fulness that we may feel we are one with God. We can only find such yearning where there is purity of heart. The heart of the ungodly man is like a troubled sea which cannot rest. The stormy waves are in pain, and they turn up both mire and monsters. As it hath been well remarked in the olden time, the sun cannot mirror itself in the sea when that element is shaken by the tempest. There must be peace and purity over the face of that deep, when the sun-god glasses himself in brightness. Neither can the impure or passion shaken heart see God, or receive the image of the Lord. The purity of heart seems to include something more than mere forensic justification. It seems to comprehend a battle with, and a victory over, the world—a steady advancement in sanctity and elevation of soul—the growth and formation of a positive character, born and nourished out of suffering and trial, and victorious over the flood and the fire. Where is the man who without faltering, though the tears may be in his eyes, can say, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee?" When we find him, such is the man that has purity of heart, because he has undivided love. In such a case the "seeing God" begins in a measure even amid the disorder and rocking of the present life.

Human philosophy has had a dream of *our* reality. It has spoken to us concerning an "intuition conscious ness" standing in the presence of truth as a seer. It has painted for us some faculty or condition of soul which needs not, like common sense, to climb laboriously the great eminence where the prospect is serene and the upper lights are shining; but which flashes through all the veils and stands in the holy of holies. This *shadow* has no *substance* save in that city of God which we are seeking. The realization can never come until we abide in a city which hath no *temple*. The ordinances and symbols which belong to a temple are all gone, for the essential life is present, and the uncreated glory is visible. A sort of sublime scorn is flung upon all others cities, from Babylon to Rome, and downward. They had *no foundations*. Time and the elements defaced and wore them away—war enveloped them in fire and desolation—pestilence spotted them with death—earthquake shook them and buried them in darkness. But there is a city which *hath* foundations, whose builder and maker is God. May God clothe and inspire us with much valour and power, that we may overcome all peril on the road and safely reach the everlasting city.

### APPEARANCE OF EVIL.

If I perform an act which *appears* to all the world wrong, the goodness of my motives will not neutralize its influence upon the moral feelings of the community. Should we ever, then, forget that "we are made a spectacle to the world?" Should we be entirely careless of public opinion? Should we think it a light thing that we have conducted ourselves so indiscreetly as to be misunderstood, and to have our motives impugned? All this evil may come upon us when we have done our very best. But even then we should deeply regret it, and carefully and anxiously inquire whether the mischief may not have originated in some negligence on our part, and how the like evil is to be avoided in the future. Let us never forget that if our actions, words, or spirit have "the appearance of evil," we are in all cases inflicting a wound upon the moral feelings of others—our example is essentially injurious—and so far we are helping on the cause of sin and error? What an astounding consideration is this to a tender conscience? And shall we diligently labor to build up the cause of Christ with one hand, and pull it down with the other? Shall we through our want of true Christian prudence, more than neutralize all our exertions in the cause of truth and holiness? God forbid.—George Peck.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

### BAPTISM, BAPTISTS, & A. CAMPBELL ATTACKED BY W. CATTLE.

At a recent meeting of the Bible Society the "Rev." W. Cattle, of Walsall, Wesleyan, was unexpectedly called to the platform, and not being prepared to speak to edification, he endeavored to hold up to ridicule those who desire a revision of the Common Version. Of course he did not remember that John Wesley published a Translation and Notes, which Wesleyan preachers are required to accept in their entirety before they can attain to the office he now fills. Not content with this inconsistency, Mr. Cattle made a special attack upon one verse of a translation by A. Campbell, President of Bethany College—"I indeed immerse you in water, unto reformation; but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will immerse you in the Holy Spirit, and in fire" (Matt. iii. 11.) To make Jesus promise to immerse them in the Holy Spirit, is, according to Mr. Cattle, next to blasphemy. He also handled the Baptists somewhat for putting forth a translation thus insulting to the Spirit. His remarks having been reported in the *Walsall Free Press*, A Lover of Truth and a Baptist gave kindly chastisement, and at the same time threw overboard A. Campbell—"A. Campbell of America is not a Baptist, though he practises immersion. He stands at the head of a denomination founded by himself, but is rejected by the million of Baptists in America and by the quarter-of-a-million in this country." This "Lover of Truth," if report speaks truly, is W. Lees, pastor of the Baptist church. It would have been quite as well had he duly acquainted himself with Mr. Campbell's work and standing before undertaking to enlighten the Walsonians thereupon. Had he done so, he would have been able to inform them that A. Campbell is not the founder of any denomination, and that no denomination exists of which he is the head. The churches with which he is associated have neither founder nor head, save Christ the Lord. They know Mr. Campbell as a brother in Christ, whose abundant labors have been most largely blessed, but he never

sustained other official relation to those churches than that which Mr. Lees sustains to the Baptists of America and England—that of an elder or bishop over one church. To return to the *Walsall Free Press*. The several letters having made evident the weakness of the sprinkling side, the discussion was terminated by the Editor in the manner most usual when newspaper controversies upon this subject arrive at a stage adverse to the anti-Baptist cause—"We think no good can possibly result from a continuance of this controversy. We must respectfully decline any further communications upon the subject." Not satisfied with this abrupt termination, the Editor of the *British Millennial Harbinger* appeared upon the field, and the following letters were exchanged—

"To the Rev. W. Cattle.—Dear Sir,—Personally acquainted with Alexander Campbell, President of Bethany College, I have been instrumental in extending the circulation of that translation of the New Testament which you denounce as approaching to blasphemy in its rendering of John's promise of baptism in the Holy Spirit. In Walsall, during the last year, we have proclaimed the ancient faith and the one baptism of the church of Christ—which baptism I have demonstrated is *immersion* and *immersion only*. As a result a number of persons in your town have denounced the sprinkling to which they were subjected in infancy, and have been baptized according to the law of the Lord. We occupy, as a temporary place of meeting, the Temperance Rooms in the Square. In Birmingham our labor has been highly successful, as indicated by large membership. Under these circumstances I regret that your discussion is so abruptly terminated by the Editor of the *Free Press*, and therefore invite you to a full and public discussion of the points at issue. You affirm that the translation, 'He will immerse you in the Holy Spirit and in fire,' is a false and *almost blasphemous* rendering, and that baptism can be performed by pouring or sprinkling. This I deny, and affirm that the translation is correct, and that baptism can neither be administered by pouring nor sprinkling. I will either pay half the cost of the proceedings and admit the public free, or a small charge can be made to cover expenses. I will not now propose conditions, excepting that

each party treat the other with that kindness and Christian courtesy which become disciples of the loving Saviour.—Yours, &c.  
DAVID KING."

"Walsall.

Mr. King.—Dear Sir,—With you I regret the termination of the 'baptismal discussion' in the *Free Press*. I wanted to refer before I had done to a subject you triumphantly refer to in your letter to me, namely, your great success in the *immersion* of members of other churches—you mean your great success in *robbing other churches* of those whom God had converted through their instrumentality. Is that a matter to glory in? Go into the world and by the mercy of God *convert sinners*, if he will help you to do it: then I care not how many thousands you dip, and plunge, and wash; but don't do what is a disgrace to you, *sneaking* and *creeping* into other churches better than your own, leading away from the fold where God had placed them silly and ignorant people. If the members of the Baptist churches were canvassed, I have no doubt but one half their number would consist of persons seduced from other Christian denominations. And as to *yours*—for I suspect you don't belong to the old Baptist body, but simply a Yankee fungus—I don't believe you can look upon a single member of your fold that has not been *stolen*—not one that *yew* have fairly and truly converted from sin to holiness. You are nothing better than robbers of churches, and you glory in it. I cannot condescend to discuss the matter with you in any shape. Your's truly,

W. CATTLE."

"Birmingham.

Mr. Cattle.—Sir,—It requires some amount of grace to enable one to answer your epistle, but my sense of duty to an erring man rather than regard to my own inclination prevails. But understand me—I write not to urge your acceptance of my former invitation to discussion, but to give you opportunity to make reparation where you have most unwarrantably not only violated Christian courtesy, but trampled upon truth and justice. Either, Sir, you know nothing about the people I am identified with, or you knowingly and intentionally slander them for the purpose of escaping a fair and manly defence of an attack made when you were in a position that admitted of no reply. But, Sir, notwithstanding appearances are *somewhat* against you, I will not as yet conclude in favor of the latter alternative. I, therefore, for the present, act under the hope that you have become by some means the subject of grossly false impressions. First, then, as to your *elegant* and *chaste* designation of the 'body' to which I belong. It

is true that the 'Baptist Hand-Book' for the present year gives us 300,000 members in the United States, and that we consider this statement at least 100,000 under the real number. But, then, Sir, if I mistake not, there are in that country a good number of Methodists, whose faith and practice are nearly identical with your own. Perhaps, then, you will be quite willing to accept the conclusion that the fact of large connections in America is not necessarily a disgrace. You no doubt intended to imply that the 'body' I am connected with *originated* in America and has been *transplanted* here. But the churches I am connected with did not emanate from any one centre. In several parts of this country and also in the United States they arose without knowing one another, and it was some time before the churches in this land heard of the existence of like-minded disciples on the other side of the Atlantic, so that though recognizing churches in America, we are not of American origin—not that I consider it would have been worse for us to receive truth from America than for the people of that continent to receive Wesley's invention of Episcopal Methodism from England.

Next, as to our conduct in the advocacy of truth, so far from being of the cringing character you intimate, it is (our opponents being judges) the most open and manly possible. We offer to the ministers and accredited representatives of denominations from which we differ the use of our chapels and places of meeting to refute our pleadings and correct our members, provided only they will do it in a spirit of love. And we hold ourselves bound to defend our position by the side of any accredited, respectable, and competent opponent.

Then, Sir, as to our converts. I must in common justice demand that you substantiate your charge, or, like an honorable man, withdraw it, with suitable apology. Let me inform you of the facts. In Walsall, our membership is not large. But, Sir, I think I should only express the truth if I were to say that not above one of the whole number came to us from any neighbouring church—that is, if we except that nominal membership in the Church of England of persons who neglect its ministrations and deem themselves of the Church because they were made members in infancy. But granting the possibility that I may not call to mind every case, I will make my affirmation quite secure by putting it thus—at least *three fourths* of our members in Walsall were not in membership with any church when they came under our influence. In Birmingham, Sir, it is a rare thing for a week to pass without our baptistery being used. Many confess

faith and repentance and are immersed into the name of the Father, Son, and Holy Spirit. Now, Sir, I am prepared to prove, by the production of the names and *the persons*, that not one fourth thus baptized were in membership in other churches when they became hearers in our midst, and I do believe that were I to say not *one tenth* I should be nearer the mark.

Under these circumstances I can hold your letter only as gross defamation. I have now put the facts before you so that you can recall your epistle, prove its truth, or leave yourself open to public repudiation as a false accuser.

If, then, I hear not from you in the course of the present week, I shall conclude that you have no more to say, and act accordingly.—Your's, &c. DAVID KING."

Destitute of any ground for his charges and also of the manliness requisite to their withdrawal, Mr. Cattle remained silent, and accordingly a public meeting was convened in the Guild Hall, when Mr. King read the correspondence and sustained the proposition submitted in the first letter. The reading of that letter brought forth considerable applause, while Mr. Cattle's reply was received with cries of Shame! and very general disapprobation. The Hall, which is the largest in the town, was crowded, and many were unable to gain admittance. The propositions established in the lecture were—1, That the instances of baptism recorded in the New Testament, with such attending circumstances as indicate what was done, demonstrate, without exception, that the act was immersion. 2, That the figurative use of the word presents in every instance the idea of immersion. 3, That Greek Lexicons, without exception, give *dip*, *immerse*, or an equivalent word, as the primary meaning of *βαπτίζω*, and that not one can be found which has pour, sprinkle, or any equivalent term. 4, That Roman Catholics, Anglicans, Lutherans, and leading sprinklers on every hand, admit that the baptism appointed by Jesus and administered by the apostles was immersion only, and that pouring was adopted, not because it is expressed in *βαπτίζω*, but as a convenient substitute, which the corrupted church granted to itself the liberty to introduce. Mr. Cattle's incompetency as a critic was demonstrated from his own letters. One sample only will our space admit. He wrote in allusion to the Eunuch,

"The whole stress of the argument rests upon the Greek particle rendered *into*. Now this particle is more than a hundred times translated *at*, &c. so that there is not the slightest proof that they went into the water." This is simply bold and untrue assertion. "The whole argument" does not rest upon the particle *into*. Strike out the clause, "they went down into the water," and merely read that Philip baptized him, and they "came up out of the water," and then it is quite clear that they were *in* the water, for otherwise they could not have come out of it. So far, then, from the "whole stress" resting upon *into*, we can give up the whole clause of which it forms part, and the fact that they were *in* the water is unmistakeably indicated. But though we *could* thus give up the entire clause, we shall not do so, but on the other hand, shew that if the coming up out of the water were not named, the going down into it is affirmed, and that without resting the *whole stress* upon *into*. We therefore beg to inform Mr. Cattle that the *verb* has to be taken some notice of, and that *καταβαῖνειν* in construction with *εἰς* does and must of necessity indicate the descent *into* the water. In twelve instances in the New Testament these words are found in combination, and, without exception, the context shews that the motion indicated was that of complete entrance, as in Rom. x. 7; "Who shall descend *into* the deep?" So that whatever may be said of *εἰς* sometimes meaning *at* and not *into*, that never holds good when it is connected with *καταβαῖνειν*. But let us hear Mr. C. upon "coming up *out of* the water." He renders the clause, "And when they were come up *from* the water." Strange that he objects to a new translation of the Scriptures and yet proposes a new rendering of the text in question! But he does so, and cites Acts xii. 10 ("The angel departed *from* him") as proof that *ἐκ* means *from*. "The angel," he says, "departed *from* him, not *out of* him." Certainly the angel did not go out of him, say we. But let us look into the original of Acts xii. 10, for somehow we don't feel that Mr. Cattle is to be trusted. What if, after all, *ἐκ* is not found there? Why then, of course, Mr Cattle don't understand what he is

writing about, or else, supposing his readers to be unlearned he is indulging in a little deception. We don't say which, but one or the other must be. But to the text. Well, sure enough, *εκ* is not there, but *ἀπό*, properly translated *from*, is there as large as life. So; then, when the Holy Spirit desires to say that a person came *from* any given place *ἀπό* is used, but when we are informed that the coming was *out of* the place and not merely *from* it, then *εκ* is employed. This point may be left with the affirmation, that the New Testament does not contain a single instance of the use of *εκ* to denote the

actual departure of any person or thing from any element or place, in which the point of departure was not *WITHIN* the element or place indicated, and that in affirming the contrary Mr. Cattie has demonstrated his incompetency to meddle with such matters.

At the close of the meeting opportunity was given for questions or remarks, but though the sprinkling side had a host of supporters present, not one ventured to question any one of the points discussed. Here we leave Friend Cattie, who no doubt heartily regrets venturing upon ground that he is not competent to tread.

#### "AMERICAN CHRISTIAN REVIEW" UPON THE LETTER TO JAMES CHALLEN.

OUR recent letter to James Challen, also the Replication by J. Somerville, and remarks thereupon, appeared in full in the *A. C. R.* of February 14, with the following comment from the Editor—

"In our Missionary meeting last October, when the question of sending evangelists to England came up, we made a brief explanation of the position of the brethren in that country touching the missionaries we might send them. Some one very confidently expressed the opinion that if the position was such as we reported and as expressed in their printed and published minutes, we ought to send some evangelists to enlighten them. For the sake of those very enlightened, polished and highly accomplished brethren in this country, who suppose them in need of light, specially, and for all others in general, we have inserted in the *Review* the foregoing, from the *British Millennial Harbinger*, from the pen of the editor, Bro. David King. If we have any brother in our broad country of *broad* and *liberal* ideas, tending to 'broad guage' religion, who can greatly enlighten the writer of the foregoing document, and post him up in regard to what is going on here, or what is contained in the Bible, or in good literature, our columns are open to him. The article of Bro. King is bold enough, his points certainly clear enough, and his specifications sufficiently numerous. His columns, too, we presume to say, are open for instruction which any of

our more wise and gifted men may wish to impart to him and the brethren in that country. Light is what Bro. King wants; light is what we want. Light is what the world needs. "Let there be light," was the grand original fiat in creation, and we repeat, in a different sense, 'Let there be light.'

Several of us who, by our more wise, gifted, and highly favored brethren, are supposed to need instruction, have control of the principal publications of the brotherhood, affording the broadest means of diffusing light, and we have kept them open all the time, as we expect to do in time to come, for our more learned, able and *progressive* brethren, and thus given them the fairest, fullest and most liberal opportunity to enlighten us and our readers. If they have not and do not set the matter right, enlighten the people, show their immense *progress*, great *advancement*, and at the same time that they stand on the *old ground*—in the very footprints of Bro. Campbell, the fault is not ours. If they cannot prove, from Scripture, 'informal' or 'fanciful' communion—show that some unimmersed persons are Christians—that instrumental music may very profitably be introduced into the Christian worship—that preachers may innocently be called *Reverend*, &c. we say, if they cannot show all this and, at the same time, that they are sound to the core, standing on the identical platform of the *Christian Baptist*, and that we who object to their course are a set of coarse,

uneducated, and unaccomplished *heretics*—deserving no consideration; yes, if they cannot prove all this and much more of the same sort, with all their learning, talent, and other advantages, thus satisfying the people that they are in the right, the fault is certainly not ours. We have all the time given them the fairest and most abundant opportunity, and surely intend to do so in time to come. We have had it in our power to exclude them from the columns of the *Review*—for several years past enjoying several times as wide a reading as any other periodical among us—but have never done so. The worst things said of us by any of the class alluded to, even the most able and learned, we have deliberately laid before our readers, that they might see both sides and judge for themselves. The judgment rendered has always been satisfactory to us. \* \* \*

The men of our brotherhood are being roused and speaking with a voice that will be heard and not misunderstood. Silence has reigned; things have been endured and forbearance extended to the full measure. True men—men of faith, piety, integrity, and devotion to our common Lord, will be appreciated. Life, light and joy will be restored in the congregations, the scriptural worship maintained, prayers in private houses restored. Time-servers and popularity-seekers will not be in demand. Carnality, instruments for amusements, &c., &c., will be cleared out of the churches. *Gospel* preachers are now being sent for. They are going, preaching the word, and sinners are

returning to the Lord. The careless and formal are being roused, and the old saints are rejoicing that a better day has come—that their prayers have been answered—and that the Lord has returned, and they are praising the Lord. Melodeons are being carried out of the churches, whole congregations are being constituted choirs to sing the praises of our God. The work is going on finely. The cry is heard all along the lines of the King's mighty hosts. To arms, to arms, you soldiers of the Cross and followers of the Lamb. The soldiers are falling into ranks. The columns are becoming dense and imposing,—stragglers are being gathered up and taking their places. Desertions are scarcely heard of any more. Onward is the word, onward the pure cause of truth and righteousness; onward to certain victory. The preachers of the *gospel*, good and true—the men who intend to maintain the Lord's way and nothing else—are fully roused, have their armor on and are in the field, in the faith and spirit of Christ, and the "innovations" insidiously worked into the churches in a few places will be swept away like chaff. Their advocates will apologize as Aaron did, for his molten calf: 'Thou knowest the people, that they are set on mischief'; and 'Then I cast it (the gold) into the fire, and there came out this calf.'

Reader, what think you, after reading what Bro. King has said touching what is going on here? Does he need that some one enlighten him? Or is he not posted? Where has he missed the mark?"

## TO THE BRETHREN.

### I.

Our esteemed brother Edward Evans having tendered his resignation as an evangelist laboring in connection with your Committee, in order to enter into business, we feel it due to him to express our deep regret for the loss which the churches thereby sustain, and also our high appreciation of his character and services as a truly devout, gentle, and faithful minister of Jesus Christ. The notices we have received of his labours from brethren and churches present one unvarying testimony to his healthful influence wherever he has labored. Although now ceasing to labor in the relationship he has hitherto sustained, we are assured his work for Jesus

in the important locality where he has fixed his lot, will acknowledge no limit save that of opportunity and ability. That prosperity, temporal and spiritual, may attend him is the heartfelt desire of the Evangelist Committee.—Signed on their behalf, Wm. McDougall, Sec.

### II.

*To the Churches who have co-operated with me in the Gospel.*

BELOVED IN THE LORD.—In the good providence of God I find that the time has now arrived when it becomes necessary for me to resign my engagements, and for the future locate myself in a sphere of labor where I trust I shall be enabled by

diligence in business to attend with greater care to the very urgent claims of a young and rising family. After much prayer and deliberate conference with experienced brethren, I deem it best to take up my abode in the city of Bath, where I shall be able still to serve the Lord and render occasional help to the churches in Bristol and Nettleton. I do most sincerely present the warmest gratitude of my heart to the Father of all mercies for the constant and abundant kindness ministered to me through you. In many instances you have been my fellow helpers in the gospel in "a manner worthy of God."

The worthy brethren whom you have chosen to assist the evangelists by frequent and needful conference, and to mini-

ster your fruit of love to each one according as he hath need, have proved themselves diligent and faithful stewards to their high trust. This testimony also is due to those good brethren of Nottingham, who were their predecessors in this work of faith and love. It may be seasonable to say, that my love and zeal for the church of Christ Jesus, and for the salvation of the lost, have not in any degree waned. I enjoy deep and increasing interest in the church of the living God, and according to the grace bestowed on me, I shall ever esteem it my highest honor to serve her, and shall, I trust, ever court her fellowship and prayers. Beloved, pray for me.—Yours, as ever, in the bond of perfectness,

Liverpool, March, 1865. E. EVANS.

### THE STATE-CHURCH SUBSCRIPTION COMMISSION.

THE attempt to relax the terms of subscription which issued last year in the appointment of a Commission to consider and revise the various forms of subscription at present in use, and to "report their opinion how far they may be altered and simplified consistently with due security for the declared agreement of the clergy with the doctrines of the Church and their conformity to its ritual," has resulted in a report and in recommendations which are certainly not likely to cause much alarm in the Church.

There are four thousand clergymen in the Establishment who have said that the Burial Service is a burden to them, and who yet, against their consciences, use it every week of their lives. There must be nearly twenty thousand clergymen—in other words, as many as there are in England—who perform an act of spiritual jugglery when they declare their "unfeigned assent and consent to all and every thing contained and prescribed in and by the Book of Common Prayer," and therefore there may be some to whom the alteration in the form of subscription proposed by the Commissioners will be a relief; but an alteration of an opposite character would, doubtless, be an equal "relief," and the expressed opinion that no alteration at all was required would, we dare say, have satisfied and quieted them.

The practical portion of the report of the Commissioners resolves itself into a simple recommendation that the words "unfeigned assent and consent" shall be

no longer used, but instead therof the word "assent" only. The subtlest intellect of the subtlest schoolmen of the middle ages would fail to detect any moral difference between the two forms. If a man assents to a doctrine, he unfeignedly assents, or he does not assent at all; and if he says he assents, and that assent is feigned, his declaration that he does assent is a hypocritical declaration. And if a man assent, and uses throughout his life the forms to which he has given his assent, he certainly consents. The only issue of the practical adoption of this report, therefore, would be to leave things as they are, or to tempt to greater hypocrisy and to the increased practice of mental reservation.

We are glad to find that the leading organs of public opinion in the Church have already condemned the report. The *Guardian* expresses its conviction that "any honest man would consider himself as strictly bound by the new phrase as by the old;" and that it "cannot contemplate the state of mind in which a man of honor—not to say a good Christian—would declare his assent to the formularies of a religious community—allow its doctrine to be agreeable to God's word, and promise to use its service-book, while he secretly disapproved of its formularies and disbelieved its doctrine." The *Clerical Journal* writes to the same effect; while the *Churchman* fears that, if the revised forms were introduced, they would "countenance dishonesty rather than relieve faithful and wise pastors;" and it has

but little doubt that the whole matter will be "speedily forgotten."

In the last remark we do not agree. We do not think the matter will be "speedily forgotten." The Subscription question has been agitating the English Establishment from the period of her institution. For a hundred years form was multiplied upon form to make the clergy honest, until a Churchman is now liable to take no fewer than twenty-eight oaths in the course of his public life. These have not secured the desired end. On the contrary, they have increased the scandal. But there is less probability now than ever, that that scandal will be soon removed. The Church is from beginning to end a church of compromises, and dare not, for its very existence, propose the aboli-

tion of one of the terms of compromise. Lord Macaulay writes of the failure of the Comprehension Bill, that "it is an indisputable and most instructive fact, that we are in a great measure indebted, for the civil and religious liberty which we enjoy, to the pertinacity with which the High Church party in the Convention of 1689 refused even to deliberate on any plan of comprehension." So it will in all probability be in time to come. To the impossibility of effectually reforming the Church will ultimately be due that perfect religious equality for which we are now seeking. Incapable of being repaired, the building will one day break in pieces. In the failure of the Subscription Commission we see one sure prophecy of that end.—*Liberator.*

### THE DUTY OF DISSENTERS.

It becomes a question what Dissenters ought to do for the preservation of Christ's honor, and the purity of their own conscience. Are we to be forced by Cæsar to serve God—compelled, under pain of imprisonment, to support Christ's cause? If we yield compliance, we acknowledge Cæsar's right to grasp the things of God. Here is a sinful system set up, and a sinful demand presented, and if we comply we share the guilt and become a partaker of Cæsar's sin. Wherein lies the difference between driving people to church at the point of the bayonet, with a view to increase the attendance on the Parochial Establishment, and keep up the appearance of its hold on the community, and this other plan—of exacting contributions by stringent measures to provide wealth and dignity for the world's own ministers? The dragoons have been called out in both cases. The former has been branded as persecution; the latter is not the less intolerant. The former was resisted as a sinful act of oppression; the latter, with equal indignation, ought to be repudiated. It is the duty of all Dissenters steadfastly to refuse becoming accomplices in this act of usurping the things of God, and to decline the payment of all taxes levied to support Christ's kingdom, because the thing is grossly false, being utterly opposed to Christ's will. The majority of Dissenters are not prepared

for this determination, and it is this spirit of weak concession which has kept the evil so long existing; for so long as Dissenters concede payment, so long will the system remain, and neither the civil minister nor the clerical minister will ever dream of alteration or relaxation so long as they procure the required sum of money peaceably paid—the appointed tale of bricks duly performed. The greater part of Dissenters take shelter under this subterfuge. "We pay and protest." To whom do we protest? Before whom do you carry your appeal? What is your protest worth so long as you continue to pay, and who cares for it? You say it relieves and exonerates your conscience. You may lay that flattering unction to your soul, but it is only a delusion. You have given to Cæsar what belongs to God. There stands the fact, stern and sure. You may plead as many excuses for it as you please; but the deed is done, and it can neither be explained away nor justified. Your sole defence is the fear and dread of non-compliance. You can allege no other apology, but that plea of *in terrorem* which you should have dismissed from your mind when the question was—Whether should I obey God or man? You uphold the evil as much as its authors and acknowledged advocates—you support it as really, and as largely as if you belonged to Cæsar's household.

The originators and workers of religious, or rather sacrilegious taxation, are encouraged to believe it right and scriptural from the acquiescence you show, and the indirect countenance you lend, by uniformly fulfilling all its demands. By refusing to accede to the God-dishonouring system, its operation would cease; but by contributing to support it you help to perpetuate the evil, as if you were a fellow-worker with those who have conspired to overthrow Christ's crown rights. In the days of Pagan persecution under the Roman Cæsar, it was customary for the heathen Praeter to propose to the accused Christians, as a convenient way of escaping the penalty, to cast a few grains of incense upon the altar of Jupiter, and go their way. But the persecuted Christians declined the expedient, because this simple act of incense-offering to Jupiter would have given ground to the heathen priests to affirm that the Christians after all acknowledged their

altar and their gods; so that this subtle device, if it had succeeded, would have confirmed the hold of idolatrous superstition, and prolonged its sway on the earth; while the simple and unshaken denial to conform in any way to God-dishonoring rites smote to the dust the gigantic idolatry which for ages had deceived the nations. So, in the meantime, the weak and guilty acts of concession by Dissenters to an impost which they abhor and hold to be sinful, tends to maintain the anti-Christian institution; while the simple determination to reject all compromise, and no longer to submit to compliance, would cause the offence and snare to come to a speedy termination. Dissenters hold the matter in their own hands. They have only to resolve and act, and the evil departs; for Government would not venture to enforce a grievance on a resisting and remonstrating community.—*J. W. Mailler, Presbyterian Minister.*

### BAPTIZING—EVANGELISTS VERSUS ELDERS.

I AM requested to send the following query for insertion in the *B. M. H.*:

"Whether an evangelist, laboring with a church that is fully organized, ought to baptize on his own responsibility, without acquainting the church through the elders?" P.

"Where there is no law there is no transgression," and there is no precept in our law-book upon this question. Still, where there is no transgression of law there may be violation of propriety. In this matter we conclude the practice will be quite right, whichever way it is, so long as there is due regard to the standing of each party. That a precept binding either to the one course or the other would be extremely inconvenient and injurious, appears certain. Say that a law required the evangelist not to baptize until the candidate has been before the church or its elders, and then take a case of this sort—An evangelist of long standing and well known discretion places himself in a town in which there are no brethren. After weeks of preaching he plants a church, becomes its first president, instructs in all things commanded by the Lord, and ever and anon baptizes persons who are brought to obedience by his preaching.

After a time some of those whom he has largely instructed are deemed qualified for oversight and by him are ordained. The church is now fully organized, and though not one of its elders has half the experience of the evangelist, nor a quarter of his acquaintance with the experience of enquirers, yet there is a law, and by that law he is forbidden any longer to baptize unless said elders first determine the fitness of the candidate! Such an arrangement would be both absurd and injurious.

But suppose the law to take the opposite direction—say the elders shall not be consulted and that every evangelist laboring with the church shall baptize without reference, and then take another possible case—A young convert, with little knowledge of men and things, but with considerable preaching power, is invited to give his time to the work. Under his preaching enquirers come forward. To say that in such case it would not be better to refer them to the elders, or at least to consult them in the matter, would be to violate propriety as much as in the other case. The arrangement is, then, left open for settlement according

to circumstances. Let us hope that no inexperienced preacher would hesitate for one moment to unite himself with the elders in this business. And on the other hand, we are willing to suppose that with a well-tried and deeply experienced evangelist the eldership would not seek to trouble themselves with what might with all propriety be left in his hands.

There is one other point worthy of remark. An evangelist, young or old, experienced or inexperienced, has no power to make church members. Be it understood that baptism does not give membership in any church. The baptized is *subsequently* presented to the church for membership, and it is the duty of the church, and especially of the elders, to be satisfied as to the fitness of the applicant. Here the evangelist can give his testimony and the elders can institute such examination as they think proper, and herein is the safety of the church secured.

If the writer of these remarks were at any time to account himself a well-tried and experienced evangelist, and if at the same time he were laboring with a church whose elders sought to interfere in regard to baptism, and if then

his present opinions were retained, it is quite likely that his private convictions concerning said elders would be that they were indulging in unnecessary interference and somewhat casting a reflection upon himself, but, as their course would be pleasing to themselves and not hurtful to him, he would no doubt allow them to take their own way and bring them into contact with enquirers as much as possible. But one point he would be compelled to reserve. Were it to happen (a case not very likely) that he deemed the confession genuine and unshaken, while yet they objected to the baptism, then he would, without their consent, administer the ordinance. With *him* rests the responsibility of translating the confessor into the kingdom of God's dear Son. Here he must perform *his* duty, as to his own master, leaving the elders to do their's in regard to reception into the particular church in which they are overseers. If they and the church see ground to refuse that would not, by his consent, terminate his co-operation with them—he fulfills his duty in the department to which he is called and they theirs in the sphere assigned to them.

### INFANT BAPTISM SURELY ESTABLISHED.

*"But Samuel ministered before the Lord, being a child, girded with a linen ephod."* Being a child! God's interest in human life begins at the earliest possible period. This is an argument for infant baptism which I have never known to be touched, much less shaken. The critics who have attempted to settle the baptismal controversy have been fighting one another with Greek derivatives and grammatical inflections. The question should be made one of life, not of grammar only; and this urgent enquiry should be pressed—*When does Christ's interest in human beings begin?* Is it when they are five years old, or ten, or does Christ repress his love until they are twenty-one? *When?* I contend that Christ's interest relates to *life*, not to age; to *birth*, not to *birth-days*. Soon as a child is born, the great Redeeming Heart thrills with pitying love.

What has Christ to do with what we call *age*? What is *age*? It may be useful for us to keep a record of anniversaries—to tabulate ages for statistical purposes—to call one man twenty and another forty (though forty may in reality be less than

twenty), but who will presume to reduce Christ to an insurance agent, who deals with men according to their *ages*?

But it is urged that children do not understand the baptismal deed. True. Did the child understand the deed of *circumcision*? What is understanding? Do the wisest of us really understand *anything* in God's kingdom? All our blessings do not come along the narrow highway of our *understanding*; where we understand least we may in reality receive most."

The Cavendish Doctors are famous defenders of infant baptism. Dr. Halley defended it in such manner as to put his friends out of court. Dr. Parker, his successor, by the above argument, which he has "never known to be touched, much less shaken," has supplied its complete refutation. "The question" says the Dr. "should be one of life.—When does Christ's interest in human beings begin?—I contend that Christ's interest relates to *birth*, not to age. Soon as a child is born, the great

Redeeming Heart thrills with pitying love." Very true, and hence baptism is not for babes! One thing is certain, and will be admitted by Dr. Parker—which is, that if an infant live to understand the gospel and sin against God, that then faith and repentance are requisite in order to its salvation. So, after all, *age* and *understanding* do come into view in the scriptural plan. But, then, just as faith and repentance are imposed, not upon infants but upon sinners who hear the gospel, so baptism is associated with faith and repentance in order to the remission of sins and with them imposed upon the same class. Just as—

1. "He that believeth not shall be damned,"
2. "Unless ye repent ye shall all likewise perish,"

is not said of infants, so

3. "Be baptized every one of you,"

was also not addressed to them, for as they have not sinned they cannot be commanded to be baptized for "*remission of sins*."

But again. The Redeemer has pitying love for the infant. Yes, good Doctor, too much to associate the salvation of the dying babe with faith, repentance, and baptism. Departed infants go into the grave through the disobedience of one man, but a jus-

tification unto life has passed upon them by the obedience of the second Adam. That justification to life will bring each of them from the grave, and not having committed sins they will not be condemned to the second death, which will be rendered not on account of Adam's transgression, but only in view of the sinner's own sins. Christ's love, then, for infant humanity required their salvation to be provided for without *faith* or *baptism*, for had faith been required every departed infant must perish, and had baptism been demanded the greater portion would be lost, as the infants who die unbaptized are more numerous than the baptized. Dr. Parker should know that Christ will eternally save many who have not entered, and who never can enter, his kingdom and church on earth. Infants are of this class, and they can no more enter the earthly kingdom of God's dear Son than they can be made bishops in his church. Baptism is the act of translation by which a sinner who is begotten again by the truth enters that kingdom, and it is God's pledge that his sins are all forgiven, and this the infant does not need, and Dr. Parker, in seeking to bring non-age and non-understanding under law framed for age and accountability, sets himself against the truth and acts contrary to that love of Christ which has exempted helpless infancy from responsibility and obedience.

### HOLY AND UNHOLY INFANTS.

In my argument to prove that baptism is to the Christian convert what circumcision was to the Jewish convert, it would have been very "strange" indeed if I had mentioned infants. Gal. iii. 28, and John iii. 5, give my reasons for baptizing my female children.

To prove that circumcision did not introduce infants into the covenant relation, you tell me that the soul that was not circumcised was to be *cut off* from the people. But as the soul that was cut off from the people through not being circumcised would have been in the covenant if he had been circumcised, I can come to no other conclusion than that circumcision would have admitted him into the covenant. The cutting off was to be from that connection with the people which the circumcised enjoyed. There are numerous popular phrases in which some people are said to be *cut off* by circumstances or events from privileges,

&c. which others enjoy, and which they themselves never have.

Do, please, insert this and I will almost promise that nothing shall tempt me to write again.—Yours very respectfully,

E. T.

### REMARKS.

There is nothing in the above which comes near the argument given in reply to E. T. and, but for his entreaty to have it inserted it might have been put aside. No doubt Gal. iii. 28, and John iii. 5, shew that females who *have faith* are to be baptized, but that only proves that baptism did not come in the room of circumcision, which had nothing to do with either faith or females.

### THE CAUSE IN AUSTRALIA.

THE following is from a letter to the *American Christian Review*, by Henry S. Earl—

"For the information of the brethren in America, I will give you the statistical account of our cause in this country, that I have gleaned since I have been here. Our present number is about 650 in Australia. In this colony, (Victoria,) we have a membership of about 400. In South Australia and New South Wales, about 250. We also have three or four small congregations in New Zealand, numbering altogether about 100 members. The first congregation organized, upon the principles laid down by Christ and his apostles, in this colony, held their first meeting to 'break bread,' in August, 1853, in the suburbs of this city, (Melbourne,) and at that time only numbered 10. It has met regularly every Lord's day from that day to this, and now numbers nearly 100, and has been the means of

planting several other churches in the suburbs of the city. I am the first and only evangelist whose time has been wholly devoted to the work in this country; so that we need not wonder that the cause has not made much progress. The greatest wonder is that it stands so well as it now does. Indeed, had it not been for the untiring zeal and indomitable perseverance of a few noble, self-sacrificing souls, the divine principles of a pure Christianity would have been now 'without a local habitation or a name' in this beautiful and extensive country.

It is a great pity that a few evangelists had not occupied this inviting field of labor years since; but even now, it is a splendid missionary field. Indeed, one or two efficient evangelists would not only find this an interesting and inviting field to labor in with almost certain success, but would also be cordially seconded and liberally supported by the brethren."

### OPEN COUNCIL.

#### TERMS OF COMMUNION.

It has sometimes been rashly affirmed that nothing ought to be made a term of communion which God has not made a term of salvation—that nothing ought to keep a man out of the church below which will not keep him out of the church above. This, however, depends solely on the will of God. He has a right to make anything a term of communion which he pleases. And, in point of fact, we see that, during the former dispensation, he did make that a term of communion, which was not a term of salvation, except in so far as any act of obedience may be considered so. Circumcision was no more a form of salvation under the old covenant, than baptism is under the new; yet it is made a term of communion by the authority of the God of Israel—"No uncircumcised person shall eat thereof," namely the Passover (Ex. xii, 48.) Should it be said, that "circumcision was a plain command of God," and that "no true Israelite would neglect it," we have equal authority to reply on the same principle that "baptism is a plain command of God, and no true Christian will neglect it." Or, should it be said that a true Christian may not understand what the will of the Lord is on the subject of baptism, and that, consequently, he cannot conscientiously submit to be baptized until his mind be enlightened, and that therefore the church is bound to admit him to the Lord's Supper without baptism—should

this be said, we admit the premises but deny the conclusion. The admission of an Israelite to the feast of the Passover did not depend on his perceiving or not perceiving the will of God in the matter of circumcision, but on the fact of his having been circumcised. It is not said, that "no person who understands circumcision, and yet remains uncircumcised, shall eat the passover;" but that "no uncircumcised person shall eat thereof." Or should it be said that it is the baptism of the Spirit and not of water that introduces men into fellowship with God under the gospel, and, therefore, ought to introduce them into the visible church, we again grant the premises but deny the conclusion. For it was the circumcision of the heart, and not of the flesh, that introduced men into fellowship with God under the law, as truly as the baptism of the Spirit and not of water does under the gospel:—"For he is not a Jew," says the Apostle, "who is one outwardly: neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God." These words are equally applicable to both dispensations, and might be applied to baptism with as much propriety as to circumcision. They teach us that it is the "inward and spiritual grace," and not the "outward

and visible sign" that constitutes a man a child of God in his sight. Literal circumcision was no more a saving ordinance than baptism is now; and it was by the spiritual circumcision that men were introduced into a state of salvation then, even as it is by the spiritual baptism that they are introduced into it now. But the circumcision of the heart would not admit men into the fellowship of the Jewish church without the circumcision of the flesh also. It is expressly stated that "*no uncircumcised person shall eat thereof.*" It was not enough for a man to observe circumcision and the Passover in any order that he pleased. He must *first* be circumcised and then eat the Passover. God not only makes both ordinances imperative, but he prescribes the order in which they are to be observed. Whether God has established a similar connection between baptism and the Lord's Supper, no doubt, requires to be proved; but the position that baptism ought not to be insisted on as a prerequisite to the supper, unless it be also a term of salvation, is certainly indefensible; for we have seen that God once made that a term of communion which was no more a term of salvation than baptism is now; and on the same principle that he did so once, he might do so again. Those, therefore, who represent it as being uncharitable to make the terms of communion stricter than the terms of salvation, inadvertently bring this charge against God, who, in one instance at least did so himself. The question being one of a positive rather than a moral character cannot be decided by our views of charity or propriety, but must be decided by the will of our Divine Ruler, as that will is revealed in the statute book of heaven.

JOHN BROWN.

Conlig Manse, Newtownards, Ireland,  
6th Feb. 1865.

#### REMARKS.

The above is from the pen of a worthy brother, who is doing service as a pastor and preacher in connection with the Baptists in Ireland. The main argument of his paper is unanswerable. God *did* make circumcision a condition of fellowship in the services of tabernacle and temple, notwithstanding the possibility of certain uncircumcised attaining to communion with Him and also to eternal life, and, therefore, the assumption against which the above is written falls. In illustrating the case,

however, our good friend deals too much in Baptist phraseology, and consequently disregards the New Testament style. He tells us that "circumcision under the old covenant was no more a *term* of salvation than baptism is under the new." But baptism is presented in the N. T. as a *term* of salvation. "He that believeth and is baptized shall be saved." Is not the one act, in these, the Lord's own words, as much a term of salvation as the other? "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." In this case, is not baptism as clearly *in order* to the remission of sins as repentance? Peter, in another place says, "Baptism doth also now save us." What more did he ever say of faith? Of course in saying this we do not intend that baptism merits salvation. The *meritorious cause* of our salvation is Christ our Lord—the *procuring cause* is his precious blood. But as God has decreed to bestow the pardon—which we merit not, but which Christ's blood procures, and which, therefore, is wholly of grace—when we in faith and repentance are buried in the grave of water, *baptism* is really as much a term of salvation as faith and repentance.

Then our friend tells us that "the baptism of the Spirit, not that of water, admits to fellowship with God under the gospel." Here, too, is an important mistake. Now we have no baptism of the Spirit. As we have but *one* Lord, and *one* faith, and *one* God, so we have but *one* baptism. If, then, it can be shewn that we now have both baptism in water and baptism in the Spirit, it follows that Paul was wrong in his *ones*, and we have two baptisms. The baptism in the Holy Spirit was that reception of powers not natural to man, peculiar to Pentecost and the house of Cornelius. The work of the Spirit upon the heart we have, but that is never termed baptism in the Spirit, and that which alone is ever designated baptism in the Spirit we have not. But these mistakes do not destroy the argument of the above, which is so put as to be of service to the class for whom it is intended.

---

CHRIST hath a government of his own, sufficient of itself to all his ends and purposes in governing his church.—Milton.

## THE THRONE OF DAVID & THE RESTORATION OF THE HEBREWS.

### I.

I WILL at once remove the fears of Friend A. by confessing that I have not studied Archbishop Whately's system of logic. But what has this to do with the question at issue? If it has, the sooner the evangelists set out to teach the churches logic the better.

But (*Lauds Deo*) it is possible, without being a logician, to know whether the Old Testament prophets teach that the Hebrews are yet to be restored to the land which their fathers have stained with the blood of prophets, apostles, and the Lord of life and glory. I say, "Old Testament prophets," for the writers of the New are as silent as the grave about it. They throw a flood of light upon the prophecies, and by it we are enabled to understand the types, shadows, and symbols of the past dispensations. They give us the key by which alone we can unlock the door and enter the chamber of hidden mysteries.

In his last article A. makes several blunders. On p. 57 he says, "C. quotes three passages and seeks to shew that they were fulfilled in the return from Babylon." Now if your readers will refer to the October *Harbinger* they will find only two refer to the return from Babylon. After giving a running comment on part of the 51st chap. of Isaiah A. finishes with, "I scarcely need say that I do not find the return from Babylon in this chapter." True: neither do I. But I find a reference to the miraculous deliverance of Isaiah, Hezekiah and Jerusalem, when the angel of the Lord slew in one night 185,000 of the besieging army of the Assyrians. This is according to context—"Awake, awake! put on thy strength, O arm of the LORD. Awake as in the ancient days, in the generations of old. Art thou not it that cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep—that hath made the depths of the sea a way for the ransomed to pass over? . . . I, even I, am he that comforteth you. Who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the Lord thy Maker, that hath stretched forth the heavens and laid the foundations of the earth, and has feared every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?" (9:23) This is one mistake. Another mistake is in saying I have "carefully avoided the context in the passages referred to." This I deny. I have most carefully considered the context. Had he said I had avoided quoting

the context—my reason being not to occupy unnecessary space. I deem each illustration of more value than a thousand disconnected quotations. Let me, then, call your attention to a question wherein A. not only avoids the context, but puts a construction palpably foreign to the correct one. On p. 250 he quotes as proof of their still future return part of the 32nd chapter of Jeremiah, beginning at the 37th verse—"Behold I will gather them out of all countries whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely," &c. Refer to the chapter and it will be seen that verse 37, at which A. commences, does not begin the paragraph of which it forms part, but that the preceding verse does; and that to shew how intimately connected they are, only a semicolon intervenes. This verse sets forth into whose hand the city and people were delivered (as they thought, for ever.) "*Into the hand of the King of Babylon.*" The Prophet had previously told them how long they were to remain there, and now again assures them of the certainty of their return in these words, "Behold, I will gather them out of all countries *whither I have driven them*," by the hand of the power just named—the King of Babylon. Mark, it is not, where their descendants may be living 2500 years hence, but "*whither I HAVE driven them.*" This 36th verse is the key to the remainder of the chapter and settles the question, shewing that Jeremiah had exclusive reference to return from the Babylonian captivity.

Again, he is very much mistaken in charging me with trifling upon the words "be gone." I was neither joking nor trifling. I have too great veneration for the book of which they form a part to use them for any such purpose. Ezekiel, with the tribes of Judah and Benjamin, *were then in captivity*; and as Jehovah had declared by Jeremiah that they would be there seventy years, they were encouraged to build houses, plant vineyards, marry and give in marriage, that they might increase there. Certain false prophets having been deceiving them (Jer. xxix. 41-4) Ezekiel gives them hope and encouragement, and in this 57th chapter speaks of the certainty of their brethren the Ten Tribes, who had already been 120 years in captivity, returning with them—Judah and Benjamin—at the expiration of their term of transportation. They knew that God would raise the dead. The Prophet avails himself of this—pictures them as dead, the Lord saying, "O my people, I

will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." Now, although A. cannot see that all the promises in this chapter have been enjoyed by Israel, nevertheless the chapter positively points to the return from Babylon.

His next mistake is in assuming that I say that "the nations" kept the feast of tabernacles (Zech. xiv.) when I do not even mention them. I said, "that in the days of Ezra the Jews, anxious to manifest their gratitude for restoration to the land, implicitly obeyed the law of Moses, put away the heathen wives they had married in Chaldea, and kept the Feast of Tabernacles, which had not been kept since the days of Joshua—above 1000 years—not even by David and Solomon." Nothing here about "the nations." On the strength of his own mistake, A. says I might as well have given a fragment from some Chaldean MSS. draws up nine very formidable looking questions, expatiates upon their strength, and suggests that I climb some Pisgah to get a larger sweep over the country of promise. Now this is where A. fails. He allows the wings of imagination to carry him to the top of the highest mountain, whence, looking down upon this matter-of-fact world, his vision is obscured by cloud, mist, and smoke. As the winds scatter them he has a view of sea and land, but the one is covered with darkness, and the other bathed in silvery white. Not having the eagle's optic nerve, he fails to see the navies of the world riding on the vast waters, nor does he discern the cities teeming with countless life. Desiring to picture the coming age, he is irresistibly carried forward on the wings of hope into an unexplored region. The brightness of the scene dazzles his eyes, and looking back upon the prophets of old he reads them as mainly writing of the still future era, and in his love of the ideal he restores again the Hebrew race to the summit of earthly grandeur. Poetry, too, lends her aid and the Hebrew golden age is in full view. But, "Alas! hope is not prophecy." No, prophecy is one thing and hope another. Prophecy is history written beforehand. Hence, an intimate acquaintance with history is necessary to its approximate understanding—the full knowledge can only be obtained from the Spirit that caused it to be written. Many of the prophecies, expressed with the utmost possible plainness, could never have been understood had the apostles not revealed them to us. Others are clothed in the gorgeous dress of the Orientals, and in our ignorance of the fashion of their day and country, we look upon them as beings of another age. To illustrate—who would

have known that in Jehovah's promise to Abraham, "Unto thy seed will I give this land"—"For all the land which thou seest to thee will I give it, and to thy seed, for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered"—"And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee"—who, I ask, would have known that "thy seed" had exclusive reference to the Lord Jesus, if inspiration had not settled the question? Hear Paul, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one—and to thy seed, which is CHRIST." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Again, who would have known that "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God," was written of John the Baptist, if he had not told us? Again, who could have known that the coming of "Elijah the Prophet before the great and dreadful day of the Lord," had reference to John the Baptist, if the Lord Jesus had not revealed it to us? Again, who would have known that "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight," &c. (Isaiah xl. 4-5,) had reference to the Jewish people's minds being prepared for the teaching of the Lord Jesus, if John the Baptist had not revealed it to us? Seeing, then, that prophecies simple as these were universally misunderstood, and could only be understood by inspiration, how cautious ought we to be in giving expression to opinions referring to the coming age, lest we give utterance to views Jehovah never intended. No wonder at A. not understanding and misquoting the prophets, whilst he so seriously misunderstands and misrepresents what I have written.

In reply to my request for proof that since the return from Babylon under Ezra and Nehemiah either prophets or apostles have promised the Hebrew nation a restoration to Palestine, he says, "It is surely the part of reverence and wisdom to receive the information the Lord has given in such affluence wherever we find it. If it had been furnished by Enoch or by Adam it would be just as precious to me." True, and I do accept the information God gives us. If furnished by Enoch or Adam, it would be precious; but it is nevertheless true that if the Lord has given us any

promise since the deliverance from Babylon of another restoration, then as regards the question under discussion we should accept it as both precious and conclusive.

That many predictions are unfulfilled I admit. I also know that very many will never be fulfilled, because the Jews kept not the conditions upon which they were based; and I most emphatically declare "the crowded unfulfilled predictions to be conditional." But A. says it might be a profitable study if I would compare Rom. xi. 25, with Luke xxi. 24. I had compared these long before his invitation, and if these are his New Testament strong reasons for the restoration of the Jews, he may cease thrashing at once, for neither Jesus nor Paul teach it. By comparing Luke xxi. 4, with the same narrative as recorded by Matthew, we find Jesus had just been pronouncing the impending vengeance of heaven upon the city and people. The disciples came to shew him the buildings of the Temple, when Jesus tells them, "There shall not be left here one stone upon another that shall not be thrown down." As he sat upon the Mount of Olives the disciples came to him privately saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" These are their questions. Now mark, they do not ask anything about being restored to their own land. On referring to the Greek I find that from the 20th. to the 37th. verse of this chapter forms one paragraph, and we must bear in mind that it was never intended to be cut up into fragments, each verse to be considered a text, a theorem, an axiom, and separately made the basis of a theory or system. Common sense, then, will dictate the necessity of understanding and quoting this verse in harmony with the questions asked and the context. What do we learn from the context? First, that when they saw Jerusalem encompassed with armies its destruction was inevitable—that those who wished to escape the vengeance of heaven were to flee to the mountains, but those who would remain in the city should fall by the edge of the sword, should be led away captive into all nations, and Jerusalem should be "trodden down of the Gentiles until the times of the Gentiles be fulfilled."

Well, so far there is not the least intimation that "the land is delivered not that the country receives freedom," that the descendants of the murderers of the Son of God might be exalted to the pinnacle of worldly glory. Nothing of the kind. Recently they stood before him self-condemned, and in passing sentence upon themselves said, "He will miserably de-

stroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons." In confirming this sentence the Great Judge holds out no hope to them whatever. He could not. He knew they would soon fill up the measure of their iniquities by rejecting and crucifying himself, and cause it to overflow by slaying his anointed ones. He knew, also, that in their fury and madness they would revolt against Rome, and that her legions would slay 1,100,000, and sell into slavery 95,000 more, destroying their records, their Temple, and their city. Thus Jehovah's exclusive protection ceases. "Behold, your house is left unto you desolate."

By "the times of the Gentiles" we must all agree is to be understood, the duration of the Gentile nations, as illustrated in Daniel ii. Now mark, Daniel does not say the Hebrews are to be restored, and their city to become the capital of the earth; neither does he say a glorious state of mortal felicity is to be established. No, but he does teach that mortal people and kingdoms are to be swept away to make room for that kingdom which shall never more be subject to change. Hence, its people must be immortal, and it eternal—which shall never be destroyed, and it shall stand forever." Thus neither Jesus nor Daniel teach their restoration. But we will ask if Jesus throws any light upon what will transpire "when the times of the Gentiles be fulfilled?"—Yes, and for fear his people should be in doubt, or be subject to imposition as to the nature of the events then to occur, he goes on (25-26) to describe certain phenomena which should be manifest at the end of those times—the immediate and unmistakable precursors of his glorious advent, when his people, Jew and Greek—God's prince, the true Israel—shall be redeemed, delivered from the bondage of corruption, and manifested the sons of God. But of restoring to earthly grandeur the apostate, blaspheming descendants of Jacob who like so many bloodhounds were hunting him to death, he is altogether silent. Not the least ray of hope does he hold out to them. The most subtle reasoner, the most sanguine spiritualizer, fails here to build his theory on even the shadow of evidence. "And then shall they see the Son of Man coming in a cloud, with power and great glory" (27.) Thus neither the 24th. verse, nor any part of the chapter, either says or implies that the Hebrews shall return to Palestine.

The remainder was not forwarded till after the pages following were in print. It stands for next month. Perhaps it will be better for A. to reserve his reply till the whole has appeared, as C. intimates that he has laid down his pen-till a promise of restoration, made since the return from Babylon, is presented.

## II.

Your correspondent A. has not made out his case so well as he thinks. When Ezekiel wrote the Jews were in captivity, and he, with other Prophets; wrote of their restoration from Babylon to the land of Canaan, and not of another restoration. "Now in the first year of Cyrus, King of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem which is in Judah" (Eze i.). Thus Cyrus the King gave all the Jews that were in all his dominions liberty to go to their own land, the ten tribes included, and it was by the command of God, that he did so. At that time Judah and Benjamin had been seventy years in captivity, and the ten tribes had been in exile more than one hundred years. They had possessions in the lands where they were located and, therefore, did not fully respond to the opportunity to return which was thus given to them. The third part of them never did return, but as many of the ten tribes came back with Judah and Benjamin as fulfilled the predictions of their restoration, for although all did not return from captivity the seed of David did, so that the Christ was born in

Bethlehem, in the land of Judah, and those predictions which were not in this way fulfilled will find completion in the church of Christ. Jesus Christ is the Alpha and Omega of all revelation, and he ascended up to heaven to sit at the right hand of God until all his enemies be made his footstool, for he must reign till he hath put all his enemies under his feet (1 Cor. xx.) Now neither Prophet nor Apostle has said that Jesus will reign in Canaan. The Jews have fulfilled the mission for which they were chosen—they have given a Saviour, Apostles, Prophets, and the Scriptures, and we need them no more. All is fulfilled in Canaan for which it was given to the Jews—the Saviour was born in it, brought up in it, suffered in it, and the Gospel was proclaimed in it. When these things had taken place, and those who had proclaimed the Gospel had died or been slain, the Jews were driven out and no Apostle or Prophet says they will ever return. Ezekiel xxxi. 21 certainly says not anything of such return. "Thus says the Lord God, Behold I will take the children of Israel from among the heathen *whither they be gone*, [this must refer to the captivity of that time] and will gather them on every side, and bring them into their own land, and will make them one nation in the land upon the mountains of Israel, and one King shall be over them all." There were many thousands of Israel and Judah who did believe the Gospel and acknowledge Christ their King, and who acknowledged no other King.

F.

## ITEMS OF NEWS.

## ASPATRIA.

Last week Brø. Thompson proclaimed the gospel in this place. His visit has demonstrated that if a suitable place is procured the people will give attention to the ancient faith. The earnest addresses of our brother were listened to with marked attention three nights in a school room, lent by Sir W. Lawson, and three nights in the house of a kind friend. J. F.

## BIRMINGHAM.

Since the notice from Birmingham last month the church has had help from Bro. T. Parris one Lord's day, and on such evenings of the week as his engagements in Wolverhampton, Wednesbury, and Smethwick would allow. Though much restored in health and engaging in evangelistic work, Bro. King has been with us but one Lord's day. Four persons have been buried into

Christ's death by baptism, others are prepared, and believers, already immersed, have applied for membership. Bro. Parris left Birmingham this day for Southport, Wigan and neighborhood. His departure is regretted by the church.

March 21.

## EARLSTOWN.

Since the Annual Meeting we have had eight additions by faith and baptism and two from open communion churches. Others are near the kingdom. Our present number is twelve. Lord's day, March 5, we opened a more convenient meeting-place, when discourses were delivered by W. McDougall, of Wigan. Monday, we had a tea meeting and were cheered by brethren from Wigan, St. Helens, and Golbourne. Addresses were delivered by Bro. Evans and others. We are looking for your promised visit. J. S.

LINCOLN.

Bro. Greenwell has left us this morning for Liverpool, after being with us three Lord's days. He has had good meetings. One has been added to the church, and several seem upon the eve of surrendering.

The above was written too late for insertion in the March *Harbinger*. The following is now added—

We have had two additions by immersion this week, one aged 68 and the other 79.

H. C.

LEICESTER.

We are happy to report that two others have been immersed and added to the church.

J. L.

MARYPORT.

Last night five persons confessed the Saviour and were immediately buried into his death. These result from the labors of Bro. Thompson. We expect others to obey before long. There is considerable impression made upon the people and were his efforts followed by those of another suitable evangelist great good would result. Now is the time, and the opportunity for effecting much good should not be lost. J. F.

OLDHAM.

With pleasure I record five additions to the church here, three by immersion and two already immersed.

G. T.

PILTDOWN.

Lord's day, March 22, the church was cheered by a visit from Bro. Ellis, when one was immersed and added to the church.

C. V.

WALSALL.

The brethren continue steadfastly in the Apostles' doctrine, the fellowship, the breaking of bread, and the prayers. Of late, with one exception, they have not been able to report increase. The want of a place of meeting is the great difficulty, as people cannot be induced to attend their present room. Recent newspaper discussion upon baptism has provoked a spirit of hearing, and Bro. King has addressed at one time from 500 to 700 in the Guild Hall. Other meetings are expected in the same place.

WAKEFIELD.

The church here has been favored with the labors of Bro. Evans during the month of February. Two young men have confessed faith in the Redeemer and been immersed; and one poor wanderer has been brought back to the fold of the Good Shepherd. The church has been edified and,

it is hoped, drawn more closely together and to Jesus. Bro. E. has left us with the good wishes and affectionate esteem of all.

R. D. M.

WORTLEY.

Since our notice for February we have had the pleasure and profit of three visits by Bro. E. Evans, and are glad to report the addition of three, one restored to fellowship, one who had been formerly immersed, and one from the school by immersion.

W. B.

WEDNESBURY.

The cause here is at a low ebb, in consequence of the removal from the town of a considerable portion of the little company which a few months ago were brought together as a church. Still those who remain do not grieve as if those who are gone were lost to the Lord and his cause. Only two of the number have returned to their former standing, one of whom they expect to restore. Two have gone to the North of England, three have been transferred to the church in Birmingham, and three have removed to the church in Wolverhampton. Bro. Turner's removal to Bath, after laboring in Wednesbury several weeks, and at the time of the above decrease, caused the brethren to feel still more their deprivation and left them somewhat cast down, but the timely visit of Bro. Parris was most acceptable and restoring.

WOLVERHAMPTON.

A good and respectable room, in a first-rate position, having been secured for three months, David King and Thomas Parris were advertized to lecture upon primitive Christianity and to preach the ancient way of salvation, on Lord's day mornings, afternoons, and evenings, commencing Feb. 19, 1865. Three good meetings and much kindly enquiry brought the first day to its close. The second was like unto it, when it was announced that on the Lord's day following, the public inauguration of the church would take place. Accordingly twelve brethren, resident in Wolverhampton, came together to avow their church standing, and to attend to the ordinances of the Lord's house, as they were delivered at the first. These, with perhaps fifteen others from Birmingham, enjoyed a solemn season of commemoration, supplication, praise, and exhortation, in the presence of a goodly number of spectators, some of whom expressed themselves exceedingly pleased. The members thus brought together are three from Wednesbury, A. Dawson and wife from Wigan, W. Turner and family from Preston, and one immersed upon confession of faith and repentance. On the Lord's day follow-

ing, T. Parris, assisted by W. Turner, addressed good and attentive congregations; and last Lord's day D. King delivered three discourses. Several are earnestly enquiring, some of whom will, no doubt ere long, give themselves to the Lord.

## MELBOURNE, AUSTRALIA.

Dear Bro. King.—The weather on Christmas and New Year's Days was delightful, and we availed ourselves of the opportunity of spending it to the praise of our Redeemer, by holding a series of meetings for the proclamation of the Gospel. In company with our esteemed Bro. J. W. Webb, we started for Bulleen on the Thursday before Christmas, and commenced the meeting that evening. On the following day I returned to Melbourne to baptize several persons who had previously decided for Christ, leaving Bro. Webb to continue the meeting. On Monday I joined him again, and it being a general holiday, a goodly number of brethren and friends from Melbourne and elsewhere assembled. In the afternoon Bro. Webb preached an excellent discourse to a large and attentive audience assembled under a large bower, constructed by the brethren in the adjoining primitive forest, or as it is colonially called, "the bush." In the evening I "held forth the word of life" to a crowded audience in the meeting-house. On the following Thursday we closed the meeting with the happy result of twelve additions to the church—ten by faith and baptism, and two from the Baptists.

During the past month I have had the pleasure of forming the acquaintance and enjoying the society of our esteemed brethren, Thos. Magarey of Adelaide, Picton and Divers of Ballarat, and Wilder of Maryborough. These brethren speak in hopeful terms of the prospects of the cause in their respective localities, and I purpose (p.v.) to avail myself of their kind invitations to visit them as soon as opportunities occur. At present I do not think it advisable to leave Melbourne on Lord's day, owing to the deep and lively interest still prevailing at St. George's Hall, and the abundant harvest of souls we are reaping. Scarcely a week passes without furnishing a convincing proof that "the Gospel is [still] the power of God unto salvation," or without affording us the happy privilege of "burying with Christ in baptism" noble and confiding souls who have confessed their unwavering faith in a once crucified, but now risen and exalted Saviour. Since my last report twenty-three have been added to the church—twenty by faith and baptism, and three from the Baptists; thus making a total of one hundred and ninety additions to the church of Christ, as the

result of my labors in the colony during the past six months. Besides these several others have decided for Christ, and will (p.v.) be "baptized into his death" on Friday evening next. Among the number, Sister Clarke, of Camden Town, London, will rejoice to know is her beloved sister, formerly of Chiltern, in this colony, but now of this city (Melbourne.)

Early in next month (Feb.) our esteemed Bro. Coles, of Brighton, expects to leave by the "S.S. London" for a visit of a few months to England. He goes with the prayers of the brethren that he may experience a prosperous and speedy voyage, be eminently useful in his Master's service during his visit to his native land, as he has been here in the land of his adoption, and soon be restored in health and safety to his family and the church.—Yours affectionately in Christ,

Jan. 25, 1863.

HENRY S. EARL.

## Obituary.

## FALLEN ASLEEP IN THE HOPE OF LIFE ETERNAL,

ANDREW WIELD, March 8th, 1863, in his 66th year. With a few others in Whitehaven, in 1854, he formed a congregation of Disciples, over which he was appointed to preside. He filled the office with credit to himself and honor to the Christian institution. The Disciples bear testimony that he kept the commandments of God and the faith of Jesus. He earnestly sought to comfort and build up the saints, was zealous in contending for the faith and hope of the gospel, and he patiently endured his bodily afflictions, rejoicing in the hope of a glorious resurrection.

ALEXANDER RAMSEY, at Cowdenheath, Fifeshire, on the 22nd February, 1863, aged 33 years, and unmarried, (son of Bro. W. Ramsey, one of the elders of the church in Crossgates,) after a lingering illness, which he bore with patience and resignation.

JAS. MURRAY, of Greenbrae, Dumfries, in his 84th year. Until his 60th year he sought rest and found none, but was then brought to receive the truth by Bro. Reed. For more than twenty-three years his walk has been in newness of life. During that time he has enjoyed membership in Dumfries and Glasgow, and eventually he spent the last nine years with his son in the church in Newcastle. He was subjected to severe bodily affliction, but he enjoyed a close walk with God, and to him the change was welcome. His last words were those of the last verse of Psalm ciii.

RICHARD RITSON, of Little Broughton, on the 25th Feb. 1863, baptised in August last. For two years he was unable, by reason of illness, to follow his employment. From the time he gave himself to the Lord he carefully followed in the steps of his Master, anxiously watchful lest he should do anything unworthy of a son. With a heart filled with love, when very weak, he would walk to Maryport (5 miles) to commemorate the Lord's death. He often expressed gratitude for the blessings that he received—patience under his afflictions and joy in the prospect of death.

BENJAMIN HOWARTH, of Rusholme, Manchester, in his 66th year, after a short but severe illness, on Jan. 25th. He broke the commemorative leaf on the 15th, little thinking it was the last time. The exhortation comes with force, "Be ye also ready."

MAY, 1865.

GALL ON BAPTISM—DIPPING NOT BAPTISM.\*

IN regard to infant rhantism, I have always admired the attitude of the great German divines, from Neander to Ebrard—it contrasts so favorably with the bearing of our own much smaller men. Though they have some strange ideas respecting the power lodged in the church of developing and transforming ancient things, yet they never dream of denying the apostolic practice. From the men most renowned for breadth of inquiry and depth of erudition there is a clear deliverance on the subject of baptism. They can only perceive believers as the subjects, and immersion as the act enjoined and administered. Unfortunately, having in their minds some wondrous theory about the unfolding and dispensing power of the church, they quietly accept the transmutation. The ancient rite, though acknowledged, is not restored; but the impostor and supplanter remains in possession of the inheritance. In our own land the case is widely different. Time after time attempts are made—some of them very desperate—to reconcile the modern practice with the ancient law. Our theological divers plunge after each other into the Dead Sea, fishing up the most curious jewels of heresy and unbelief, that we may see their lustre in the sun. But what pangs they have to endure, who can tell? The jewels will not bear the light. In a short time the diamond becomes black as charcoal, the jasper grey as ashes—the exhibition is over and the actors are no more. The last showman of this order is the Rev. James Gall, of Moray Manse. He has issued a strange little book called, Dipping not Baptism. To do him justice, he is really both shrewd and learned. His Interpreting Concordance of the New Testament is an excellent work, revealing both industry and ability. Mr. Gall does not stand alone in the mingling of strength and weakness. We have seen many times before that a man may have considerable acquaintance with Greek, and yet have no head for the philosophy of language. In his third chapter, which ought to have been the first, Mr. Gall thus speaks respecting the import of the word *baptizo*: “With regard to *baptizo*, which is the word always used to express baptism, it is an entirely different word from *bapto*, and has an entirely different meaning—or, rather, it has two meanings, both of which are not only entirely different from that of *bapto*, but also entirely different from one another. In classic authors *bapto* and *baptizo* are both used, but never with the same meaning. *Bapto*

\* More upon baptism! Have we not yet enough? Not quite enough, and this we shall repeat so long as the ordinance of Christ is, in every direction, extensively set aside. One fact is clear, that never before has the question received the amount of discussion which is now given to it. Everywhere, this last year, publications upon baptism meet the eye. But is it desirable to notice these numerous productions in the *B. M. H.*? Not those of them which merely repeat the many-times-stated and oft-refuted positions common to most of them, unless where there is in the name and standing of the writer special importance. But not only are many writing upon baptism, but the wider controversy is compelling them to give up the old ground and either find new defences or go into the water. Changes thus produced we shall seek to record, and these modern ramparts shall be so reconnoitered that if readers know not of what they are constructed the fault will not be ours. The volumes of this series of the *B. M. H.* shall serve as an armory, to which the Disciple may go for weapons, whatever mode of warfare or defence the enemy may adopt. While, then, mere repetition of stale arguments will be avoided, full attention will be given to the important question as a whole.—ED.

means to dip, *baptizo* never does—*bapto* means to put an object under water and immediately take it out again, *baptizo* means to put an object under water and let it remain there. If it was put in and immediately taken out again, the word used was *bapto*; but if the object was thrown in and allowed to go to the bottom and remain there, the word used was *baptizo*, never *bapto*. To express baptism, therefore, as practised by Baptists, the word which would be used by a classic author would be *bapto*, not *baptizo*; whereas if Baptists drowned their disciples by putting them under the water and allowing them to remain there, the word used would be *baptizo*, not *bapto*." Such is the law of the case as laid down somewhat positively by the learned gentleman. In this dire necessity whatever shall we do? Must we begin and drown all our applicants for immersion, and so found an *invisible* church at the bottom of the river; or must we call in question and deny this exposition of the words. Not having any faith in an *invisible* church, or in this method of founding one, the latter course is the one we shall fall back upon.

Let it be noted, then, in reply to Mr. Gall, that *bapto* and *baptizo* both signify to dip, and equally signify to dip. All other things connected with the use of either must be learned from situation and context. The word would indeed be a wonderful one which contained within itself the action, the element, and the consequences. Whether the immersion must be in earth or air, in fire or water—whether the purpose be to cleanse or defile, to save or to destroy—none of these particulars can be gleaned from the radical meaning of the word; they cannot be found in the etymology, but must be gathered up in each context where the word is employed. It may likewise be observed that though *bapto* is sometimes used to signify dyed, because the coloring was effected by dipping, and *baptizo* sometimes to signify drowned, because drowning was a consequence of long submersion, yet neither of the words have lost their primary and obvious meaning.

The pamphlet, by J. B. Lindsay, of Dundee, has been quite a treasure to Mr. Gall, providing him with all his raw material, though I am not able to compliment him either on the critical or the moral power revealed in the manipulation. In this manner the gentleman speaks respecting Mr. Lindsay's pamphlet:—

"The result of his labors is very startling. He has proved that the word *baptizo* is an exceedingly rare word in classic literature—so much so that by all his searching among the classic writers before the time of Christ he has been able to discover only fifteen passages in which it can be found. But more wonderful still, in all these passages, without exception, the meaning of the word is to sink to the bottom, to drown, to overwhelm, and there is not a single passage among them all in which it is possible to translate the word *baptizo* as 'to dip.'"

Then the collection follows, with Mr. Gall's running commentary on the road:

"1. *Aesop*—'Having, therefore, sold his sheep and set sail, a great storm arose; and being in danger of being baptized he threw the cargo into the sea, and was with difficulty saved with his empty ship' (The meaning here is evidently to drown.)

2. *Aesop*—'A dolphin observing the monkey swimming, took it to be a man, and was carrying it to the shore. Arriving at the Pireus, which is the harbor of the Athenians, the dolphin asked if the monkey were an Athenian, &c. And the dolphin observing that it told a lie, baptizing it, put it to death.' (The meaning here is evidently to drown.)

3. *Pindar*—'As in fishing corks are used for supporting the nets, I am as unbaptizable as a cork.' (The meaning here is evidently to drown.)

4. *Aristophanes*—'At last he has sent me away free, having baptized me with wine.' (The meaning here is evidently to overwhelm.)

5. Hippocrates—Mr. Lindsay does not give us this quotation, but says, 'He uses at least once baptism, and it there denotes to immerse or sink a ship.'
6. Plato—'You say well, Pausanius, that moderation in drinking should be used, for I am one of those who were baptized with wine yesterday. (The meaning here is evidently to overwhelm.)
7. Plato—'Having baptized Alexander with much wine.' (The meaning here is evidently to overwhelm.)
8. Plato—'Euthydemus went up to the youth saying, I know him to be baptized with questions.' (The meaning here is evidently to overwhelm.)
9. Aristotle—'It is said that beyond the pillars of Hercules some places are not baptised, but at ebb-tide are overflowed.' (The meaning here is evidently to overwhelm.)
10. Polybius—'Attalus perceived one of his vessels pierced and baptized by the hostile ship.' (The meaning here is evidently to sink to the bottom.)
11. Polybius—'Many of the ships they baptized' (sunk to the bottom.)
12. Diodorus Siculus—'Many of the land animals, intercepted by the river, perish, being baptized' (drowned.)
13. Diodorus Siculus—'The river rushing violently, baptized many' (drowned.)
14. Diodorus Siculus—'The nobles do not baptize the people with taxes' (overwhelm.)
15. Diodorus Siculus—Mr. Lindsay does not give the quotation but says, 'He speaks of a ship being immersed' [baptized] (sunk to the bottom.)'

After such quotation and commentary Mr. Gall, in a mood both wondering and triumphal, expresses his astonishment that the Baptists, with such instances before them, should insist that *baptizo* means to dip and to dip only. Perhaps the wonder and the triumph may both fade away, or be diminished before this investigation is completed. Bearing in mind Mr. Gall's conclusion, that the thing baptized must, in the classic sense, be *sunk* and *remain at the bottom*, he himself must in common reason grant that when the same word is shifted from the element of water to wine or calamity—to confusion, or sleep, or darkness—the radical meaning must still dominate and govern. If this be not granted the word is verily a Proteus, and the meanings increase upon us. But presuming that this will not be denied, and feeling sure that it cannot reasonably be doubted, we ask a few questions. Was the young man so flooded and sunk with questions, so baptized in the confusion, that he never rose again—never recovered his composure? Did the men baptized with wine never fling off the debauch—did they remain at the bottom of the wine-cask, or lie without recovery among the empty flagons? If the nobles had baptized the people with taxes, would that have been by necessity *perpetual*? Heliodorus in his Ethiopics says, "Immersed [baptized] in calamity." He likewise says, "Midnight immersed the city in sleep." Was the calamity hopeless and the sleep everlasting? Is it not probable that the drowned city *emerged* from its baptism in the morning and became clamorous and vivid with life? If Mr. Gall knew the necessities of his theory, or were consistent with his logic, he would be compelled to take bold ground. He would insist that the men remained in the stupor of their drunken revel, that the taxes once imposed could never have been repealed, that the calamity which sunk men was impassive and unbroken, and that the city never awoke. Cannot the reader see the sleeping city! Midnight was the administrator of the rite, and sleep, the brother of death, was the element in which he buried the city without any hope of a resurrection! Through all revolutions of time and war it lies like a mystery between life and death. Desolation reigns in the weird-looking, grass-grown streets, and from palace to hut they have slept so long that you cannot even hear any one snoring! But having in this quiet way taken out of Mr. Gall's hands a number of the cases, I proceed in the work of recovery and restitution.

The case which I next rescue from the gentleman is No. 9. I have a desire to believe in his honesty, and shall therefore conclude that by some strange oversight he blundered in his quotation. In the work of Mr. Lindsay it reads thus—"It is said that beyond the Pillars of Hercules some places are not immersed at ebb-tide, but at *full-tide* they are overflowed." This corrected quotation *evidently overwhelms* the conclusion which Mr. Gall founded on the fact. By the overflowing of the *full-tide* the places were immersed, or baptized; but in the room of abiding continually under water, they perversely emerged again at ebb-tide.

The next case which I shall notice is No. 1. "Being in danger of being baptized, he threw the cargo into the sea, and was with difficulty saved with his empty ship." Now it cannot be denied that the man was in danger of a dipping, and it is easy to perceive that a sinking in the sea with no help near would have been perilous. Compare with this another case related by Josephus—"Our ship being immersed in the middle of the Adriatic we, to the number of six hundred, swam all night." In this case the men were doubtless baptized as well as their ship; but they were not destroyed by plunging themselves into the sea.

Take next the story of the dolphin and the monkey—No. 2. "The dolphin observing that it told a lie, baptizing it, put it to death;" or as Mr. Lindsay renders it, "immersing it, killed it." Let us place alongside of this a fact related by Josephus in his 15th Book of Antiquities—"By order of Herod persons were ordered to drown the boy, but in such a way that it would seem to be done in sport, 'pressing him always down and immersing him as if in sport, they did not desist till they had wholly drowned him.'

In these two instances from *Aesop* and Josephus the word *baptizo* is in the field. We now complete the material for our remarks by a passage from the Poet Eschylus, where *bapto* comes before us—"Can you tell me if the submersed bodies, *drowned* by *much dipping*, have been carried by the floating planks? Their bows were useless, and the whole army perished, overcome by naval attacks."

So it appears that *bapto* will *drown* the people as surely as *baptizo*. It only requires persistency in the one or in the other to accomplish the work of destruction and extinguish the lamp of life. Let any thoughtful reader, even of Mr. Gall's school, carefully examine the foregoing relation by Josephus. If the murderers had even held the boy under water all the time of their action until death resulted, it would doubtless have been a baptism; but in such a fashion their purpose would have been divulged, and that was to be *hidden*. Hence, there were *repetition* and continuance in the act of immersion. As he arose they plunged him down again, and did not desist in such cruel immersions until they had *wholly drowned* him. Too much of the *baptizo* drowned the poor boy, too much of *bapto* drowned the defeated army concerning whom the inquiry is made as to whether their dead bodies had been carried by the floating planks. Hence, after all this *drowning* we have safely reached the land, and we can quietly turn round to ask after the sunken ships and the animals which perished in the inundation. If a lifeboat had rescued the perishing cattle, and some hydraulic power had lifted the vessels, the *immersion* would have been none the less a reality. But neither we nor the word *baptizo* have the responsibility of raising them again. Truly they were baptized, and verily they may remain at the bottom.

I am not willing that Mr. Gall should retain even *the cork*, the only thing now left in his hands. Mr. Gall renders the passage *unbaptizable*. It will be seen, however, when I quote the passage that such is not the conclusion of Mr. Lindsay or of the ancient Scholiast. "For as in fishing corks are used for supporting the nets, I am as difficult to be immersed as a cork and float on the top." There is a long note by an ancient Scholiast on the passage, explaining that *abaptistas* signifies *difficult of immersion*. Doubtless the Scholiast and Mr. Lindsay are right, and we can now not only illustrate the meaning of this passage but at the same time *overwhelm* and *drown* the scheme propounded by Mr. Gall. Take this passage from Plutarch, where *baptizo* comes into the field:

"In his Life of Theseus he quotes a sybbilic verse thus—"Thou mayest be baptized, O bladder, but *thou art not destined to sink.*" The first remark necessary here is this, there would be the same kind of difficulty in the immersion of a bladder as in the immersion of a cork; but still it might be done. Second, here we distinctly perceive that though the bladder might be baptized, its destiny was not to sink. The true meaning of *baptizo* might be shewn forth in the immersion of the bladder, but not the imaginary classic sense invented by Mr. Gall. It defied the classic sense, or nonsense—would not remain at the bottom, but bounded to the surface, where it may be floating yet for the confusion of the modern fancy.

While we have Plutarch before us we can make short work with Mr. Gall and his monstrous theory. Besides this passage respecting the bladder, the great moralist provides for us other three cases where *baptizo* is employed. In none of them can we find the idea of drowning or remaining at the bottom. In one place he says, "*Immerse* yourself in the sea." In his Parallels he says, "The Romans in the Semitic War created Portumius Albinus general of the army. He in the Claudian Straits, circumvented by the snares of the enemy, lost three legions, and himself received a severe wound. Being about to die, he took the shields from the slaughtered enemies, set up a trophy, and having immersed his hand in the blood, made an inscription on the trophy." In his Natural Questions he remarks, "They say that there was an oracle commanding the fishermen to immerse Bacchus in the sea." *Immerse* yourself in the sea, did not mean drown yourself in the sea! If the dying general had baptized his hand in the blood in Mr. Gall's imaginary sense, he never would have taken it out again; but he lifted out his hand from the bloody baptism, and made the crimson inscription before he lay down to his long rest. As to Bacchus, it would have been no loss either to gods or men if the fishermen had drowned both him and all his inventions; but, nevertheless, no person acquainted with Heathen Mythology can dream for a moment that such was the meaning of the oracle.

It is difficult to understand how Mr. Gall, with such cases before him, could speak so confidently about the classic meaning of *baptizo*; but the truth seems to be that he was baptized in difficulties, and clutched at the reeds to save himself from drowning. Being done with his fiction of the classic sense, I shall now follow him into his romance of the Jewish sense.

In his fourth chapter Mr. Gall says of the Baptists, "They will not open their eyes to the fact that the word *baptizo* has two totally different meanings, which cannot be mixed or confounded together—the Heathen *baptizo* meant one thing, the Jewish *baptizo* meant a totally different thing." Our eyes are perhaps tender, and not yet accustomed to this strange light, which certainly never shone among any of the ancient Lexicons. Whether the ointment which Mr. Gall has provided will do anything in purging our vision, let the reader judge from the following quotations. In chap. vi. Mr. Gall thus speaks: "The word TABAL, to dip, occurs only eight times, and not even once is it used to denote cleansing in any sense whatever." In his Appendix he notices a passage which Mr. Lindsay quoted from the Septuagint, 2 Kings v. 14—"And Naaman went down and baptized himself seven times, according to the saying of Eliseus." "It is but fair to state that in the Hebrew the word corresponding to baptize is unmistakeably dip (TABAL), and here is the one, and the only one, passage either in Greek or Jewish literature, up to the time of Christ, in which *baptizo* has any appearance of having that meaning. In every other the word used for dipping is *batpo*, never *baptizo*; and therefore unless there was no doubt as to its meaning here, it would be contrary to all rules of interpretation to force this meaning on the word in defiance of its universal meaning elsewhere. But not only is there some doubt that the meaning here is to dip, and not to wash, one glance at the verse as it is in Greek and as it is in Hebrew will satisfy us that the one is not a literal translation of the other; and as the sense of the Greek verse would not only be perfect in itself, but also consistent with historical accuracy, by being translated either wash or cleanse, which is the Jewish meaning of the word, we cannot for a moment admit that this is an exception to the general rule. Every Bible scholar knows the extraordinary liberties which the Septua-

gint translation takes with the Hebrew text, altering the construction of sentences, changing the meaning of words, and introducing others which have no right to be there." "Even in this very verse we have two specimens of its inaccuracy. In the Hebrew it stands thus: 'And he went down and dipped in Jordan seven times, according to the word of the man of God.' In the Septuagint it stands thus: 'And Naaman went down and baptized himself seven times, according to the word of Eliseus.' Will any one say that this is a literal translation? And yet this is a very modest amount of license, compared with other passages, considering that the 'man of God' was no other than 'Eliseus,' and that Naaman had been commanded to *wash* and not to *dip*—though as this washing was for the purpose of *cleansing*, the word *baptizo* was not so very inappropriate."

In the entire course of my reading I do not remember anything equal to this in confusion, obscurity, and contradiction. Unless Mr. Gall has been baptized in the *classic sense*, and cannot emerge again, perhaps he will explain at some future time—

1. If TABAL never denotes *cleansing* in *any sense whatever*, how comes it to pass that in this passage it is employed to designate the action which Mr. Gall himself says "was a religious washing for the purpose of being cleansed?"

2. Has the Holy Spirit made a mistake in the selection of the word, or did the captain make a mistake in the performance of the action?

3. How can there be some doubt that the meaning here is to *dip*, when the Hebrew word *tabal* has no other meaning, as the translators must have known very well?

4. How could it be consistent with historical accuracy to translate *tabal* by the word *cleanse*? Wash, which is general, may be accomplished by *dipping*, but to *dip* denotes a specific action and could never be faithfully rendered by *wash* or *cleanse*. Notwithstanding all the kicking of Mr. Gall against the Septuagint, he seems, from his concluding remarks, not so ill satisfied with the rendering of this particular verse. He thinks *baptizo* *not so very inappropriate*; and hence, though our grounds of consent may be different, we almost approach a meeting point. In despite of all the plunging of our learned opponent, a few great points remain clear—

1. That the leprous general actually *dipped* himself in the Jordan *seven times*.
2. That this was in accordance with the instruction of the man of God.
3. That God set his seal to such strict obedience by the miraculous cure of the loathsome disease.

4. That the Jewish translators of the Hebrew believed that the Greek word *baptizo* faithfully conveyed the meaning of the Hebrew word *tabal*.

5. The remark of Mr. Gall, that it was a "religious washing for the purpose of being cleansed," is very loose and vague. It was a wonderful miracle of quite an exceptional character, for which the law made no provision. It stands out clear and bold in separation from the Levitic ceremonial cleansing.

In the Greek version of the Old Testament by Symmachus, A.D. 200, we have this rendering of Psalm lxix. 2, "I am baptized in deep mire." The Hebrew word is TABA, which undeniably signifies to *dip*. Mr. Gall says that the *classic sense* was intended—viz.: that the Psalmist was *sunk*, *drowned*, overwhelmed in deep mire. He adds, that the Psalmist was not *dipped*, nor *washed*, nor *cleansed* in the deep mire. But to let Mr. Gall into a secret, if the Hebrew word TABA means to *dip*, then the *dipping* was a *reality*, whatever else might follow. If we were confining it to the Psalmist personally, he was, as we well know, many times overwhelmed and immersed in the mire, but never *drowned* there. Though often sunk and buried in gulfs of darkness and peril, where the moaning torrents menaced him, by the mercy of God he always *emerged* again. The next point to be made emphatic is the fact that Symmachus deemed the Greek word *baptizo* a faithful equivalent of the Hebrew word TABA. Though nearly 500 years had elapsed from the Septuagint to his own version, the word *baptizo* was still considered a truthful rendering of any Hebrew word, TABAL or TABA, undeniably signifying to *dip*. If nothing more than the bare refutation of Mr. Gall were desired, the matter might be left here; but a considera-

tion of the Psalm from which the passage is quoted will lead us into a wider field and provide us with a more advanced position for the defence and illustration of the truth. In rendering the Hebrew word TABA, unquestionably meaning *to dip*, by the Greek word *baptizo*, which must have the same import, we have an authority to which all critics and Lexicon makers must bow with reverence. Be it distinctly noted, then, that our Lord Jesus Christ has *set his own divine seal* to the faithfulness of the rendering made by Symmachus. The Hebrew literally reads thus—"I am *dipped* in the mire of depth : I am come into depth of waters, where the floods overflow me." Symmachus renders the word *dipped* by *baptizo*—"baptized in the deep mire." In Luke xii. 50 it reads thus—"But I have a baptism to be baptized with, and how am I straitened till it be accomplished." Let it be observed, then—and the most uncritical reader can satisfy himself on the question—the Psalmist *is not speaking of himself*. It is the *same speaker* in the Psalm and in Luke, and the *circumstances* are the same. The same awful agony is contemplated, which in mournful and mysterious grandeur eclipses all other tragedies. That the 69th is one of the Messianic Psalms, needs little proving—we only require to quote here and there a few verses from the wail. "Deliver me out of the mire, and let me not sink : let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up : let not the pit shut her mouth upon me. . . Reproach hath broken my heart, and I am full of heaviness : and I looked for some to take pity, but there was none ; and for comforters, but I found none. They gave me also gall for meat, and in my thirst they gave me vinegar to drink." This is truly the voice of him who was an alien to his mother's children—these are the dreadful wailings and strong cries of him who was numbered with the transgressors, and who made his soul an offering for sin. When we find him in the garden agonising with sweat like blood, and hear from his cross that piercing, tremendous cry, "My God ! my God ! why hast thou forsaken me ?" we should only insult the Divine One by dreaming of a *sprinkling*. He was sunk and buried, overwhelmed and immersed in the anguish. It was a baptism in suffering, the intensity of which we cannot adequately describe. Indeed, our vocabulary stammers and breaks down whenever we have before us either the depth of his suffering or the fulness and infinity of his love. We remarked concerning the language of the Psalm and the passage in Luke, that the circumstances were the same, only meaning thereby that the same suffering was before him. There is *this* difference—in Luke the Lord is merely looking forward to the dread expiation ; in the Psalm, with boldness not uncommon in prophecy, he speaks as though it were present. We see the pallid face of him whose sick throes and dying agony shook the cross which afterwards shook the world. In the midst of the miraculous darkness which partly veiled the mingled infamy and horror, where his blood was poured out, we see the "mire of depth" in which he was dipped, and the waters in which he was baptized. He was in a deep where there was no standing, and all the billows went over him. We repeat, then, that the Teacher of *supreme authority* has used *his own signet ring* in sealing and endorsing the rendering of Symmachus. By the *same word* he has described the *same sufferings*. Moreover, he has established the fact that *baptizo* means *to dip*, by using the word TABA when his sufferings were present to his mind and BAPTIZO as the full equivalent. In this case Mr. Gall will be compelled to abandon his imaginary *classic sense*, for the Lord was not *drowned* or lost in that abyss in which he was plunged. Doubtless he will resort to his *second fiction*, the Jewish *cleanse*—indeed, he has done this already, though not with this Psalm before his mind. The learned gentleman is as far away from the truth in his divinity as in his philosophy of language. The Lord was *immersed* in suffering, but it was not a *cleanse*. He was baptized in suffering unto death, but neither in the passion of the cross nor in the silence of the grave could that vindication come which would pronounce the cleansing of himself and of his people. While the sepulchre held him prisoner he was still bearing that burden which he alone could bear. The vindication and cleansing came by the resurrection unto life. "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

In reference to 1 Cor. x. 1-2, our author says, "What concerns us at present is the question whether this baptism was by dipping, or whether it was by pouring or sprinkling"—"Were they dipped in the Red Sea, or did the cloud pour down water upon them?"

How the people of Israel were baptized into Moses in the cloud and in the sea presents no difficulty when we bear in mind that *baptizo* means burial or immersion in any kind of place or element—sand, or fire, or water—cave, ravine, or torrent. Surely the people were baptized into Moses. The walls of water stood up like cliffs of granite, the cloud of God's presence over-arched them as a vault or dome. There, descending into the deep and dark channel, they were baptized into Moses. It was the obedience of the faith. They yielded themselves to his government and guidance, taking him under God as their lawgiver and their king. Mr. Gall is perfectly right when he says that the water of the sea never touched them, but he is wrong, hopelessly wrong—wrong to an extreme which mingles profanity with burlesque—when he calls upon Asaph to help him with a sprinkling. "Could it be," says he, "that they were baptized by being *sprinkled* with water from the cloud of God's own presence?" No, Mr. Gall, it *could not be*; nor is there any sense or dignity in asking such a question, or putting what you wanted to stand as an argument into the shape of an inquiry. It could not be—first because it is impossible to baptize by sprinkling. It could not be, in the second place, because the cloud of God's own presence was not an atmospheric cloud or a congregation of vapors! Asaph, on whom you vainly call for help, makes no reference to the CLOUD OF GOD'S OWN PRESENCE; but to the clouds, the common water-carriers of the earth. I have heard the supposition before from ignorant men, but never could have supposed that a man of scholarly dignity would lend his name to that which is thoroughly absurd and by no means reverential. The truth is, when Asaph uses the language he is not describing the baptism of the Israelites, but *the ruin which fell on the Egyptians*. "The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven, the lightnings lightened the world, the earth trembled and shook" (Psalm lxxvii. 17-18.) It is clearly manifest from this that the clouds pouring out water is in association with the red arrows of divine wrath and the appalling thunder of the Lord. Thunder, lightning, and tempestuous rain, manifestly added to the dismay and terror of the meeting waters, when the chariots and horsemen of Egypt were overtaken by the angel of death. Whatever *sprinkling* there was the Egyptians received it—the baptism into Moses was dry, both above and below.

G. G.

---

### AN INFIDEL OBJECTION ANNIHILATED.

It was the remark of a sagacious politician, that "a lie would travel half round the world while truth was putting on its boots." We often see this verified in the rapid spread of infidel books—like those of *Colenso* and *Renan*, which in their bold assertion and plausible sophistry threaten, in their swift progress, to sweep away all the ancient landmarks, and to leave behind only the desolation which tells of a triumphant and resistless march. But after a time, Truth, with a patient bearing and steady pace, comes along; and in the light of her heavenly presence a more vigorous life springs forth, and a richer harvest waves in golden splendor on the desolated fields. We miss only the thorns and thistles of error—the noxious weeds and poisonous plants which the enemy has borne off as his richest spoil, and which can be well spared from their usurped dominion in the territory of divine revelation.

An instructive instance of this is before us. Colenso insists that the reading of the blessings and the cursings of the law from Gerizim and Ebal, to two millions of people, is a sheer impossibility. "For surely no human voice, unless strengthened by a miracle of which the Scripture tells us nothing, could have reached the ears of a crowded mass of people, as large as the whole population of London."

We do not pause to notice the essential difference between the fact that the law was *read* in the presence of the assembled tribes, and the fact that when read, it was *heard* by all. The former fact the narrative asserts, the latter it does not assert. It is no uncommon thing in our own country, to find a much larger audience present than a speaker can successfully address. But if twenty thousand persons were present at a national fair, and but ten thousand could hear the orator of the day, who would be so silly as to attempt to prove that the other ten thousand were not there, because they failed to hear the speaker? or that it was false that any speech was made, since there were more persons present than one man could address?

The fact is, in a well arranged camp, like that of Israel, if the heads of the tribes and families heard the law, the end was abundantly served—since through them, it would soon be communicated to their subordinates. But we have an interesting statement of fact to place in opposition to the uninstructed fancy of Colenso. The Rev. John Mills, an English clergyman, has recently published a volume giving the results of a three months' residence at Nablus, at the foot of these mountains. We submit an extract from this work:

"Let us now pause for a moment to review this wonderful event. All the people betake themselves out of their tents on the plain, and make their way from all directions to the valley between the two mountains. The ark is placed in the middle of the valley, with the 'heads of the people' ranged on each side. The Levites of the one half of the tribes stood upon the lower spur of Gerizim to read the blessings, and the Levites of the other half stood upon the lower spur of Ebal to read the curses. The vast congregation filled the valley, and the women and children covered the sides of the mountains like locusts. The Levites on Mount Gerizim then read the blessings, and the Levites on Ebal read the cursings—to which the vast multitude responded, Amen! What a sublime sight! A congregation and a service, compared with which all other assemblies the world has ever witnessed dwindle into insignificance!"

"Those who have seen the spot, and have examined it, can readily realize the scene. Just where the two mountains approach each other nearest are the two lower spurs, looking like two noble pulpits prepared by nature, and here the Levites would stand to read. The valley running between looks just like the floor of a vast place of worship. The slopes of both mountains recede gradually, and offer room for hundreds of thousands to be conveniently seated to hear the words of the law. The first time I stood upon that lower spur of Gerizim, the whole scene struck me forcibly, as if Divine Providence had conformed its physical features on purpose to meet the requirements of the occasion."

"To this simple narrative an objection has been brought, alleging that the distance between the two mountains is too great for the human voice to traverse. And this objection would have greater force still with those who imagine the reading to have taken place on the very summits of the mountains—an idea which has no foundation in the Scripture narrative, although some Christians as early as Jerome, as well as Josephus and the Talmud, seem to have adopted the notion. In reply to this objection, authors have generally pointed out the great difference in the state of the atmosphere in that country compared with that of our own, and how much farther one can see and hear in Palestine than in Great Britain. Travellers have been surprised at these apparent phenomena in Palestine and Syria. We had a remarkable example on the very spot under notice. One day when passing down the valley, we heard two shepherds holding conversation. One was on the top of Gerizim, out of our sight, and the other was close by us in the valley. Dr. Robinson mentions a spot in Lebanon where the voice can be heard for two miles.

"I am not aware whether any experiment to test the point had ever been made upon the spot previous to the one about to be mentioned. Having satisfied myself more than once during my stay in Nablus of its feasibility, and remarking this to my native friends there, a party, including Amram the priest, agreed to go to the spot and test the question. Circumstances, however, prevented us from carrying out our resolution. But before I left the country two friends joined me, the Rev. David Edwards, of Newport, and Mr. John Williams,

of Aberystwyth ; and on our way northwards from Jerusalem we resolved to make the experiment. We had pitched our tent in the valley near the foot of Gerizim, on the line between the two mountains, where I have supposed the ark to have formerly stood. I clambered up Gerizim, and Mr. Williams up Ebal, Mr. Edwards remaining with the men at the tent. Having reached the lower spur, I found myself standing as it were upon a lofty pulpit, and my friend found himself similarly situated on Ebal. Having rested awhile, I opened my Bible, and read the command concerning the blessings in Hebrew : and every word was heard most distinctly by Mr. Edwards in the valley, as well as Mr. Williams on Ebal. Mr. Williams then read the cursings in Welsh, and we all heard every word and syllable. Before we descended, Mr. Edwards requested us to sing, and gave out, 'Praise God from whom all blessings flow,' &c. I commenced it upon the tune Savoy, or the Old Hundreth : but as I was standing upon a very elevated pulpit, I pitched the tune in a key too high for them to join me. I was determined, however, to sing it through ; and if ever I sang well and with spirit, I did so then on Gerizim, and was heard most distinctly by all. And it was our impression at the time, and still is, that if the whole area before and around us had been filled with the hundreds of thousands of Israel, every soul amongst them would have heard every note and word with perfect clearness."

Thus it is that shallow sophistry and ignorant criticism—bats of the twilight—flee before the clear, strong light of truth. There is always this difference between the plausible themes of error and the harsh aspects of truth : the former, like artificial flowers, look beautiful at a certain distance, but on close inspection, are stripped of all their attractiveness ; while the latter, like all the works of God, will bear the closest inspection, and appear more divinely beautiful as they are more diligently scrutinized. We must place Colenso among those who "desire to be teachers of the law, understanding neither what they say, nor whereof they affirm."

I. E.

---

### SIN : ITS EFFECT AND CURE

---

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

---

EVER since sin entered into the world it has divided the human family into various sections, setting man against his fellow and against his Maker. The purpose of God evidently has been to convince his creatures of this fact, and to impress upon them the importance of reconsidering their position. In the Bible we read of sin, its effects and cure. The first act of disobedience drew forth the sentence of death, the second recorded act brought death itself. Abel offered "of the firstlings of his flock, and the Lord had respect unto Abel and his offering ; but unto Cain and his offering he had not respect." The excellency of Abel's offering was not so much in the way in which it was presented as in the sacrifice itself. Blood was not typified in the fruit of the ground offered by Cain, and without the shedding of blood there can be no remission of sin." We may gather from this, that animal sacrifice was introduced into the world soon after sin made its appearance. The sacrifice of animals lasted about 4000 years, until the Lamb of God came among men to put away sin by the sacrifice of himself.

The almost innumerable number of bullocks, goats, rams, and lambs, offered by man, had failed, through the weakness of the flesh, to accomplish the final purpose of God. "He sent his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh." He was delivered for our offences, and raised again for our justification. Many and frequent were the complaints of God's

prophets against the children of Israel for offering blemished sacrifices. The lame, halt, and blind, were strictly forbidden, and yet were presumptuously offered; until their oblations and incense became an abomination to the Lord of Hosts.

In order that the sacrifice might in every way be adequate to man's need and God's justice, He prepared an offering, called the Lamb of God, who was to take away the sin of the world. Wherefore when he cometh into the world he saith, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offering and sacrifice for sin, thou hast had no pleasure. Then said I, Lo! I come, (in the volume of the book it is written of me) to do thy will O God."

This sacrifice was properly styled, the Lamb of God. When John the Baptist came preaching the baptism of repentance for the remission of sins, "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." John seeing Jesus coming to him said, "Behold the Lamb of God, who taketh away the sin of the world. And John said, I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." When Jesus was baptized by John in the River Jordan he came up out of the water, and the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." On another occasion, Jehovah said in the hearing of Moses and Elijah, Peter James, and John, "This is my beloved Son, in whom I am well pleased; hear ye him." Moses, directed by the Spirit of God, before had said, "That every soul who will not hear that Prophet shall be destroyed from among the people." Thus a Prophet as well as a Sacrifice was provided for the people—One who was in every particular adapted to the circumstances and condition of the sinner—One who was able and willing to save, even to the uttermost, those who come unto God through him. Reader, if ever you attempt to approach God, take warning from the self-righteous Pharisee, and copy the example of the Publican who had nothing to recommend him to the mercy of God—who had nothing to plead but his utter helplessness, exclaiming, God be merciful to me a sinner. Remember that the blood of Jesus Christ cleanseth from all sin—that he is the under "Way," the "Truth," and the "Life," and that there is no other name given among men whereby we can be saved.

If you have not fled for refuge to the Rock of Ages, let me invite you to the serious consideration of doing so. Carefully read the 55th chapter of Isaiah, in which deep solicitude is manifested for the guilty and lost. The 1st verse invites the thirsty to come to the waters. None are forbidden! No class distinction! The rich, poor, learned, illiterate, old and young—all are invited. The Spirit says, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." In this invitation you are offered water, wine, milk and bread, without money. What is your condition? Are you thirsting for eternal life? Come to the waters. Do you feel lost, undone, and sad? Come to the wine of divine love, which will gladden your heart. Do you need nourishment to sustain your desires for life eternal? Then, as new born babes, drink the sincere milk of the Word, that you may grow thereby. Are you hungering after righteousness? Here is the staff of life, the bread which came down from heaven, which if a man eat he shall live for ever.

I should like you to notice the covenant in verses 3, 4, and 5, which God proposes to make with you. It is everlasting, like "the sure mercies of David" (Psalm lxxxix. 29.) God proposes to adopt you as his child—he proposes to cleanse you from all filthiness of flesh and spirit, and to make you worthy of a name and place which he will bestow upon all who love and fear him. Your part of the covenant is, that you will incline your ear to what your God says to you in his word, and obey what he there commands. Hear, and your soul shall live. In the next place, you will do well to consider the entreaty in verse

6, 7, and 2. Seek him, dear reader, while he may be found,—and call upon him while he is near. God is near you in his holy word, in his church, in his ordinances—yea, in him you live, and move, and have your being. He is to be found only in the ways of righteousness. Hence, Jesus said to John the Baptist, “Suffer it to be so now, for thus it becometh us to fulfil all righteousness.” Jesus and his Father are only to be found in the ways of righteousness. “God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.” If you are still in the path of disobedience and darkness, come to the Lord, he will have mercy upon you ; come to our God, for he will abundantly pardon you. Though your sins be as scarlet, they shall be as white as snow ; though red like crimson, they shall be as wool. This is God’s purpose, if you be willing and obedient. If you are not, let me ask you, why spend your money, your life, your all, for that which is not bread, for that which cannot satisfy ? Thousands have tried and failed—yea none have yet succeeded in filling up the chasm between man and his Maker, or given to God a ransom for the soul. None but Jesus can do helpless sinners good. The greatness and goodness of God are set forth in verses 8 and 9. The Prophet informs us of the immeasurable distance between our ways and God’s. Ask yourself how high are the heavens above the earth ? and then consider the greatness of God. Remember that his thoughts and ways are not like ours. Contemplate his goodness, mercy, patience, forbearance, and long-suffering. If your heart condemn you, God is greater than your heart, and knoweth all things. Great as the difference is between us, God has so presented himself in flesh, works, and words, that whosoever will, may now come to the Father by the Son, and will in no wise be cast out.

Verses 10 and 11 show us the purpose of God in relation to the invitation and covenant. “The rain and snow come down from heaven and water the earth, that it may bring forth and bud, and they return not without having accomplished their purposes ; so God’s word which goeth forth out of his mouth shall not return unto him void ; but shall accomplish that he please, it shall prosper in the thing whereto it was sent.” God’s word is like his works—it is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. His word is the savour of life unto life, or of death unto death. Like the sun in the firmament, whose rays melt the wax and at the same time harden the clay, so God’s word if believed and obeyed will soften the hardest heart, and turn the lion to a lamb. It will give peace of mind which passeth all understanding, which the world cannot give nor take away. It gives pleasure in life and peace in affliction. It abounds with great and precious promises, in the hour of death it gives solid comfort, and enables its votaries to say, O death, where’s thy sting ? O grave, where’s thy victory ? The sting of death, we know, is sin ; and the strength of sin, is the law : yet we are enabled by his word to say, “Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.”

But if we are found impenitent, unwilling, disobedient—if we do not incline our ears and hear what the Prophet of prophets has said—if we will not obey what he has commanded, then we shall realize the power of the Sun of Righteousness in hardening our hearts and giving us up even to believe a lie. Jesus is the savour of life and of death—of life to those who hear his word and keep it, of death to those who despise and reject it. The final blessedness of God’s people is typified in verses 12 and 13. Here we see in but faint shadows what God has in store for those who love him. The most we can say of the final blessedness of the saints is, Eye hath not seen, nor ear heard, what God has provided for those whose iniquity is pardoned, whose sins are covered. The Apostles Paul, Peter, and John have given us many glowing illustrations of the future glory, but each seems to confess the lack of power to convey to finite minds the glory of the infinite God, or to teach us fully what we shall enjoy hereafter. Still, this much is known—when he appears we shall be like him, and see him as he is.

The Apostle Paul speaks of glory, honor, immortality, and eternal life, and of a crown of righteousness. Peter writes of a new heaven and earth wherein

righteousness shall dwell, and of an abundant entrance into his kingdom. The Apostle John describes the city as the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. In this city God is to dwell with his people, to wipe away all tears from all eyes, so that there shall be no more pain, sorrow, crying, nor death. The city is illuminated by the glory of the Lamb. It has a life-river running through it, whose banks are prolific with the tree of life. Its gates are pearls and precious stones, and its walls of jasper, and its streets of pure gold, like unto clear glass. Its gates shall not be shut at all by day, for there shall be no night there. The honor and glory of nations shall be brought into it ; but that which defileth, or worketh abomination, or maketh a lie, shall never enter therein. None but those whose names are written in the Lamb's book of life shall enter its pearly gates or walk its golden streets. When this glorious time arrives, then shall the spirit of Issiah's prophecy be realised ; the hills shall break forth into singing, and the trees of the field shall clap their hands. No more thorn trees, no more briars, no more thistles shall the earth bring forth ; but whatever, then, shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Reader, are you prepared for this ? What is your hope ? How is it founded ? On what is it based ? Surely on nothing short of the unerring Word of God ! See to it, 'ere the harvest of opportunities be past and the summer of mercies be ended—yea, seek him while he may be found, call upon him while he is near. If you are wicked, forsake your ways. If unrighteous, change your thoughts. Hear the Sinner's Friend exhorting all that labor and are heavy laden to come unto him. He will give you rest. His yoke is easy, if you learn of him—yes, his burden is light. You will find him meek and lowly in heart and obtain rest unto your soul. In this land of Bibles and privileges I might leave you to find out the plan of salvation, and to yoke yourself to the Lord and his church, were it not that many false teachers have gone out into the world. You are thereby cautioned not to believe every spirit, but to try them whether they be of God. The Apostle John says, "We [apostles] are of God. He that knoweth God, heareth us ; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error." If you are seeking the cure for sin, let me point you to the Balm of Gilead and to the good Physician. Remember that "Jesus came not to call the righteous, but sinners, to repentance." Are you a sinner ? Have you not come far short of the glory of God ? You have. Then God of his abundant mercy has a plan for your reunion to himself, by pardon and adoption. He asks you to believe in his Son as your Saviour—he calls upon you to repent of sin and depart from it, to cease to do evil and learn to do well. He asks you to obey him, to prove your love to him by keeping his commandments. Jesus said "Ye are my friends, if ye do whatsoever I command you." If you believe on the Son of God and repent of sin, he commands you to be baptized—"He that believeth and is baptized, shall be saved." There are some spirits gone out into the world who will tell you this latter clause is not important. Hear what the Saviour said to Nicodemus. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." How born again ? says an enquirer. Jesus answers, verse 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 3. 5.) You are called upon to hear Jesus and not man. Are you prepared to follow him, carrying your cross and despising the shame ? If so, may the word of God be your only guide, Jesus your only Teacher, Priest, and King, his disciples your companions, his church your home, his ordinances your delight, his promises your hope, and his eternal rest your everlasting habitation.

R. MUMBY.

---

BRUTUS visiting Ligarius found him ill and said, "What, sick, Ligarius ?" "No, Brutus," said he, "if thou hast any noble enterprise in hand, I am well." So should a soul say of Christ : What might excuse us from other labor shall never prevent our engaging in *his* service.

## WORKING OF THE CHURCH ESTABLISHMENT.

## THEOLOGY IN THE ENGLISH ESTABLISHMENT.

THERE is one great want existing among the clergy of the Church of England. It is the want of accurate theological knowledge. And how should the English clergy know anything of theology? They are never taught it. They get in their university course a very good classical training, but not a bit of theology. Indeed, who is there to teach it? The theological professors do not think of teaching it. The university neither encourages her students to learn, nor compels her professors to teach; and so theology is not studied at all at Oxford. At Oxford you may count on the fingers of one hand the names of all who are of any weight for their knowledge of theology; at Cambridge it is the same. Some of the country clergy read, but have neither time nor means for studying theology; and the theological college are *luci* most certainly *a non lucendo*. In a clergyman, society looks for a fair amount of general information, and finds it; but it does not look for theology. Shall we count two, or shall we reckon three, on the English Episcopal Bench, whose opinions on a theological question would be anything more than "views?"—*The Churchman, Dec. 8th, 1864.*

## PREACHING POWER IN THE ESTABLISHMENT.

The Editor of *The Clerical Journal* has received several letters resembling that from which we take the following:—"In common with, I venture to say, a good many others of your constant clerical readers, I am disappointed to miss the outlines of sermons with which we have been favoured now for some time. To those who may look for such aid as they are intended to supply, this is one season of the ecclesiastical year when the sudden withdrawal of the promised and looked-for aid would prove more than usually inconvenient, more especially if the withdrawal of the 'Sketches' has been without notice, which, as far as I am aware, it has been."

## HOW THE BISHOPS USE THEIR PATRONAGE.

*The Church and State Review* calls attention to the fact that the bishops, though they honestly recognize both academical distinction and parochial service in the selection of honorary canons, recognize neither in the more substantial patronage of the residentiary stalls. It gives facts to illustrate the statement, and among them, refers to seven of the existing bishops who were helped in their upward course by an episcopal patron, while "the remaining twenty-one, including both the Archbishops, owe their entire preferment, from the time they took order, to their colleges, the Crown, or some other lay patron!" It then continues:—"The truth is that, as at present administered, episcopal patronage is a grievous stumbling-block. At the best, the bishop disappoints more good men than he encourages. His selections are so often due to private favor that they are always suspected. The hope of preferment encourages sycophancy in the palace, and the despair of it sheds bitterness into many a deserving heart. We verily believe that more bishops are wrecked upon the rock of patronage, than in all the depths and shoals of the episcopal office. In point of theory, the bishop is the check on the patron, bound to scrutinize, and, if need be, to reject an unfit presentation. By becoming a patron himself, he weakens, and, in fact neutralizes, this most needful authority. Claiming to give his own patronage as he pleases, he cannot object to other patrons doing the same. . . . Why is the Church to be the only profession in which the heads can wrap themselves in their own virtue, while giving away public prizes by private favor, and tell the despairing laborers that their reward is in another place?"

## A VOICELESS CHURCH.

The Church of England is the only body in Christendom which has no voice. She gasps for utterance in congresses, and conferences, and platforms; she labors to string again the long-disused instrument of convocation, but it is a vain attempt. There is a sound, but an uncertain sound: there is no authority in it. Dissent cries "*Divide*"; Unbelief cries "*Impera*"; and the organs of public opinion rule that the Church has no longer authority in controversies of faith.

If, then, we are to seek a remedy, it must be by an organisation such as existed in the primitive church—a synod of clergy and laity who shall seek the presence and guidance of the Holy Ghost, and come to certain conclusions as regards the doctrine and discipline of the Church as the exigencies of the times may require.—*The Rev. W. R. Freemantle in the "Record."*

THE REASON WHY.

It may be unfortunate for the Established Church in this country that it has not a power which every other Christian community possesses, but that is one of the penalties it pays for its connection with the State. Some persons think it ought to have as much power of action as the Established Church of Scotland has by means of the General Assembly. So it might ; but the General Assembly has no legislative functions, and does not even recommend alterations to the Imperial Legislature. Its functions are merely judicial, and for the enforcement of discipline, and if in anything it exceeds its authority, it is subject to be overruled by the Crown.—“F. L. W.” in the “Record.”

THE BAG OF UNEQUAL WEIGHTS.

The *Churchman* (March 16) has an article thus headed on Dr. Lushington's condemnation of the Rev. Mr. Drury for officiating in brother Ignatius's “Monastery.” We extract from it the following passages :—The Church of England is not in a happy state with regard to her Church law. It is wonderful that the clergy generally do not see this. Their apathy about our Church's courts and our ecclesiastical law is quite a marvel. You may in England—it seems incredible, but it is the case—legally deny the very foundation of all faith ; you may throw discredit upon the Bible which the Protestantism of England has so long and so loudly asserted to be its only religion ; you may—it is awful to think—deny the eternity of the judgment doom ; and the ecclesiastical law of England cannot touch you. But you may not say prayers aloud in an unlicensed room ; then the law has a hold on you. Surely this collection of mutilated canons and carelessly-contrived Acts of Parliament under which we carry on our Church Establishment is a bag of most unequal weights ! To let the open, bold, intelligent German-professor-quoting heretic go free, and to convict the man who makes a trifling error in a mere matter of form, is most surely to tithe anise and omit judgment. The Church of England cannot stand long with its present semi-ecclesiastical courts and its present semi-ecclesiastical jurisprudence.

THE BULWARK OF PROTESTANTISM.

When we see around us such a leaven of Romanism pervading our own Church—when we see, as at the Convocation at York, even an evangelical bishop so far led away by the delusive spirit of the age as to express a belief that “the revival of brotherhoods may be useful in checking the eccentricities of would-be monks”—when we see the confessional set up in many churches, and sacerdotalism almost everywhere prevalent, we cannot shut our eyes to the fact that our ecclesiastical rulers, in permitting or even countenancing these things, are preparing the way for the revival of Popery. On the other hand, at a time when infidelity, bristling with enmity to the cross of Christ, is ready to amalgamate with Romanism because it desires to get rid of those who harp upon the dreaded “wrath to come,” we can take no comfort in vague assurances that there is no real danger of Popery. We do not indeed believe that Popery will gain the ascendancy ; but it may yet regain its lost footing to an extent which may work havoc in the Church of England, and help, with the aid of infidelity, to hand it over to be destroyed by its political enemies.—*The Record.*—Dr. Cumming, in a letter to the *Times*, states that nearly 600 members of the English Establishment and members of the Universities have gone over to the Church of Rome.

---

QUINTILIAN said of some in his time, that they might have become excellent scholars had they not been so persuaded of their scholarship already. Grant, most gracious God, that I may never hold so high an opinion of my own spiritual health as to prevent my being in very deed full of thy grace and fear.

### A PASTOR'S TRIALS. (*Notes from a Pastor's Portfolio.*)

SOME six months ago, it became painfully evident that my ministry was unfruitful. There were no conversions. The prayer-meetings greatly decreased in size and interest. My ministrations, although well attended, were nearly powerless. The subtle sympathies between a speaker and his hearers, which all public speakers know but cannot easily define, conveyed to me a sense of defeat in my most determined efforts. An increasing levity in speech and manner was apparent among the younger members of the church. A few of the more aged and steadfast in the church, united with me in the observance of special seasons of fasting and prayer. None of us was aware of any special sin cherished in our midst; but there was a deep feeling that some Achan was in the camp—some golden wedge, and shekels of silver, and Babylonish garment hidden in our midst, that stayed the progress of victory. With many tears, and supplications, and heart-searchings did we beseech God to reveal our wicked ways, strip us of every false trust, and at whatever cost of *present* suffering or humiliation, purge us of dross, that the pure gold, divinely wrought into acceptable forms, might beautify his sanctuary. Ah! how little do we know what we are praying for! Could we gain even a glimpse of the discipline and trial which our prayers are preparing for us, how often would the tongue be palsied in its utterance? We dream not of the humiliations, losses, conflicts, and fiery trials through which our Father will lead us—of the terrible baptism of sufferings, out of which alone we can emerge with a meetness of the blessing which we ask. But let me not anticipate. For weeks we continued our supplications—watching the heavens for a sign of rain, but no cloud appeared. The heavens over us were brass, and the earth under us iron. While thus waiting and watching, I was led into an unusually severe inquisition into my own life. I began to fear that I had been daubing with untempered mortar: that the voice of popular fear had, unconsciously to myself, soothed me into contentedness with a kind of preaching, which only played with witching power about the fancy, and left the heart and conscience undisturbed. I came gradually to a sense of the *distance* of my preaching from my hearers. It was to them like the waves of sheet-lightning, rolling up in harmless grandeur upon the rim of the distant horizon. Its boldest attempts at rebuke or expostulation, were but a brilliant leap of forked lightnings through remote clouds, which they could watch with admiration and fear no harm to themselves. I cannot express the shame and humiliation that possessed me as I awoke to a consciousness of these facts, and convinced myself that the enemy of souls had cajoled me into a partial betrayal of my trust. I saw that the amiability which I had long and assiduously cultivated, with a view to repress a too ardent and impetuous nature, was running into such an extreme as to unfit me for the sterner task of reproof and rebuke. All that stern old prophets said about “dumb dogs” and unfaithful pastors rolled like thunder over my troubled conscience—Elijah and John in their shaggy mantles and lone grandeur, launching thunderbolt after thunderbolt against the pride and wickedness of men, were haunting my dreams and my waking hours. Occasionally I caught myself springing from troubled sleep, uttering the words of the prophet, *Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.*

I began, therefore, to look in real earnest into the moral and spiritual condition of my hearers, to see what demands lay on me for more faithful dealing. I was not long in learning some of my derelictions, nor slow to feel the startling power of the discovery. My attention was called to two of the members of the church—young men of good reputation—who had been betrayed into drunkenness. I found them in great distress of mind—ready to acquiesce in every word I spoke of the shame and perils of this vice. But when I pressed them to reveal to me the steps by which they had been led to the brink of this precipice, I received a lesson at their hands which I shall never forget. They said they had been betrayed through a simple insensibility to danger—that at weddings and on other festive occasions their pastor did not refuse to share somewhat in the

wine-drinking—that they had heard from the pulpit none but very general words of warning as to the dangers of intemperance; they had therefore listened to the voice of the siren without a proper knowledge of their perils. This was not said reproachfully, and with a view to self-justification. It was spoken reluctantly, and mingled with many self reproaches. I had never before received such a lesson. Freely did I confess to them my sad failure in duty, and with mutual confessions and tears we sought unto the Lord for pardon for the past, and strength for the future.

The next day these brethren appeared and made voluntary confession of their sin. There were many tears, for they were much respected. One of our oldest members—himself rather “given to wine”—rose and administered a stern rebuke to the offenders, in a spirit which seemed to me to partake more of the severity of the law than of the compassion of the gospel. I rose immediately, and said, without referring to the remarks of the last speaker, that I had myself a confession to make: that these brethren had gone astray less through any weakness of their own, than through the evil example and unfaithfulness of their seniors: that minister and people, by silent acquiescence, had approved of the opening of fountains of vice whose streams of death were now pouring in on us, and by example had encouraged the use of intoxicating drinks on festive and social occasions, when there was no plea of necessity to justify it. For myself, I must ask these brethren to forgive me my unfaithfulness. This course on my part seemed to startle the church, especially as it was accompanied with an announcement that my next sermon would be on the evils and dangers of intemperance. But little more was said or done, beyond receiving the wanderers back to the fold, with many demonstrations of forgiving love.

A crowded house, and an evident mixture of curiosity and anxiety as to the coming sermon. I had sought, in humble confession and earnest prayer, to nerve my soul to courage for what I felt to be, in our community, a desperate undertaking. Even my chosen friends, who had been praying with me for the discovery and removal of our sins, came to warn me of the ruinous consequences of my temerity, to myself and the church. But God had led me into an acquaintance with my duty in a way that left me no doubt, and I set my face like a flint. The makers and vendors of strong drink were before me in bold array.

I read the thirty-third chapter of Ezekiel. After some general remarks on the duties of the ministry—especially the duty of the watchmen on the walls of Zion—to warn the people of danger, and thus deliver their own souls, I proceeded to discourse plainly of the mischief and ruin wrought by intemperance to the individual, to the family, to the general interests of the community, and to the interests of the church. Its awful statistics of poverty, crime, and ruin were given. Coming to our town, I gave publicity to many facts in my possession:—the drunkenness engendered in social parties, the shame that had already come to many homes, and the recklessness that was rapidly spreading among the youth of our village. An earnest appeal was made to manufacturers and vendors in view of the ruinous results of their business, to the public at large in view of the wide spread mischiefs of this vice, and to Christians in view of the holiness of their calling, to unite in efforts to drive back this traffic, to banish drinking habits from society, and dry up this fountain of crime and wretchedness.

The effects of this discourse were various. Some greatly rejoiced in my boldness, and could not refrain during the delivery of the sermon from encouraging ejaculations. Some, who had been great sufferers, sobbed aloud. A few of the guilty hung their heads in shame. Many timid ones were alarmed, as red-hot sentences succeeded each other, and fell with burning efficacy on the heads of guilty parties. Others were greatly displeased. There were signs of a coming storm. In a little while it burst in a tempest of popular indignation on my head. The village resounded with the cry, *Great is Diana of the Ephesians.* Insulting and threatening letters poured in on me. The whole populace was in agitation like the storm-swept sea, and there was foam on the crest of many a billow, and anger in the dash of the waves against the shore. The most annoying part of it was the course of certain *toadies* in the church, who feared to offend

the men of wealth on one hand, and the men of character in the church, on the other. It was both amusing and provoking to see them try to trim their sails, and tack about every hour, to escape contrary winds. To the members of the church they would "damn with faint praise" the sermon whose doctrine they dared not disavow; to the shrine-makers, they would deplore the radicalism of their pastor, express their wish that he would confine his sermons to theology, and not meddle with these exciting topics, where so much could be said on both sides. To be sure, intemperance was a great evil—nobody doubted it; but then—and then—and then: and so these popularity-worshippers sought the favor and earned the contempt of all parties.

Having done my duty, I quietly waited for the salvation of God; taking not the least notice of the opposition, except by following up the first discourse with additional arguments and appeals, calmly but firmly and earnestly delivered. It was not many weeks until the storm was stilled. One of the most promising young men in the town, in a drunken frolic, while attempting to ascend the stairs to his room at the hotel, fell over the banisters and broke his neck. His agonized parents sent for me to conduct the funeral services. Amid the hush of passion occasioned by this calamity my voice was heard more favorably. The wax was melted. Saving impressions were readily made. Over the wreck of a manly form I spoke to the awakened sympathies of the populace, as, I am persuaded, it was never before given to me to speak. In less than a week an aged and wealthy citizen was found frozen to death by the road side, where he had fallen in helpless intoxication. Again I was summoned to speak over a drunkard's grave by a family that had been loud in denunciation of my sermon. The revolution in public sentiment was deep and powerful, and came much sooner than I had anticipated. I received a written invitation, signed by many prominent citizens who had been zealous in opposition to my course, to repeat the discourse at an early day. I was to reap in joy what I had sown in tears. Now, thanks to Him who stilleth the noise of the seas, and the tumults of the people, we are reaping the blessed fruits of a renovated public sentiment. Never had I such power as now.

But there came other trials and other blessings. A sermon on the sin of Achan had led to revelations which put in my hands some threads of a tangled mesh of facts and circumstances, which as I proceeded quietly to unravel guided me to the discovery of a genuine Achan in our host. It became evident that one of our office bearers—a man of considerable reputation for piety and benevolence, had lent himself to a series of deceptions and wrongs, of a most flagrant character. It involved the alteration of figures in his day-book—the denial of his own signature—and obtaining of money under false pretences: all of which owing to the odour of his sanctity, he had been able to accomplish with but slight suspicion of wrong. He had altered his accounts, after returning from worship; and had gone the same evening to bear a large basket of provisions to a suffering family! Such are the inexplicable contradictions of a life in which the good and bad are stoutly contending for a mastery. It is awful to think of the blinding and corrupting power of sin in the souls of men.

This was a trying case. The standing of the offender—the turpitude of the wrongs—a numerous and influential circle of relatives in the church, some of whom must testify against him—and the shame before the world, of such a revelation: all these made it painful and difficult to manage. It looked as if a faithful course must result in the ruin of the church, for a time at least. Through a proper course of investigation the facts in this case were elicited, and brought to the knowledge of the church. A committee of brethren of great prudence, and possessing great weight of character, had patiently unravelled the whole affair, and presenting it to the church, with the sanction of their names, in such candor and with such evident sorrow and shame over the evidence of flagrant and cruel wrong, that, high as the delinquent had stood in the church, not a voice was raised in his favor. A fearful struggle was evidently going on in his own breast. He rose, much excited, to speak in his own defence. Fearing the consequences to himself, should he publicly deny or evade the facts in the case, I asked him to pause while I made a proposition to the church. In view of the

eternal consequences likely to flow from the answer made to these charges, I proposed that he be requested to delay his remarks for one week, the whole church meanwhile uniting in earnest prayer in his behalf, that he might be delivered from the snare of the devil. This was heartily adopted. During the week I saw him alone and faithfully laid before him the consequence of covering his sins.

At our next meeting, this man came forward, and frankly confessed his guilt, revealed the awful conflicts of soul through which he had passed, made known other wrongs which he had during the week repaired, amounting to several thousand dollars of accumulated gains dishonestly secured, thanked the church for their faithfulness and tenderness, resigned his office, expressed agonizing doubts of the possibility of his salvation, and finally said that he could not even ask to be retained in membership in a church which he had so grievously dishonored. This was given in broken utterances, and amidst convulsions of feeling which even his strong manhood could not control. Although two or three were for excluding him from the church, the general sentiment was very decided, to accept his resignation of office, but to retain him still in our fellowship, and pray God if peradventure the purposes of his heart might be forgiven him. It was a deeply sorrowful hour. There seemed, when this case was disposed of, a sort of stupor resting on the whole church, like that which results from a stunning blow. We sat in silence for some time—a silence broken only by the groans of this unhappy man, or ebullitions of feeling among the weeping assembly. Soon, however, other members rose to confess their faults. Young members who had been reproved for frequenting the halls of gaiety, were much moved by his penitential sorrows. They feelingly expressed their sense of the injury they had done to their own souls and to the church of God, by abandoning their hearts to the frivolous pleasures of the world, and stated that the revelations of this hour had taught them that their laughter should be turned to mourning and their joy into heaviness. Two excellent brethren, who, with their families, had been much alienated, were publicly reconciled. A general confession followed from all who felt that they had been failing in duty. Our meeting closed with fearful utterance of thanks to God who had torn, and was healing us ; who had smitten, and was binding us up.

Here I fondly hoped our troubles would end, and our prayers for deliverance find a complete fulfilment. But not yet were we ready for the Master's use. I began to think of the language of the Prophet : *Moab hath been at ease from his youth, and is settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity ; therefore his taste remaineth in him, and his scent is not changed.*

(To be concluded next month.)

---

EXAMPLE.

A YOUNG man, the son of a Welsh Knight, came to Bishop Farrar and lamented the painfulness of the death prepared for him. The Bishop, in faith relying upon the support promised to those who adhere to truth, told the youth to mark him while suffering that painful death, and if he saw him once stir, then to give no credit to the doctrine he had taught. Fox adds, "And as he said, so he right well performed the same ; for so patiently he stood that he never moved, but even as he stood holding up his stumps, so still he continued till one Richard Gravell, with a staff, dashed him on the head and struck him down." How well would it be for the church of God at large, if the older brethren would instruct the younger by setting them examples of holy patience and believing confidence. What murmuring words and hard speeches would be suppressed altogether, if we duly considered the effect they must have upon the weaklings of the flock ? Lord, let me not wince, lest others weep ; let me not flinch, lest others run away.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &amp;c.

BAPTISM — SPRINKLING AND POURING *VERSUS* IMMERSION—  
THE QUESTION SETTLED. By DAVID KING.

THERE are not many of our readers who have time to struggle through the works of Gale and Cox, of Carson and Conant. The bulk of men require results rather than processes. As a portable text-book the book of D. King is the very best, both in the selection of authorities and in the link of connection. It contains a valuable chapter—the opening one—on the use of the word *baptizo* in the New Testament, and the reader who desires to see reverence for the word of the Lord combined with fine critical discrimination, may study this chapter, especially pages 21 to 24. The second chapter is on the Lexicons and Versions, and gives us the substantial truth in the most compact form. The third chapter is on the signification and use of *baptizo* in Greek literature, and it is exhaustive. A concluding chapter gives the history of pouring and sprinkling, and in brief space the reader may travel over a wide country with solid profit on the road. As a sample of that portion of the work, which is original and suggestive, we conclude this notice by a fragment commencing on page 60 :—

"Thus are reproduced those examples of the use of *baptizo* which have been appealed to in the controversy upon baptism, and it appears that the idea presented in every instance is that of putting into or under water (or other substance) so as to completely submerge or immerse. This is the case without exception, because even in its metaphorical use this idea is fully retained. It is true that, when the word is used figuratively, the thing said to be immersed is not really immersed, but then it is an essential of figurative language to affirm that which *literally* is not true. As, when it is said that a man is immersed in affliction, there is no immersion of the man at all, yet, as the design is to express the overwhelming nature of the suffering, he is represented as *immersed*—that is, that in regard to affliction he is considered as occupying a position like that which a man sustains to water who is completely immersed therein.

It must, too, be remembered that the above numerous examples are taken from every department of literature and science, from writers of various nations and religions—Pagan, Jew, and Christian—

belonging to many countries, and through a long succession of centuries. Not in the whole range of these examples, extending over two thousand years, is an instance found in which the word is used to denote a partial covering of the person or thing said to be baptized. Sometimes only part of the object specified is immersed, but in those cases the word is applied only to the baptized parts—as in Ex. 6, where the *oaken* part of the spear is said to be immersed and the rest buoyed up. In a few instances the things are said to have been baptized which were not, properly speaking, dipped, but which had been placed by the overwhelming waters in that position in which dipping would have placed them. But in these instances, without one exception, the thing said to be immersed is wholly COVERED—COMPLETELY OVERWHELMED—so that not a shadow of an instance can be found in which the word is used to denote a *partial* application of water, or other substance, by pouring or sprinkling. If it be said, 'But in these cases, in which it is admitted that the water came upon and overwhelmed the object and in which, therefore, there was no immersion, the word is used in another sense, and does not signify, or express, immersion,' the answer is, that the objector overlooks the use and nature of figurative language. From almost every book upon our shelves, certainly from every newspaper, we can select perfectly similar instances in the use of common English words. Take two examples—the first from a medical work—'The internal ear is a most curious organ, called from its complicated structure the *labyrinth*. Its channels and cavities are curved and excavated in the hardest mass of bone found in the whole body.' Now observe, to excavate is to '*dig out*,' or to '*cut into hollows*.' Was the hard bone of the human ear ever a solid block? Have its channels and cavities been dug out? Have its hollows been cut into it? Certainly not—they were formed with the bone itself. Has the word excavate another meaning? Does any one say that it signifies to *mould* or *form* by *natural process*? Unquestionably not. Has the medical author used the word unwarantly? No. What then? By a very common, and perfectly justifiable liberty, has expressed the present condition of the bone by using the word commonly employed to represent the action by which such condition is most frequently produced. As hollows and channels are generally

formed by excavating, he uses the term which represents the operation to express the known effect of that operation, notwithstanding that in the instances under consideration the effect was not thus produced. Still, in the passage cited the word *excavate* has its one and only meaning. It is used figuratively, but its one meaning is preserved. What the writer says is, that the bone was *cut out*, though in reality there was no cutting in the case. The other illustration is from the *Times* newspaper, and is most directly to the point, as it relates to the word *immersion*. Just as *baptizo* is sometimes used when the effects of dipping are produced by other means, and yet retains its own signification, so with our word *immerse*. In every-day talk things are said to be immersed, or plunged, or dipped, which are in the position usually produced by immersion, but which have not been immersed. The case selected is from a report of the opening of a new dock by the present Emperor of the French. The *Times* alludes to it thus—‘One of those cross accidents that will spoil even imperial fêtes intervened between preparation and execution. The long-expected *IMMERSION*, as a spectacle, was a total failure. The water was to

have been let into the excavation in a great *sudden rush* through one of the two locks that connect the inner basin with the smaller ones between it and the sea. But this was a failure. A subdued stream crept in and spread itself almost imperceptibly over the space, and hence the disappointment.’ Observe—the water was to be let in with a *sudden rush* and fill the dock as you would fill a cup by dipping it into the sea. Because the dock when filled is in the state in which it would be were it dipped into the sea, it is said to be *immerse*, and that *rushing in of the water*—in which, properly speaking, there is no immersion—is represented by the word *immerse*. But note further, in the case cited the writer refuses to apply to the slow and partial filling of the dock the term *immersion*. ‘The *expected* immersion was a total failure.’ Did the water not come in? It did flow in, but that ‘*great sudden rush*’ which would warrant the reporter to speak of the dock as *dipped in the sea* was not realized. Will any one say that our word *immerse* means *to pour*? Surely not. Yet it does so mean if *baptizo* signify *pouring*, and in no other way can any word of the *bapto* family be made to look in that direction.”

G. G.

### A GREAT DISCOVERY—VISIBLE SPEECH.\*

WE are generally in the wrong direction with our suffrages and plaudits. The instruments of ruin and destruction are received and glorified with jubilant laudation. Some tremendous gun or withering and suffocating fire awakens stormy enthusiasm, and the trumpets are sounded loudly. But surely it is finer, and more in the path of true elevation, to welcome the instruments of civilization—the mechanism of progress and peaceful glory.

The greatest discovery in this line has been made by Professor Bell, the most philosophic elocutionist of our day, who has long been distinguished in Edinburgh by teaching elocution from a scientific basis. His present discovery is A UNIVERSAL ALPHABET. Such an invention has long been ardently desired by philologists and masters of social science, but the realization seemed a long way off. It is here in the midst of us, ready for appropriation. Mr. Bell has not completed his system by travelling the old road of collating all the languages. That path has been

tried without satisfactory results. He has moved in a better direction by constructing symbols which represent all the possible sounds of articulate speech. I have said *articulate* speech, but the truth is, all sounds may be represented by his symbols—the hidden runlet with its quiet music, the rasping noise of the corn-crake, or the rush of the North wind among the mountain pines.

That the reader may faintly realize the value of this social and moral engine let me say, “That the Scriptures may be written in any language or dialect, however rude and barbarous, that the illiterate may be taught to read the Bible in their own tongue in a very few weeks, and that the missionary could read with perfect certainty in accurate conveyance a language with which he himself was totally unacquainted.”

The symbolical language discovered and perfected by Mr. Bell has been tested by all kinds of sounds, guttural, dental, and nasal, and by words uttered in all languages, and by keen men of all grades and professions. There can be no doubt of its reality, its simplicity, or its importance. I might just men-

\* Hamilton, Adams, and Co. London.

tion, in concluding this notice, that the power and universal applicability of the symbols are found in this fact—the signs are not *arbitrary*, not like our own existing alphabets. Each symbol has a precise physiological relation to a given sound and the position of the organ of speech while employed in enunciation.

If it were a sign of degeneracy when language was confounded and human-

ity divided, may we not regard it as at least a prophetic indication of better days when a universal language is found? Something actually grown in the midst of us which is not divisive and scattering, but gathering and uniting; so that men of one blood, though of a thousand dialects, may rapidly and surely speak to each other the deep things of our common humanity.

G. G.

### THE BIBLE UNION REVISION OF THE NEW TESTAMENT.

THIS volume is now on hand. Recently we gave the strongest things said against it, and now find it requisite to do no more than give a sample from the other side. On the fifteenth anniversary, held in October last—

"Brother Brewer, pastor of the Disciples' Church, New York, congratulated the Union upon the presentation of the complete revised New Testament to the friends and patrons of the Society. At former anniversaries we had received instalments of that great work; but now the Bible Union, like the angel of the Apocalypse, appears in our moral heavens with the full and everlasting Gospel, clad in the garments of a new beauty. The fifteenth anniversary brings with it a proclamation of emancipation, for the *whole* New Testament, from many errors that have obscured its brightness, and made it the slave of church and party.

He remarked that he deeply regretted that there was among some of his brethren a feeling of disaffection toward the Union; for he felt that this would not be if they understood the matter aright. In the first place, there was no just ground for dissatisfaction; for the Union had always been faithful to the great principles and plan of its organization, and had pushed forward its great work as rapidly as the means at its command would allow. In the second place, had the Union fallen into any errors in the prosecution of its work, these dissatisfied brethren are taking the wrong course to correct them. Instead of withdrawing from the Society, and opening hostile batteries upon it, they should remain inside the organization, and there labor to remove any error or obstacle that might impede the great enterprise. Let the Union move grandly on in the noble work, and these elements of impatience and dissatisfaction will soon disappear; and the few who may now be alienated by misunderstanding and ignorant misrepresentation, will again become the firm friends

of the Society. He concludes by saying that the present affords an auspicious and opportune time for the vigorous and successful prosecution of our work. By rebellion, revolution, and war, God is tearing up the very foundation of *wrong* in our land: and is ploughing and preparing it for the reception of the 'incorruptible seed' of his kingdom—His pure word of truth. By his wonderful providences, he is redeeming an oppressed people from their bitter bondage; leading them through the Red Sea, and through a wilderness of trial and suffering to a flaming, thundering, and war-rocked Sinai, from whose fiery top he will proclaim to them, and to their oppressors, too, his '*perfect Law of Liberty*' Reverently kneeling, Ethiopia, stretches out her hands to God, and by his providences he commands us to give to her the 'bread of life.'"

But, whatever Bro. Brewer may say to the contrary, there is cause for dissatisfaction. The Union has not given what we had a right to expect, what we hoped for, and what they had the means to supply. Still they have corrected very much that needed correction, and furnished a large instalment, which may be used with advantage till that which is perfect is come. But every one should remember that the Bible Union work is not to be measured by this one production. Its Annual Report, now before us, says—

"It thrills our hearts with grateful emotions to contemplate the amount of Scriptures circulated by the Bible Union. In the report read at the May meeting, the aggregate, from the commencement of our labors, was stated to be more than 67,000,000 of pages of sacred Scriptures. For a Society which has been so closely devoted to the work of revising the English Scriptures, we regard this as an extent of distribution within fourteen years which the most sanguine projector of the

organization could hardly have anticipated. In connection with this, we think it proper here to repeat a part of the concluding portion of that report:

We see what has already been accomplished.

A Spanish version of the New Testament, unequalled in purity and elegance, approved and commended by the best Christian scholarship in that language. An Italian version, faithful and idiomatic, surpassing any other in the language, and needing but few improvements to make it equal to our Spanish version. A manuscript revision of a large part of the German Testament, from the hands of native scholars, with much preparation for the completion of the revision, when we shall have the requisite means. Similar and more extended preparations for the French New Testament, with one gospel printed as a specimen, exhibiting a high degree of excellence. A part of the English Old Testament revised, and far more in forwardness, and the accumulated work of the ripest and best biblical translator of every other part. The whole English New Testament, revised and re-revised, the most of it printed in forms commanding the admiration of the scholar, and the work on the eve of completion from the hands of the Final Committee. In the meanwhile, an extensive system of circulation and distribution, sustained both at home and abroad, which, when summed up with its results, appears sufficient in itself to satisfy the lover of the truth for all the labor

and money expended. The prospect of the future is as broad as the world, and as lasting as time. Every year brings new advocates of our principles. Every year establishes the enterprise more firmly in the hearts of its friends. Every year opens new doors of usefulness. Every year extends the scope of our operations.

Our attention will be directed to the Old Testament, and no effort will be spared to press forward the translation and publication of that portion of God's word, as fast as the most scrupulous fidelity to the original, and attention to the purity and symmetry of the English expression of it, will admit.

It must not be thought, that our labors upon the revision of the English New Testament will here cease. None are more sensible than our revisers that the present work, however well done under the time and circumstances, is yet capable of great improvement. The need of such improvement will be more and more disclosed, as the book is used and criticised. Your board hope to be able to adopt proper measures for collecting and weighing valuable criticisms, and pursuing further inquiries and investigations, both with regard to the Greek text and the English translation, so that at some suitable period every needed improvement may be introduced, and the work stand forth to the world a monument of faithfulness, accuracy, perspicuity, and elegance, unsurpassed and unequalled."

## ANDERSON'S REVISION OF THE NEW TESTAMENT.

H. T. ANDERSON TO M. E. LARD.

DEAR SIR,—I have read with care your notice of my translation, found in vol. ii. No. 2 of your *Quarterly*. It gives me pleasure to acknowledge that you have proved *chreematzoo* to be a transitive verb in the instances quoted by you. These instances are, however, not found in the New Testament. I do not acknowledge that you have proved this verb to be transitive in the *New Testament*. I will say, that as I have been engaged in translating the New Testament, and as I write much of things contained in it I have my mind employed about New Testament usage. I will admit, that had I been as particular as I ought to have been, I should have said that *chreematzoo* is, in New Testament usage, intransitive.

Now, you quote my words as you found them in the *Review*, and judge of my translation of Acts xi. 26, by my words as found in the *Review*. I was aware of the fact

that the verb *chreematzoo* is used transitively in other authors. But looking at its use in the New Testament, I did not think of the fact that it was used transitively in other works. You have shown that other authors use it transitively. But, with this admission, (and I should not think of denying a known fact,) the question still remains: Is it transitive in the New Testament? You prove its transitive use in other authors, and infer its transitive use in the New Testament. Let me give you an example from the New Testament. I quote first the translation:

"So then, if, while her husband lives, she be married to another man, she shall be called an adulteress" (Rom. vii. 3.)

The Greek is, *moichalis chreematisi*—she shall be called an adulteress. The noun *moichalis* is in the nominative case. What say you to this, Bro. Lard? Is not *chreematisi*, as here used by the Apostle

Paul, in the active form? You know that it is. Is it transitive or intransitive? Permit me to say that I have not made a translation of the Septuagint, nor of any of the Greek classics, and published it to the world. The translation that I have made is a translation of the New Testament. When I write of things contained in the New Testament, what I affirm or deny is to be understood of these things. Had my affirmation been made of the use of *chreematzoo* in other works, then there would be point in your review of my words as you found them in Bro. Franklin's paper. The question, then, is one that confines itself to New Testament use. Let us see then where I can find proof of the affirmation that *chreematzoo* should be translated as I have translated it; that is, by the words "were called."

The first witness is Horne. In his introduction to the study of the oracles of God, he notices Acts xi. 26, and translates the verb *chreematisai* by the words "were called," with the addition of, "by divine authority." Horne is regarded as a scholar of moderate abilities, at least. In such a case, his testimony is worth something.

The second witness is Bloomfield. On *chreematisai* he remarks that it signifies, 1. to despatch business; 2. to despatch business so as to obtain a name. Hence, 3. it came at length to mean, "to be named or called."

The third witness is T. S. Greene, whose Lexicon of the New Testament is published by Bagster. He says that *chreematzoo* is intransitive in Acts xi. 26 and Rom. vii. 3.

The fourth witness is Robinson. In his Lexicon of the New Testament, on the meaning of this verb, he says, "In the later Greek usage, to do business as any one, under any name; hence generally, to take or bear a name, to be named, called; construed with the name in opposition. (Acts xi. 26, and Rom. vii. 3.)"

The fifth witness, if I may be allowed to cite examples not in the New Testament, is Liddell and Scott. I take the two as one. They say, "In later writers, from Polybius downwards, the active *chreematzoo* has the signification to *take or bear a title or name*: *chreematzei Basileus*—He takes the title of king. *Nea Isis chreematisai*—She had herself called a new Isis. *Mee patrothen, all apo meetroon chreematzein*—To call themselves, not from the fathers, but from the mothers."

It is evident that the verb, in these examples, is intransitive. It is construed, in two of the examples, with the name in apposition. Basileus and Isis are both in apposition with the subject of the verb. In the last example the infinitive *chreematzein* is translated by the words, to call

*themselves*. Such instances of its use need no comment. Must I add that an intransitive verb is one in which the action is confined to the subject?

The sixth witness is the Apostle Paul—no mean witness in such a case as this. I will quote the translation and then give his Greek. "So then, if, while her husband lives, she be married to another man, she shall be called an adulteress" (Rom. vii. 3.) The Greek words which are translated, she shall be called an adulteress, are *moichalis chreematisai*; and be it known that *chreematisai* is future active; and be it further known, that *moichalis* is in the nominative case, in apposition with the subject of the verb. Now according to the meaning given by Liddell, and Scott, and Robinson, *to take or bear a name*, we can easily translate thus: "If, while her husband lives, she be married to another man, she shall take or bear the name adulteress." It is evident that the name *adulteress* is obtained by her conduct, that is, by being married to another man while her husband lives. I remark also, that no one can possibly translate this sentence (Rom. vii. 3) so as to make it appear that *chreematisai* is used transitively by Paul.

As we have such witnesses as those named above to the fact that *chreematzoo* is used intransitively in the New Testament, we can now consider the use of the verb in Acts xi. 26.

I must, however, before I consider that place, call your attention to some other matters which have no unimportant bearing on the translation of it. The first is the use of the name Christian by the Apostle Peter. "For no one of you should suffer as a murderer, or a thief, or an evil doer, or as a busy body in other men's matters—But if any one suffer as a Christian let him not be ashamed," &c.

The name Christian is then, more than a mere name. It has character in it. A Christian is one who is neither a murderer, nor a thief, nor an evil-doer, nor a busy-body in other men's matters. In the Apostles' days, then, the disciples acquired the name Christian by their conduct, Peter being judge. Let me repeat that the name Christian is not a name *kaloumenon* called or given as a name merely, but one that is obtained by doing something. Of this, more in another place.

Again: there is a difference between *kai* and *te*, which your translation of Acts xi. 26 regards not. The particle *kai* is connective; *te* is annexive. See Robinson, Liddell and Scott, and Winer's Idioms.—The latter clause in Acts xi. 26, is not, then, immediately connected with the former, but annexed. Your translation would require *kai*, but Luke has written *chreematisai te*.

Again there is one word, were there no other, in that latter clause, which is fatal to your translation. It is the word *first*. Your translation makes Paul and Barnabas call the disciples Christians *first* at Antioch. Do us the favor, Bro. Lard, to inform us where they called them Christians *next*.

Again: it is well known that disciples take or obtain a name from those who are their teachers. The name is acquired by them on account of their following their teachers; that is, in being taught by them, imitating them, doing what they require. With these things before us, we can find no difficulty in translating Acts xi. 26. I will translate fully according to the meaning which *chreematzoo* has. And the disciples took the name, acquired the name, called themselves, were called Christians first at Antioch.

Luke, by writing *chreematisai te*, intended to annex the fact that the name Christian was obtained by the disciples first in Antioch. But you will wish to know what name they had before this time. They had a name which was given by the Jews before this time, and which continued after this time. That name was Nazarenes. It was given as a reproach. Here permit me to call your attention to a point which you have wholly overlooked—the difference between the verb *kaleoo* and *chreematzoo*. I will cite two examples in which *kaleoo* occurs; *Nazooraios kleethesetai*; He shall be called a Nazarene. *Ekaloun te ton men Barnaban Dia*; *ton de Paulon, Hermeen*; They called Barnabas Jupiter, and Paul Mercury. The first in Matt. ii. 23, the second, Acts xiv. 12. Now, according to the known usage of these two verbs, what would be the sense had *chreematzoo* been used? Mark, when *chreematzoo* is used by an apostle, as by Paul, Rom. viii. 3, it is in the sense of taking a name. The active form must be used, for the passive and middle have other significations. We write *Nazooraios chreematisai*. This would mean, we shall take the name Nazarene; or, he shall call himself a Nazarene. So, in Acts xiv. 12, had *chreematzoo* been used, the idea would have been conveyed that Paul and Barnabas took on themselves the names Jupiter and Mercury. Let me say that your examples 6 and 7, as you quote them in your notice of me, confirm this view of the case. I quote them here:

6. *Chreematisen heauton houtoos*—he called himself thus, or, properly rendered, he took to himself the name thus.

7. *Echreematisen heautous kolossacis*—They called themselves Colossians, that is, they took to themselves the name Colossians. You have but to turn and see the examples from Liddell and Scott, and con-

vince yourself, if you have any doubt, that the active *chreematzoo* means to take or bear a name; and that the examples cited by them are translated as I have quoted them—*she had herself called, and to call themselves*. Then had Paul and Barnabas given the name Christian to the disciples, Luke would have used the words *kai kalesai*, and not *chreematisai te*.

Your 6th and 7th examples seem to me to fail save in one point, that *chreematzoo* takes two accusatives; but the accusatives are peculiar. Why that reflexive prounoun *heouton, heautous*? There is something in this that was not noticed. Is it so, then, that *chreematzoo* having in itself the meaning to call oneself by a name, or to take to oneself a name, was used by some writer with the prounoun expressed, in order to give greater force? Look again at Rom. vii. 3. *Moichalis chreematisci*—She shall take to herself the name adulteress. Look again at Acts xi. 26 *Chreematisai te tous matheetas Christianous*. Your last two examples require the reflexive prounoun here, and accordingly they overthrow your translation; for we must inevitably make *matheetas* the subject of *chreematisai*, and read, the disciples called themselves Christians first at Antioch.

Your last examples, then, so far from confirming your view, do really overthrow it, and they go farther. They determine that the disciples did call themselves Christians. Pardon the repetition, but let us make the case a plain one by quoting again the examples in the Lexicon of Liddell and Scott. *Nea Isis echreematis*—She had herself called a new Isis. *Mee patrothen, all meetroon chreematiZen*—To call themselves not from the fathers, but from the mothers. In each of these examples the reflexive prounoun is understood, or the meaning of the verb is to take on oneself a name. But in your examples 6th and 7th the reflexive prounoun is expressed. Now, then, according to the use, we must understand that *heautous*, the reflexive prounoun, belongs to *chreematisai* in Acts xi. 26, and this being so, you have given an argument against your translation, which is final, for we must read: The disciples called themselves Christians first at Antioch.

I had not expected from you, Bro. Lard, an argument so decisive. We can now say that the decision is final. I hope you will pardon me for not entering into a discussion of those passages of Matt. and John, which you were pleased to notice. I have very good reasons for the translation which I have made, not only those noticed by you, but for all others. You spent more of your energy on Acts xi. 26 than on any other passage, and as your argument has ended in establishing the

translation which you so particularly objected to; perhaps, it might appear on full examination, that your arguments against other passages might turn out to be in their favor. You will permit me to say

that I regard Webster as a Prince among lexicographers, and am not ashamed to use words found in his lexicon.—Benevolently and truly yours,

H. T. ANDERSON.

### AMERICA—EVANGELISTS, COLLEGES, &c.

OUR recent letter to the esteemed James Challen, having had large circulation on the other side of the Atlantic, bids fair to give more work than we anticipated. In addition to a reply by Bro. Challen in the *Review*, David Oliphant, in the *Message of Good Will to Man*, has commenced a series of letters addressed to us, and the following is also to hand—

"Lexington, Ky. Feb. 27, 1865.

*Bro. King.*—Dear Sir—Although we are unacquainted with each other personally, I drop you this note on the reading of your letter to Bro. Challen, and to say that I have taken the liberty of addressing a couple of letters to you through the *A. C. Review*, which I forward to Cin. to-day. I did not design to anticipate Bro. Challen, but to say a few things for the sake of our brethren on this side the waters, more than to reach any want known to me on your side. I think our brethren, both in England and America, should treat each other carefully and tolerantly, and not make too much out of small matters, which is one way in which schisms have often been produced.

I am acting, as you perhaps know, as corresponding secretary for the Mission cause in Ky. We have many trials here, growing out of our civil war—our state filled with robbers, and soldiers in pursuit of them. I rejoice in the work going on in England. God speed you.—Yours in the hope of life,      THOS. MUNNELL."

At present space will only permit attention to the first mentioned.

"Davenport, Feb. 21, 1865.

*Dear Bro. King.*—Your letter of a recent date, in answer to one addressed by me some time since to the *American Christian Review*, appeared in that paper of the 14th inst. and fills near three columns. It will not be in my power to answer but a few items found therein. The general tone of your letter is kind and respectful. How could it be otherwise from the pen of the beloved King?

You intimate, 'that there are a number of brethren here to whom the fact that an evangelist, just landed on our shores, had come from America and from one of your colleges, would not only not give confidence

but bring their organ of caution into exercise, I freely admit.'

The underscoring is mine. I would observe that in no case will we ever send you an evangelist from *America*, as she has none that we would accredit. We have a number of Christian churches in America, and these, if any, will furnish the messengers we have proposed sending. Nor will we ever think of sending an evangelist from one of 'our [your] colleges,' as they do not make them nor send them. They are simply institutions of learning, accessible to all who have the wish and means to enter them. Some, if not all, these colleges are found in places where there are Christian churches—as in Bethany, Harrodsburg, and Indianapolis—and those who are immersed on the confession of their faith whilst attending these institutions to acquire a classical education unite with these churches, and exercise their gifts in common with the others; and those who already are disciples before they go, do the same; and whatever encouragement they receive to devote their persons and services to the Lord in a public manner, is given them by the congregation to which they belong, either at home or near the college, and by the general wish and consent of the brotherhood. America sends no evangelists, nor do our colleges, but the churches of Christ.

It has long been the cherished wish of many of our brethren to send one or two evangelists to Great Britain, to visit the churches planted there, and some movements in this direction have been made, but hitherto failed; and I fear from the tone of some of your journals and the apparent censorship which you seem to intimate would be exercised over them, may deter us from the attempt. Suspicions such as you think some of the brethren would entertain towards any we might send would be ungenerous and unkind, and would ill become members of the same great family. I am sure in no such spirit have we, or will we, receive any you may choose to send—a few have volunteered their services and have labored among us, but we must say that some of them have not reflected much credit upon their maternity. It is in no spirit of an embassy suing for peace that we have proposed sending you our messengers—such as

lately occurred within our lines on the James River, in which great care is needed to examine credentials and the motives and reasons for the embassy. We suppose that the churches of Christ in Great Britain and those in this country are one, and in no sense standing as belligerents toward each other. Whoever we may send, if it is deemed proper, will be men in whom we confide, and by letters we will commend to your Christian fellowship and esteem. We would not expect that any punctilious observances of rules and regulations, such as are found in Cæsar's court among diplomats, would be needed or called for before they should have a hearing. Our brethren would rather go on their own account, and preach the word as in new territories without your sympathy or co-operation, than to subject themselves to an inquisitorial court or the discussions of a "Star Chamber" to ascertain if they are orthodox.

It was from no wish to indulge in any idle curiosity or for covert ends, that this project has been entertained; nor from any wish to intrude ourselves upon the notice or care of the churches in Great Britain. We felt that in sending you evangelists we would do as much honor to ourselves as to you, and derive as much benefit in doing it as you will by cultivating the spirit of mutual sympathy in a common cause. We have regarded you, not as English, Irish, Welsh, or Scotch disciples. These appendages belong to Rome and the secularised parties around us. We simply regard you as 'Disciples,' 'Christians,' 'brethren,' and as such belonging to the same great family and constituting the one body under Christ. We do not think of you as being any further from us because an ocean separates us in person. This barrier is annihilated by the common faith and hope which animate us, and the one spirit which we possess. As we send our messengers to visit the churches in the several states and territories of our own world, and think not of its rivers, lakes, or mountains, and mighty plains, and prairies as barriers, so we would with one step cross the flood and pay you a visit to 'see how the churches do,' and help forward the great cause in which we are engaged. There are no geographical metes or bounds in the kingdom of our God—no latitudes or longitudes marked on the chart of the new covenant—no Great Britain, no Canada, no American Christians, as such. We and they are simply *Christians*, no matter where a kind Providence may have placed our terraqueous habitation.

It may not possibly be the case that any messengers we may send you would be in all respects acceptable—none that we have

among us are universally approved. We have our preferences, some for Paul and some for Apollos ('in a figure.') Nor do we think that the report they might bring you of the state of our churches would be very flattering or encouraging, except in a few instances. Nor do we suppose that upon a careful review of all that they might see and hear among you, upon their return, would be as pleasing as we would wish. We indulge in no inflated hopes on either side of this question, or great result, but where 'love' obtains it 'will hide a multitude of sins'—an element we think quite rare, and which we fear has not predominated very fully in the consideration of this subject.

We do not think that it is courteous on your part to say who we shall send or what must be his antecedents, nor yet to say if certain persons are sent they will not be received, as it has been hinted in your letter, and more pointedly declared in former communications. This caution may be the product of honesty and faithfulness, in defending the right of our sovereign Lord and King, which in advance you think best to send us, and as such we prefer to regard it; but it sounds strangely in our ears, and savors not with our ideas of that courtesy which should characterize those who belong to the King's household.

It may be that we are not, in all respects, what we should be. There are some things in our churches which ought to be amended and improved. There is great room for reformation. We need more piety and prayer; more watchfulness and diligence in the things of God and of Christ. We need a more enlightened and better equipped eldership, and among them those who shall prove themselves 'worthy of double honor.' You may call them elders, bishops or pastors—I object to none of these designations. In this sense I would say, 'Would God all the Lord's people were prophets.' But they never have been and never will be. During the greater part of my public life in connexion with the Disciples, I have been '*a pastor*,' perhaps a bishop—for the greater part an elder—certainly one now in my old age, but I have never been *the pastor*, *the bishop*, or *the elder* of any church among us. I have always been one among several elders, and if they or any one among them could 'labor in the word and teaching' to greater profit than myself, according to the judgment of the congregation, I would keep silence and hear them, or go where my humble abilities would be available. I do not know but that this has almost universally obtained. I attach no blame, nor would I affix any stigma upon any of my brethren for a word. In the church some elders rule well, some preside

with dignity, and some preach and teach, but all have the government of the church entrusted to their care. Some may be too young to be called elders. It may be a misnomer; but wisdom is not always found with age, nor indiscretion with youth. Certain it is, that we have some young men in office in the church, and those 'college bred,' that Bro. King would not be ashamed to sit under as a hearer; and we have others who have never entered the freshmen class of a college, nor had a common school education, who need not be ashamed to preach before 'a college of bishops.' There may be some young men of classical education who have entered into the ministry who had better have remained at the plough or in the store or the shop; but I do not know of one who has been sent to college for the express purpose of obtaining an education to become a minister, professionally, as a calling, as men are sent to school to become doctors or lawyers, without regard to their previous qualifications. But I do know of some, we hope to have thousands more, who have exhibited rare talents for usefulness, and who have by their industry and economy saved enough to pay for their education; and others who have been sent by individuals and churches to Bethany and elsewhere, and have not disappointed their friends and brethren, but are consecrating their gifts and talents to the humble work of converting souls to God and of building up the churches of the saints. All honor to them for it! And shame to those who would depreciate them in the eyes of their brethren. Such men as Baxter and Graham, Sloan and Johnson, McGarvey and Lard, and many others, will live to show their worth and stamina, when those who would stigmatise them will be forgotten and unknown.

There may be, and are, those among us who have shown great lenity towards unimmersed believers. They have ate the supper with them occasionally. The preachers who have done so are not a whit behind those who find fault with them, in their knowledge of the gospel or defence of it. They preach the word as truly and as ably as Bro. Franklin or any one else in all my knowledge. They know the logical sequence of the supper and immersion, and teach it, but in the anomalous state of things in Protestant Christendom they do what was done 'in the times of past ignorance' in regard to the responsibilities of the Gentiles—'wink at it' or pass it by. I venture to say that there is not one evangelist, Bro. Franklin not excepted, who has not more than once, knowingly or unknowingly, sat down with a Pedo-baptist in the congregation at supper. I often

wonder, after the gospel has been preached so plainly, that such persons will assume the responsibility of partaking with us, but so it is, to a very limited extent.

It is not always proper to confound error with crime, or a mistake with that of rebellion; or to know what is due to friendly aliens by those who are citizens, in the present confused state of the Christian profession. We know that in all good governments there are distinctions to be observed between them. But an alien has many privileges conferred upon him here and elsewhere, though he may not be entitled to a vote; there may be extended to him a meal at our tables without recognizing him as a member of our family. It was not 'meet,' said our Saviour 'to give the children's bread to dogs'—and yet the faith of the Syro-Phenician woman brought to her a child's portion. But I do not wish to open anew this question. I think we all understand it pretty well. I only essay to show you the light in which this subject is regarded by many whom, without offence, you may call 'weak brethren.' The strong must bear with them—shall I say bear with us?

I do not like the spirit in which this question has been handled. It has been to me most offensive. It has sought to inflict a wound upon those who are worthy of all confidence, and has been attended with personalities which gender strife. Constructive-treason is a difficult thing to prove, but easy to insinuate, and like a cancer, it eats it into the spirit. An error of the head, by vindictive opposition, may drive it into the heart. It is not wise to magnify the faults of our brethren and give them undue proportions. Many of these faults will be corrected by age or die out in good season, by letting them alone or touching them lightly. A false interpretation of Scripture may be quite innocent, so far as the interpreter may be concerned, whatever mischief it may do to others; and our duty will be to set the matter in its true light, without any attempt to prejudice the party in error. In mere matters of opinion there is great room for difference but none for proscription. I think it is a noble attainment for any to be able to say, 'I like you nonetheless because you differ from me in opinion.'

I do not wish to stir up 'the editors' on this or any other question. I have carefully avoided all dissensions with my brethren in public. Our weaknesses are hard enough to bear among ourselves—the world need not know them or gloat over us for them. And here suffer me to say, that an editor has no prescriptive right to say or do anything that is not kind and brotherly. Those who wield that potent instrument,

the pen or the press, may do great good or great evil. They have a large audience, and as we, the people, have no earthly court of appeals, a good name may be blasted without any redress; and the influence of others may be impaired without any remedy by the too frequent use of an assumed authority of those who sit in the editor's chair. I think I have seen this done, and so have others. The whole history of the political press will furnish a commentary upon this, and those who sit in the chair-ecclesiastic, are but men.—Affectionately, your brother,

JAMES CHALLEN."

To say that the above letter is fully satisfactory would be to sacrifice truth to compliment. The kindly spirit manifested is appreciated, and very much contained in the epistle is thoroughly acceptable. Of course we fully understood that "America sends no evangelists" and that the colleges send none. Our remarks were based upon a complete understanding of all the particulars which the writer explains. It is not necessary to offer any lengthy notice, because the items of complaint set forth in our epistle are neither denied nor defended, and the leading periodical sustained by the brethren in America intimates that we are evidently well-informed and that our allegations cannot be refuted. The letter before us is mainly a plea for charity and keeping matters of opinion in their proper and subordinate place. To this we most heartily respond, and if a chaplet of laurel be prepared for the one who shall best exemplify Christian kindness, true courtesy, and faithfulness to the Master in dealing with the items in dispute, we are inclined to challenge the amiable Challen to the contest, in hope that the Judge may award a crown to each. We are sorry that our kindly statement of the case should be deemed, even in one particular, wanting in courtesy. "We do not think it courteous on your part to say who we shall send or what must be his antecedents, nor yet to say that if certain persons are sent they will not be received, as hinted in your letter. This caution may be the product of honesty and faithfulness in defending the rights of our sovereign Lord and King, but it sounds strangely in our ears, and savors not of that courtesy which should characterise the King's household." Our reply to this is, That the caution alluded to is the product of that faithful-

ness, and that to have withheld it would have rendered us unfaithful, and would have been inconvenient to all parties. As it was in evidence that the brethren in America sustain some men in evangelistic work who advocate practices, the advocacy of which we consider unfit for that work, it would have been an act of folly and unkindness to have allowed them the risk of sending one to whom the stern requirements of duty would compel us to say, that "Though we appreciate the brotherly love which has brought you here, and thank our Father for his care of you in your journey over the mighty deep, yet we must now say that co-operation with you in the work for which you have come is out of the question." We have not undertaken to say "who shall be sent," but we have sought to prevent misunderstanding by saying that men of a certain order we cannot welcome. This might have amounted to want of courtesy had we been without ground for supposing that such were among the preaching brethren in America, but as we know that they are there, and, therefore, that their coming was at least possible, our caution—which, under other circumstances, might have been discourteous—became one of the courtesies of faithfulness and duty.

We are glad to be assured that it has been long the cherished wish of many brethren in America to send evangelists to Great Britain. Our better understanding of each other should not make against its accomplishment. Our wants are now known, the exception we take is fully expressed, and men of the class we object to are few compared with the mighty army of preachers. Send us, then evangelists with intimation that you know them to be men who will meet the requirement, and they will be received without suspicion, and with all the warmth that ardent love demands.

It must not for one moment be supposed that we deprecate the men named by Bro. Challen as having, with others, come from Bethany and similar institutions. Praise them as you please, Bro. Challen, and it shall be ours to repeat your plaudits, but let it be remembered that some of the men named are completely with us in the repudiation of the evils to which we have called attention.

That preachers know the logical sequence of the supper and immersion and teach it, and yet practically disregard it, is a fact that we think Friend Challen should not record without at least a blush on behalf of those who thus substitute their unlicensed meddling with the order of the Lord's house for submission to his authority. Bro. Challen will not like this statement, but faithfulness to the Lord and his word demands it. Let it be remembered that this is not a mere matter of opinion. Is there an institution on earth divinely designated "the church of God?" Is Christ the Lawgiver of that church? Has he declared that in his kingdom and church the commemorative table shall be spread? Has he declared that otherwise than by a birth *out of the water and of the Spirit* that kingdom cannot be entered? Certainly these things are so! Then what have we to do with friendly aliens? We have to love them, respect their sincerity and piety, teach them, naturalize

them, and then by right they will vote, take the children's bread, and enjoy all the privileges of citizenship. We have no Pope to dispense indulgences, and no churches in this particular to take the Pope's place. But would not the Master, in some circumstances, give the children's bread to aliens? What is that to thee? Were he so to do, it would please us. When the children have his authority so to dispense it, we shall hand it in thankfulness of heart, and feed the alien from his table as willingly as now we give him a place at our own. But till that authority is produced we must, courtesy notwithstanding, abide by the order and law revealed in the one Book.

The remarks concerning editors and "prescriptive rights to say and do things not kind and brotherly" are reciprocated, and the volumes that have grown up under our hand are fearlessly appealed to in proof that in this particular we are free from sin.

ED.

## OPEN COUNCIL.

### THE THRONE OF DAVID AND THE RESTORATION OF THE HEBREWS.

We now turn to Romans xi. 25. Without a careful examination of the entire Epistle we cannot learn the design of the writer. The Apostle asserts that the gospel of Christ is the power of God unto salvation to every one that believeth, takes a comprehensive view of the conduct and condition of men under the past dispensations, and gives an exact exhibition of the religion and moral character of Gentile and Jew. He shews that both are equally under sin and liable to wrath, and that, therefore, there was a necessity for the propitiation now offered to the whole race, without preference or exception. He set forth faith in Christ as the only means of obtaining that salvation which the deeds of the law could not procure, and that, as the death of the whole world resulted from the disobedience of Adam, so justification can only be derived from the obedience of Christ—that all distinction between Jew and Gentile is abolished and the law abrogated, and thus, consequently, the unbelieving Jew is excluded the benefits of the gospel, while believing Gentiles partake of them. He shows that this rejection of the Jews and the calling of the Gentiles were predicted by Hosea and Isaiah; and he then points out the superiority of the Christian over the Mosaic economy and

earnestly exhorts both to righteousness and holiness. In this outline we find the substance of the Epistle, and we look in vain for reference to Palestine, and for promise that the Jews as a nation shall again enjoy exclusive favor and possess the land. But we do find that the promise upon which they supposed *their* eternal right to the land to be based did not refer to the limited area of Canaan, but that Abraham was heir of the world; and that "his seed" referred not to his literal descendants, but to Christ, and to those whose faith is analogous to that of Abraham. "If ye [Jew or Gentile] be Christ's, then are ye Abraham's *seed*, and heirs according to the promise" (Gal. iii. 29.)

As time will not permit an entire survey of Paul's summing up, found in chapter xi. we confine our remarks to part of it. In the original, verse 13 to the end of the chapter forms one paragraph. It behoves us not to divide a sentence, especially when it forms part of a parenthesis, in order to find a text-basis for a theory in direct opposition to context and preceding argument. But to proceed. "For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh; and might educe

*some of them.*" Surely this does not look like thinking that the Jews were all to be saved! He even doubts of further success among them, but labors "if by any means he might save some of them." He is so far peculiarly unfortunate in his expressions, if he intended to teach the certainty of their conversion. Of their restoration there is not the shadow of an intimation. "If the casting away of them [unbelieving Jews] be the reconciling of the world, what shall the receiving of them be, but life from the dead? If the first-fruit be holy, the lump also" (may be holy)—"*is*" is not in the original. He thus intimates doubt whether any of the Jews will be saved, yet states it as possible; for if the *first-fruit* (the Apostle and the remnant of whom he had spoken in verse 5) be holy, the lump (or mass—the body of the Jews—may be made holy) also; and if the root (Christ) is holy, so (may) the branches. He next cautions the believing Gentiles: "And if some of the branches were broken off, and thou being a wild olive tree wert grafted in among [for] them, and with them [the remnant] partakest of the root and fatness of the olive tree, boast not thyself against the branches. But if thou boast [bear in mind] thou bearest not the root, but the root thee. Thou wilt say, then, the branches were broken off that I might be grafted in. Well, because of *unbelief* they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold the goodness and severity of God—on them which fell severity, but toward thee goodness, if thou continuist in his goodness, otherwise thou, [Gentile] also shalt be cut off." The Apostle then goes on to say, "They [Jews] also, if *they abide not in unbelief*, shall be grafted in again; for God is able [not having utterly abandoned them] to graft them in again." If they abide not in unbelief. Here their acceptance is made conditional. Hence the *if* is posted like a sentinel to keep all unbelieving Jews and Gentiles out of the church of God. "For if thou [believing Gentile] wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?" (If they abide not still in unbelief.) "For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness [obstinacy] in part has happened to Israel [to those who believed not, and this obstinacy will continue] until the fulness of the Gentiles be

come in in"—*i. e.* until the full quantity, number, or last of the Gentiles be saved; which, in other words, is saying that part of the nation will continue to reject Christ until the end of the dispensation, at which time the door of mercy is closed to both Jew and Gentile.

But some say, this cannot be; for *after* the fulness of the Gentile is come, all Israel is to be saved. The Apostle conveys no such idea. Bear in mind that the 25th verse is part of a parenthetical section. Verse 26 reads, "And so all Israel shall be saved." The word "*so*" (*outoo*) has reference to *manner*, and *not to time*; though readers almost invariably in this text understand it in the sense of *then*. Not that the translation in this particular is bad, but having the veil of national restoration to Palestine before their eyes, *so* becomes *then*, and the idea is fostered that all Israel shall be saved, after the fulness of the Gentiles is come in. It would, therefore, have been far better in this place to have rendered (*outoo*) by "*in this manner*," and thus prevented misunderstanding.\* This would, at once, have prompted the enquiry, "*What manner?*" and thus we should have been intuitively directed to the conditions laid down in verse 23, "And they also, if *they abide not in unbelief*, shall be grafted in; for God is able to graft them in again." "*And in this manner [believing in Christ] all Israel shall be saved,*" as it is written, There shall come out of Zion the Deliverer, and shall turn ungodliness away from Jacob (see Isaiah lix 20, being 750 years before Paul wrote this letter.) This evidently refers to Jesus. His forerunner, John, prepared the people for him in Jordan. When He came to John's disciples, who had turned from transgression in Israel, with them he made a new covenant, with ample provision for forgiveness of sins. At the appointed time he chose twelve, and in Zion announced to them the terms on which alone God would take away the people's sins and receive them into his favor. Paul's argument, then, is to the effect that God has not so utterly abandoned his former people that they cannot under any circumstance be again received. Their reception he terms "*salvation*"; and in this salvation the Gentiles were equally participants, both standing by faith. But he says not one syllable about *their* land—no evidence does he give that the race and the country recover freedom and splendor in one auspicious day. What Paul says of the Jew he says of the Gentile, but to neither does he promise a state of mortal felicity, removed

\* The same word is thus rendered in Rev. xi. 5: "And if any man will hurt them, he must in this manner [*outoo*] be killed."

but a few degrees from a Mormon Zion, or a Mahomedan Paradise. We now lay down our pen and purpose not taking it up again until we have presented from the other

side a positive promise, given since the return from Babylon under Ezra and Nehemiah, that the Hebrew nation shall be restored to Palestine. C.

## ITEMS OF NEWS.

### BANBURY.

Since Bro. Evans left us we have had the services of Bro. Exley during January and February. He visited both Wardington and Bloxham every week, and had good and increasing audiences. During his stay six were immersed, and one was restored to fellowship. Bro. Exley, as well as ourselves, much regretted that he had to leave; and we feel that much of the labor bestowed in these brief visits, acceptable as they are, is to a considerable extent lost through evangelists being called away just as they have succeeded in awakening an interest, and are beginning to reap the fruit of their labors.

S. S.

### BIRMINGHAM.

Since writing the notice last month, I have gone down into the water with six confessors of faith in Christ, who, with several others previously immersed, have been added to the church here. D. K.

### HULL, DRIFFIELD, &c.

"There are a few brethren scattered about here who stand much in need of help. They are able to supply home and food for an evangelist and to meet other light expenses. There are six at Driffield. Hull might be made a centre, and there are circumstances somewhat favorable at Beverley. Come and help us."

### MIDDLEBORO-ON-TEES.

The church here is beginning to wear a reviving aspect. Last Lord's day we had the pleasure of immersing three believers in the Lord Jesus Christ. One had been a local preacher with the Wesleyans for many years, and two others who have not been connected with any sect. Others are expected to follow. There is an extensive field for labor here, and we earnestly pray God to send laborers to the harvest.

### NEWTOWN, WALES.

The little church here has long suffered for want of evangelistic help, and by removals, and now the once happy gathering will be broken up. Through a wise providence I am about to remove to Liverpool. There will then be left but three disciples, who will not be able to continue the meetings. These are indeed faithful Christians, yet I fear they will be able to do no more

in this unenviable locality than to hold fast that which is good, as circumstances are strangely against each of them—unless indeed timely aid is presented. I cannot express my sorrow at leaving the humble few, for whom my Christian affection is deeper than words can express. Among them my spiritual birth was commenced and perfected. Although opposed bitterly by kindred, even to the present moment, I shall ever bear in memory the Christian love and apostolic principles of these few poor, cheerful people of God.

Blessed be the Lord. To him be the glory. Yours in Jesus,

J. BENNETT.

### WOLVERHAMPTON.

Since the report last month the little church here, which then numbered twelve members, has increased to twenty-one. Bro. King, assisted by J. Carnduff and T. Johnson from Birmingham, has kept the ear of an increasing company. The local papers have impartially reported our proceedings. The following is a specimen—"Baptism at the Baths—A very respectable congregation of about 200 persons, who were admitted by ticket, assembled at the Public Baths in this town, on Sunday afternoon last, to witness the baptism by immersion of four candidates for membership with a congregation recently formed at the Athenaeum, for the observance of Christian doctrine and church polity and ordinances as they prevailed during the time of the Apostles. The rite was administered by David King, evangelist, of Birmingham, who delivered a very elaborate address on the action, object, and subject of baptism; stating that in addition to those then baptized, others baptized in Birmingham, or previously baptized in connection with other churches by immersion had joined the congregation at the Athenaeum. The proceedings lasted about two hours, and were of a very orderly and impressive character." Several persons formerly immersed, who have long waited for a more scriptural order of things than they were previously able to find, have been added to the church. There are an increasing number of careful enquirers, whose conduct indicates that they will see the way and walk in it. There is every reason to hope that, by the blessing of God, Wolverhampton will be blessed with a large, solid, and useful church.

WAKEFIELD.

We are happy to report that the truth progresses here. Two have left the doubtful paths of sectarianism to follow God in his appointed ways. We hope that the late examples may be abundantly followed, that men may be led to seek for the old paths, rather than espouse the cause of error.

E. STEWART.

WALSALL AND WEDNESBURY.

In these places during the last month there is no actual increase to report. In Walsall, invited by a committee of Baptists and others, I have delivered two lectures in the Guild Hall, to most attentive though not large congregations. Careful thought and Bible searching are among the results.

In Wednesbury, as stated in our last notice, the brethren are depressed by removals to distant places of a large portion of their number. Within the last few days some six persons have been immersed, who were moved thereto by our efforts to make known the truth. Though at present prevented from seeing the order of the Lord's house, we rejoice at their translation into his kingdom, and pray ere long they may learn more of his will.

D. K.

AUSTRALIA, &c.

ADELAIDE.

Dear Bro. King.—By a letter from Melbourne last week we learn that two hundred have been added to the church there, since the arrival of H. S. Earl, and that he is almost worn down by having to attend to enquirers and converts, and with efforts to educate the young members for usefulness. The interest is unabated in St. George's Hall—members keep away for others. I hope you will be able to come or send us an efficient evangelist.

We are glad at the prospect of a new hymn book, having long felt the force of the remarks made thereupon. We hope it will be a real good and large selection. Many of the hymns in our present book are no use to us, and as we sing fourteen hymns weekly it is difficult to prevent sameness.—Yours in love, T. S. LYLE.

BRIGHTON, NEAR MELBOURNE, VICTORIA.

Dear Bro. King.—After an absence of more than ten years from England, I am about to revisit that much-loved country, and expect to sail on the 4<sup>th</sup> ult. in the steam-ship "London." When in England I hope to make the acquaintance of many esteemed brethren in the Lord, of whom I have often heard but have never seen. In my native county (Devon) the brethren have no congregation, and at the time of my departure from the mother-country I had

not heard of the existence of our brethren. Shortly after my arrival in the colony I became acquainted with several old Australian pioneers, through whose kind instrumentality I was led to unite with the brotherhood.

I am gratified to find that there are churches in Bristol and Bath, and hope the principles of simple Christian truth will make their way still further westward.

I have had the happiness of laboring for Christ for more than nine years in this colony in connection with the Disciples of Jesus. By the divine help, I have planted a church in this place (Brighton) which has existed for more than five years, and is now advancing prosperously. A few months since we had the valuable labors of Bro. Earl, and many were brought to decision. These were from various parts—six of the number baptized, united with us in Brighton. Our present number is about thirty. I intend visiting London and Bristol, and shall be pleased to meet with the brethren in those cities.—Yours faithfully in Christ,

Jan. 22, 1865. S. HALSTAFF COLES.

MARYBOROUGH, AUSTRALIA.

We have reason to say, when looking at the progress of the church here, "It is the Lord's doing, and marvellous in our eyes." Since my last four more have been added, two restored and one received who formerly met with the church at Adelaide. We now number thirty-eight.

Bro. H. S. Earl has visited us and held successful meetings. Hundreds flocked to hear the simple story of the cross. The only regret, by all classes, is the shortness of the stay. Had he waited a month our meeting-house would have been too small. One addition was the result of the meeting while he was here, but a number are under convictions. O that we had more evangelists in the field! Plenty of work. We are glad to see you moving in the matter of a new hymn book. It is greatly wanted.

February 24, 1865. D. WILLDER.

ENMORE, NEAR SYDNEY.

Beloved Brother King,—Since we last wrote you an account of the change in our place of meeting, we have added to the church by immersion twenty-two persons, and six others who had been previously baptized. On New Year's day we set apart a brother to do the work of an evangelist, and last Lord's day in the city some amount of interest was manifested by the people in the afternoon and evening whilst listening to the proclamation of the word of life. We hope shortly to rejoice in the addition of many who are now without hope.

The success of our Brother Earl in Melbourne gives us great joy. We earnestly desire he may visit Sydney. The field is white to the harvest, and multitudes would be glad to hear the good news as it is given us from heaven. We have great comfort in our assembly when worshiping God, and the profiting of the brethren is apparent. May we be multiplied in number and in every good work. We hope shortly to build a baptistery and use it frequently, and to report to you our progress every three months, as our brethren are anxious to make known to the church in every place our fellowship with them in the Lord, and to see in the *Harbinger* how they prosper, that we may be refreshed by the news of the increase of the "one body" throughout the earth. Wishing you favor, mercy and peace from God our Father and Jesus Christ our Lord, we are, on behalf of the church worshiping God at Newtown,

JOSEPH KINGSBURY,  
GEORGE DAY.

### Obituary.

#### DEPARTED IN THE HOPE OF IMMORTALITY:

HENRY PERKINS, on the 24th March, 1865, at Salford, near Manchester, in the 70th year of his age. So soon as he had completed the little work, "Companion to the

Psalms," which he had long set his mind upon, infirmities, which had increased the past few Winters, compelled him to relinquish the assembly of the saints. He had a strong foreboding that his last days were at hand and therefore set his house finally in order, and with profound calmness, resignation and fortitude, fell asleep in Jesus. For half a century he had, without intermission, been actively engaged in reiterating the glad tidings of salvation. His mind was open to the reception of truth, he was a diligent student of the Bible, and as the light broke in upon him, he rejoiced therein. For many years he had been identified with "the Reformation." The church in this locality has lost a counsellor, teacher and proclaimer—one who had a good report of those who are without

HELEN DICKSON (daughter of W. Ramsay) at Rosewell, near Dalkeith, on the 11th of March, 1865. She was immersed in 1857, in her 20th year, and has continued a consistent disciple. She gave birth to an infant three days before her death. Thrice has the grave closed over friends near and dear to Bro. Ramsay since this year commenced.

RALPH Wood, at Middlesboro. A faithful Christian—he has left full testimony that his is the world of happiness and joy.

## MISCELLANEOUS.

### W. THOMPSON TO THE "MARY-PORT ADVERTISER."

Mr. Editor.—Sir,—That you may have an idea of the position we occupy, and of our object and aims, in our present enterprise, let us state as follows:—

We are aiming to separate the pure faith of Christ as it was at the beginning, from all corruptions, that the people may know what it is—may embrace it and be saved by it. We are also desirous of separating the PRACTICE of Christianity from all other practices, and to walk in it to the best of our ability. In a word—we are aiming to believe in and follow Christ—to love and serve him—to be Christians—disciples of Christ—people of God—nothing more or less. We are aiming to unite all the people of God in one body under Christ their head. Hence we discard all party names and party principles, acknowledging no leader but Jesus, and no creed but the Bible.

It is an indisputable fact that, in the days of the Apostles, the people of God had no human creed or discipline of human origin—nothing but the word of the Lord, and that while they had no other than this

they were a united and happy people. Division and strife went hand in hand with party names and party creeds, so that in order to get out of strife and division we have to renounce party names and party creeds, and stand upon the foundation occupied by the disciples before Sectarianism began. Men were saved by the Gospel of Jesus Christ before such names or parties as now sway the religious world existed. In the days of the Apostles no such person as a Methodist, Baptist, Presbyterian or Episcopalian was known. Any one then can be saved by becoming a Christian, without needing to know one single thing regarding any of these sects.

If the Bible, given us by inspiration of God, is not a sufficient guide for faith and practice, then we have nothing in the world to rely on for that purpose. In vain are all the doctrines, and traditions, and commandments of men.

But some will be disposed to say that you cannot get the Gospel restored practically to what it was in the days of the Apostles, and because sectarianism exists all around that you have no alternative but to join some of the sects and get along

as best you can. To this we reply, there is no necessity for anything of the kind.

Can a man not receive instruction from the Scriptures of what the Lord would have him to do, and do it, and thereby become a Disciple of Jesus and wear his name and creed? Here a man is on safe ground, as allowed by sectarians themselves.

It was the design of the Lord that all his people be ONE, that there be no division among them. Having one Lord, one faith, one immersion, one body, one spirit, one hope, one God and Father of all, who is above all, and through all, and in all.

It is evident that believers can never unite on any human creed. Propose the Presbyterian, and all the other parties will reject it. Propose the Methodist and all the others will reject it, and so on to the end of the chapter. But when proposing the union of God's people on the law of the Lord, or the Bible, there is nothing at all unlikely or unreasonable. What has been, may be again. There was a time when all the disciples of Jesus were of one heart, and of one soul,—united upon the word of the Lord, and if there were that veneration and respect for the Lord, which ought to prevail among those who profess to be saved by him, it would induce them to take his word in preference to the word of any man for the rule and guide of their life, and wear his name in preference to any other name under heaven. To cling to party names, and party creeds is to perpetuate strife and division, and defeat the purpose of the Lord in the Gospel.

All human creeds as bonds of union, or bars of fellowship must be put down among the people of God before Jesus can reign over a united people.

These things are all treasonable to the government of God, forming new centres of attraction, in order to rally round which men have to turn their backs upon the Saviour! Every human creed is founded on the treasonable presumption, 1st, that the law of Jesus is not sufficient for the government of the people of God. This is more wicked, either on the part of those who first construed the creed or those who maintain it after it has been put in force, and all such conduct will have to be accounted for before the Judge of the world. It implies 2nd, that uninspired men can make a law sufficient, or that can accomplish what the law of God is not sufficient to do. This principle, if it could prevail, would dethrone the Lord of life and glory.

We can never unite the people of God upon any thing but the law of God. This alone can command the respect of all, and wherever its claims are properly urged they will be responded to by the noble hearted who respect the authority of God.

What can be accomplished is not now a matter of theory. We have practical demonstration of the practicability of uniting the people upon the law of the Lord. In a few years the plea for uniting in one body on the law of the Lord, under no leader but Jesus, has been responded to by 400,000 persons from all the conflicting parties; and there is more prosperity and progress among them than in any sect in Christendom.

Wm. THOMPSON.

#### OFF THE TRACK.

THE church went off the track when it accepted the patronage of the Roman Emperor, and farther and still farther as the chiefs, leaving the lowly ground of simple overseers, ascended the prelatic steps, from the first lauding of bishop—*primus inter pares*—thence to the higher stage of Metropolitan Archbishop, and still on, till, contesting the throne with kings and emperors, men wondered after the sacerdotal *papa*—Pope in the west, Patriarch in the east—and he came to sit in the temple of God, shewing himself as a god. The Reformers went off the track when, after proclaiming “the Bible and the Bible alone,” they accepted the alliance of kings, founded state instead of Christian churches, wrapt the sword of the Spirit in the scabbard of their own confessions, and unsheathed that of the magistrate and the military to make men obedient to the new faith, with no faith and without repentance. And now reason, impatient of long thraldom, asserts her right and liberty, and many of her sons, more confident than wise, commit themselves to the deep, unpiloted by faith—misjudging that because the false in religion has misled men, revelation itself is to them a needless guide—and thus they are off the track. Timid souls again, full well aware that churches and ministers, and confessions and ordinances, and teachings and practices ecclesiastic, are not as God ordained they should be—not as the Word of God would make them—hold on and cling as if they did not know the fact of their being off the track. Were men as wise in things eternal as in interests temporal, they would not go on a day as they go on for years—all the while off the track. Their greatest interest would have their first attention; the chiefest danger would meet the promptest facing. They would not continue to do what they have lost faith in. More honest to men than to God, they would not say and do what they don't believe. The mere suspicion of being off the track brings immediate pause. What captain who, having taken his sights, and discovered that he was on the wrong track, would not at once “about

ship;" or who would be content to sail with one so regardless of his reckoning as to run a day's risk on a lee shore? An hour on the wrong track is as often fatal on land as at sea, and the guide up the Alpine heights, the Red Indian stealing through the prairie, the Arab tracking the Great Desert, and the Highlander threading the pass—all nature's children are too careful to miss the track, or if perchance they do; too wise, as Nature herself has taught them, to move on one step in the wrong or doubtful way. Ho, then, you who are off the track of life eternal! "Stand ye in the ways and see, and ask for the old path, *here is the good way, AND WALK THEREIN*, and ye shall find rest for your souls." Think, say, and do as men will, there is after all but One entitled to say of Himself, "I am the way, the truth, and the life; no man cometh unto the Father but by me;" and, therefore, to invite earth's wandering sons—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. *Take my yoke upon you AND LEARN OF ME*, and ye

shall find rest unto your souls." Not priest, not church, nor reason, nor philosophy can meet the need of man, or do what the Lord Messiah alone can do—lead him to God as his God and Father. All unled by him are off the track.

Edinburgh. T. H. MILNER.

#### SOUL ENCOURAGEMENT.

"Strengthened with all might, according to his glorious power" (Col. i.) O my soul, what encouraging words are these! How full of meaning! "The Lord our Righteousness" is the Lord our strength. He is near at hand, believer, to strengthen thee according to thy need. Not in one or two respects, but with ALL MIGHT, with a supply suited to every various occasion, and that to the utmost, answerable to what may be expected from the exertion of his own "glorious power." Happy state of the believer in Jesus! Though feeble in himself, surrounded with enemies and exercised with a continual warfare, he shall not be overpowered.—*Bogatzky*.

#### D U L C A M A R A.

(BITTER-SWEET.)

Yes, every heart its sorrow knows,  
And deep within its inmost cell  
Its cup of bitterness o'erflows ;  
A cup of silent, secret woes,  
Of which it may not tell.  
No stranger's ear is tuned to hear—  
No stranger's heart can know or feel—  
No bosom friend, however dear,  
However loved, may venture near,  
Its sacred wound to heal.  
But there is One who feels it all,  
Whose riven heart deep sorrow knew,  
Whose bitter cup was drugged with gall ;  
He listens to thy whispered call,  
To every whisper true.  
Each sigh makes music in His ear,  
For, oh ! His heart to thine replies ;  
" 'Tis I," He whispers, "do not fear ;  
I come to wipe thine every tear,  
To quell thy rising sighs.  
" I wept that I might know to weep  
With all my precious ransomed saints ;  
Their tears, their sighs, I treasured keep ;  
I feel their woes, however deep  
For mine are their complaints."  
Then cast thy burden all on Him ;  
No longer call thy griefs thine own ;  
He turns from harp of seraphim,  
To brighten up that eye so dim,  
Which looks to Him alone.

JUNE, 1865.

### THE HARVEST AND THE LABORERS.

Not that final one, when angel reapers will gather the wheat into places of safety and bind the darnel into bundles for the burning—not that harvest, but one now present. What infinite tenderness is displayed in those few words of gospel narrative which intimate, that when Jesus “saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then said he to his disciples, The harvest truly is plenteous, but the laborers are few ; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.” Yes, here are displayed the tenderness of Christ, the lost condition of the human race, and the means for their recovery. The tenderness of the Master should be constantly re-displayed in the manifest holy longing of his disciples for the gathering of fainting and perishing sinners into the one fold and to the one Shepherd, and this would certainly lead to the possession and use of the appointed means for their recovery—viz. : the sending forth of laborers by the Lord of the harvest, in answer to fervent and persevering prayer. There are those who despise prayer, many disciples neglect it—and Christians, not a few, may be found more ready to adopt any expedient to increase the company of the preachers than to “pray the Lord of the harvest to send forth laborers.” Not that prayer without effort would mend the matter. Prayer and labor must go hand in hand. But we are painfully impressed with the conviction that though endeavour to find, qualify, bring out, and sustain evangelists, in compare with the least that can be accepted as a reasonable service, is very small, yet in regard to prayer the case is even worse. But whether regarded by us or not, the keynote of the Master’s saying is “*Pray ye the Lord of the harvest.*” Let it, then, ring in our ears and produce most hearty obedience. Unbelief may ask, What can the Lord do ? Will he send angels ? If there are not suitable men, can he send them ? “Pray ye.”

“Blind unbelief is sure to err,  
And scan His work in vain ;  
God is His own interpreter,  
And He will make it plain.”

Consider it marvellous, if you will, that the saving of the lost, the preparation of the great harvest, should be effected by the instrumentality of those who were lost, but who now are found—that the sending out of such to labor for the ingathering of others is suspended on man’s prayer—that God waits, as it were, in the enlargement of the kingdom of his dear Son for that compassion in men which, having been by his love first excited, manifests itself in prayer for further displays of his saving goodness. Deem all this marvellous, if you will, but never forget that so it is, and that its being so is attested by thousand-fold instances of the power and conditionality of prayer, by the testimony of inspired servants of God, and by the command of the Jesus.

But whom will he send ? Probably, in the first instance, some of those who most longingly pray, “Send forth laborers !” for, though it is certain that the Lord had in view a sending which would, for a time at least, entirely remove the sent ones from their ordinary callings, and that he approves the working out of his own law, which affirms that those who preach the gospel shall live by

the gospel, yet he designs that in this work all his disciples shall labor. "They that were scattered went everywhere preaching the gospel," and *the scattered* included the church generally, and the vast field never can be cultivated by the labor alone of those who are wholly given to the work. The *all-preaching* of the primitive church is the first great and indispensable element. But, on the other hand, it is truly said that the Lord wills that many shall give their entire strength and time to the work. In order to obtain these let all pray and all preach. By this preaching some will acquire fitness for wider labor, and the Lord will say to them by the voice of his church and providence, "Leave your nets and give yourselves wholly to labor in my field." Then, too, he who does what he can, who has prayed and still prays the Lord of the harvest to send forth laborers, will often become the instrument by which they are called to the work. His own labor will be blessed to the ingathering of men better fitted than himself for the great enterprise. But be that as it may, in this way or in some other God will answer the prayer and the laborers shall be sent forth. Then,

"Go labor on, while it is day,  
The dark, dark night is hastening on ;  
Speed, speed the work, cast sloth away !  
For only thus can souls be won.  
  
Men die in darkness at your side,  
Without a hope to cheer the tomb ;  
Take up the torch and wave it wide,  
The torch that lights time's thickest gloom.  
  
Toil on, faint not, keep watch, and pray :  
Be wise the erring soul to win ;  
Go forth into the world's highway,  
Compel the wanderer to come in."

"*The field is the world*"—the wide, wide world. This truth has its peculiar claim upon the men whom God sends forth for constant labor. Some such men have family claims pressing upon them. He does not read God's leading aright who thinks himself called to neglect either the proper support or requisite culture of the children committed to his charge, in order that he may spread his labor over a wide range. Here, as in other respects, a man's household has the first claim, and if resources and opportunity are not such as admit of his time being wholly devoted to evangelistic work without violence to family claims, it is clear that he has mistaken the extent of his calling. Let such a one regard his own house, attend to his business, and do all he can, with his brethren generally, to preach the word. But let preachers beware how, from mere liking, personal ease, or pleasing preference, they select, fix, or restrict their field of labor. "*The field is the world*." Italy, Australia, Jamaica, America, Great Britain, are but sections of the one field, and the laborers are one. Every man, then, who enters upon the Lord's work is called to inquire where he can labor so as to bring most glory to God and richest blessing to sinners. To yield to other considerations is, Jonah-like, fleeing from God. Let every evangelist keep this important point in view and himself in full subjection to the Lord, and surely He will lead him beside still waters, to plains ready for the ingathering, and give him abundantly souls for his hire and seals to his ministry.

"*The field is the world*." This fact may also suggest a lesson in connection with obtaining evangelistic help for places that evidently can be cultivated with profit, but for which cultivation the laborers are wanting. Perhaps no part of

the entire field has more than enough to meet its requirements. Yet it will often tend to larger good to remove some to places far more destitute. Here a wise distribution should be sought. To the brethren we should cry, "Come over and help us!" and to God, "Lord of the harvest, send us laborers!" In all this we should know nothing of English Christians, Scotch Christians, American Christians. Brethren in Christ, as one family, we should know, and so long as they walk according to the Oracles of God hold up their hands and welcome them as laborers in the field of God. In view of these considerations, we, in this sparsely labored section, should appeal to the many noble and faithful brethren on the other side of the Atlantic for help. True, some of them do things we cannot sanction, but it is now clearly understood that there is no place for such here, and if any come, or are sent, they will be of the thousands who are faithful to the good old ways, and they will be accredited by those whose testimony will be sufficient guarantee.

"*The field is the world.*" Yet, after all the bearings of this truth are regarded, it must be seen that the vast field can only be cultivated in sections. A board of messengers to receive the bounty of the churches in all parts of the globe and to dispense the same in sustaining laborers the world around, is impossible, and were it possible would be little better than useless. Coöperation has, however, the sanction of apostolic example. The churches combined to accomplish, by means of duly accredited messengers, things which could not be done by them individually, or which could be better done by coöperation. They committed funds to the hands of brethren chosen by the churches to dispense them in a more general way than could be effected by the unassociated action of those churches. Hence we, too, have our Evangelist Fund, and messengers, or committee, to dispense it in sustaining laborers as wants and means may warrant.

Portions of the field are separated from the remainder by sea, or other boundary lines difficult to pass, and, therefore, there are, we might almost say, natural demarcations which indicate the bounds of certain desirable coöperations, and we may safely conclude that the British Isles, thus walled off, can be best cultivated in connection with the closest possible union and combination of effort. Let us, then, maintain our *Annual General Meeting*. Remember, it is not English, nor Scotch, nor Irish, nor Welsh, but British. Let each church seek to strengthen those who attend, by sending messengers or letters, and by contributing whatever information, advice, or exhortation may tend to inform and energise those who are present, and the others who, through them and by printed reports, come under influence. These meetings were originated in Edinburgh, have since been held as far North as Glasgow, and will no doubt go that road again. When the first meeting was called the churches were few, far apart, and very small. No evangelist was wholly sustained in preaching the word. The result was a resolution to call out an evangelist to labor wherever it might, from time to time, be found most desirable—his support coming from the churches generally. In time another, and another, were called into the field, sinners were converted, churches strengthened, and new ones planted. In due time, when the number of the churches had considerably enlarged, the General Meeting passed resolutions recommending the formation of districts, that evangelisation might be carried on in each district by supporting an evangelist or evangelists, wholly or for part of the year, as funds and men might be accessible, for holding periodical district meetings, for helping on each other by consultation and the occasional exchange of preaching brethren as may be mutually advantageous, for affording the stronger an opportunity of helping the less pros-

perous, and to aid in planting new churches in places in or near to the district. It was not desired that this district organisation should supersede the Annual General Meeting. There are large sections of country, including whole counties, that no district coöperation which we can bring into existence could touch, and which a general meeting, general fund, and general committee can best overtake. Manchester and Birmingham are cases in point. There we have promising churches—in one of them is the largest church in the kingdom—and neither of them could have been worked by any possible district coöperation. In another respect, too, the General Meeting and Fund are highly useful—to aid the districts. In some the promise of large results, could certain things be done which the churches of that part are not fully able to accomplish, is so clear, that the General Fund might be well employed in furnishing the required help. This has been done in certain instances with good results. We want then, *first*, the churches to do their utmost to make Christ known in their immediate locality, by the *all preaching* of their members in daily intercourse, and by sustaining, wherever it can be done, an evangelist to work more fully upon the surrounding people. *Second*, That districts be formed wherever several churches are sufficiently near to each other to meet occasionally for consultation upon the wants and openings of the district and the best methods of dealing with them, and that these districts do their utmost to obtain and sustain an evangelist. If unable to secure one for the whole year, to do so part of the year. *Third*, Our General Meeting and coöperation, to which all the churches shall communicate results and suggestions annually, and, as far as home demands will allow, funds, but with the distinct understanding that in any case in which the means are entirely absorbed by home or district work, that they will be as welcome to a name and a place in the general coöperation as those who aid its fund. We want all this, and over it all, in heart, in home, in church, in district, earnest and abiding prayer that the Lord of the harvest will send forth laborers into his harvest.

A suggestion or so upon the formation of districts. Scotland called out no evangelist, but sent, perhaps, as much to the general fund as would support one. Churches in Scotland enter upon the district work and, without ceasing to contribute to the general fund or to take interest in the general coöperation, they now sustain several. When Scotland is divided into several districts, each with its district meetings and fund, and each endeavoring to exchange preachers, as much as may be, and to help on the work, then there will soon be a dozen evangelists where there are now three. Look at Wales. There we have churches but very little district coöperation, less regard to the more general coöperation, and but little or no progress. Surely something might be done in this large section of the field! Let the churches arise, and coöperate, and pray, and work, and give, and we pledge that something will be done.

Why, then, should there not be speedily formed a London district, a Lancashire district, a Cumberland district, and two or more districts in Wales, including churches upon the border? Let none suppose that in naming places we presume to dictate. We offer in kindness and love suggestions which the parties are at liberty to consider or not, because it is possible that by so doing results may be produced to the glory of God. This we may do without justly laying open to a charge of presumption. We say not what any church ought to do, but we ask whether our position and past course do not indicate that the time has now come for doing something in this direction? We suggest to the parties immediately concerned the propriety of at once considering whether the churches in London, Brighton, Piltdown, &c. could not with advantage form a district, hold half-yearly meetings, sustain one or two evangelists, aid the weaker churches in that district, and shortly plant other churches? Whether Liverpool, Manchester, Wigan, St. Helens, Openshaw, Earlstown, Golbourne, &c. might not with great advantage take a like step? Whether Huddersfield, Wakefield, Wortley, and Bradford are not now able to help each other in this way, and to sustain one or more to preach the gospel? The cause in Yorkshire has not this long time advanced, and it ought to make large progress there. Will the Yorkshire brethren cast themselves upon the Lord and come into hearty

coöperation, and test him whether he will not use them to his glory? Whether Maryport, Whitehaven, Carlisle, Aspatria, Dumfries, &c. cannot at once take a like step? Then there is a Midland district growing into life—Birmingham, Walsall, Wednesbury, and Wolverhampton, and other towns, that these churches will have ere long. Brethren around Nottingham are coöperating in useful work, but might they not have their district meetings and sustain in their district an evangelist? There would be not less, but more work for the useful brethren who now journey many miles on the Lord's day to render help where it is most needed. Might not Nottingham, Bulwell, Langley, Leicester, Loughborough, Lincoln, &c. thus systematically combine, having district meeting, fund, and committee. The like may apply to other places. Let each church look around and ask, What can be done?

"But were this done where would the districts find the evangelists?" In the first place, lay hands on the men already in the field. Have a loving scramble for them if necessary. More will appear ere long. Have everything in readiness for their coming. The very existence of the arrangements will tend to their production. Useful men, too, may be found to undertake labor in a district, who would not and who ought not to take to the wider field. Then mind the command, "Pray ye the Lord of the harvest." His resources are not so circumscribed as we are apt to think, and it may be that he waits for that being done on our part which we are able to do.

A few other jottings on the laborers, their training, qualifications, work, and reward must stand over till a more convenient season.

---

### WILL GOD ANSWER PRAYER?

THIS is a strange question to appear in a religious periodical. It is still stranger that it should ever become a question among those who profess to worship God. There are but two classes of men who can possibly answer it in the negative, or even hesitate about answering it in the affirmative. They are those who do not believe in the inspiration of the Bible, and those who believe, but are ignorant of Bible teaching upon this subject. Neither of these classes necessarily answer in the negative, for many who have rejected the Bible have retained the belief that God will answer prayer. But he who accepts the Bible as the word of God, and is acquainted with its contents, has no alternative. From the days of Abraham's intercession for Sodom to the close of revelation, he finds examples and precepts and promises almost innumerable, affirming that God's eyes have always been over the righteous, and his ears open to their cries.

Yet there are many persons in the churches who have but little confidence in what the Bible teaches upon this subject. They are those who pray but seldom, or whose prayers are a mere form. How many thousands of worshippers are there in religious assemblies who go through the form of prayer with scarcely a thought of their prayers being answered. How many, indeed, of those who lead in public prayer, and of those who are punctual in private devotions, are moved entirely by a mere sense of duty, without the least stimulus from the hope that they will obtain what they ask for. They are like an old sister in the West, who stated her experience as follows: "The Bible says, if you will pray for a mountain to be removed into the sea, it will be done. Well, there is a hill between our house and the public road, I have been praying the Lord for a year, to move it out of the way, and he has not done it; and I knew he wouldn't do it when I was asking him."

No doubt much of the want of confidence upon this subject arises from a failure to understand it as it is presented in the Scriptures.—Now from the very nature of the case, there are many prayers which are not, and cannot be answered. One man is praying for rain, and another, whose interests are different, is praying at the same time for dry weather. Two religious parties are each praying for triumph over the other, and two nations at war are each praying for victory. Thousands are praying, too, for God to do things which he has determined not to do, or to do them in a certain way when he has unchangeably fixed upon

another way. That such prayers can be answered is either physically or morally impossible, and this fact shows that there is a limitation to the rule that God will answer prayer. This limitation, properly defined, will lead us to better understanding of the whole subject.

The Apostle John says, "This is the confidence that we have toward Him, that if we ask anything according to his will, he hears us. And if we know that he hears us, whatever we ask, we know that we have the petitions which we have asked of him." Now the words "*according to his will*," constitute the limiting clause of this whole statement, so that only when we ask according to the will of God can we claim that he hears and will answer us. This limitation is not often mentioned in the Scriptures, probably because it is so obvious as not to need frequent repetition. But all the precepts we have in reference to the place, the matter, and the manner of prayer, imply this limitation, by showing that God has a will upon the subject which must be complied with. The idea, therefore, is abundantly set forth in the Scriptures.

This will of God, according to which we must pray, is not that conceit of the fatalist, by which he has fixed in unalterable fate all things which come to pass in human history. If this were a reality all that we could gain by praying according to his will, would be obtained just as certainly if we prayed not all; and there would be no such thing, properly speaking, as answer to prayer. But the will referred to is God's will on the subject of prayer. So the connection of thought requires us to understand it.

We can only know God's will as he has revealed it to us. We know not, therefore, how to make our prayers accord with his will, except by making them accord with the Scriptures. That a prayer which is contrary to the Scriptures, and therefore contrary to the will of God, will remain unanswered, is a maxim of common sense. But a prayer may be contrary to the will of God in several particulars. It may be offered in a place which is forbidden—as the private prayers of the Pharisees while standing in the synagogues or on the corners of the streets. When they entered the synagogue, before taking their seats they lifted up their hands and offered a silent prayer, as the members of some churches now do, kneeling upon the benches; and as some preachers do, kneeling down when they first enter the pulpit. All such prayers are contrary to the will of God, and will not be heard in heaven.\* Again, a prayer may be offered through the wrong motive—to be seen by men, (Matt. vi. 5.) or to gratify some evil desire, (Jas. iv. 3.) It may be filled with vain repetitions, (Matt. vi. 7.) or it may be prayer for something not promised. In none of these cases is the prayer *according to God's will*, and therefore an answer need not be expected.

The rule, that in order to obtain an answer from God, our prayers must be according to his will, is the great governing principle upon the subject. It prohibits prayer for anything, or in any manner, or under the influence of any motive, known to be contrary to his will. In reference to all matters which are doubtful, it requires the prayer to be hypothetical, and renders the answer equally doubtful. Hence in reference to life and all our plans for the future, James teaches us to say, "*If the Lord will*, we will live and do this, or that;" and Paul calls upon the brethren at Rome to join with him in praying "that I may come to you with joy, *by the will of God*, and may be refreshed among you." Jesus himself also prays, "*If it be possible, let this cup pass from me; yet not my will, but thine be done.*" This uncertainty as to what is the will of God, applies to thousands of things in the affairs of nations, of communities, and of individuals, and in reference to them all our prayers should be modestly limited by the condition, "*If the will of the Lord be so.*" There is no positive promise that such petitions will be granted, and therefore we should not, when offering them, too confidently anticipate an answer.

\* We question this. They were condemned for praying to be seen of men. If, upon taking his place in the house of worship, a brother think well to solemnize his mind by silent prayer, who can say that his doing so is not acceptable? Those who do it to be seen will be condemned like the Pharisees of old, but surely not those who do it only to the Lord.—ED.

Again, when God promises certain blessings on certain conditions, our rule requires us to limit our prayers by the conditions imposed. We cannot pray for rain without a cloud, nor for food without labor. Neither can we pray for pardon in unbelief, in impenitence, or in disobedience. Here is the folly of mourning-bench prayers, which call upon God to pardon the sinner before he has complied with the conditions of pardon which the will of God prescribes. Whatever blessing from God, or attainment in Christian life, depends in part upon conditions to be complied with by us, or exertions made by us, can be asked for according to the will of God, only when the prayer is accompanied by the condition or the exertion. Hence Ananias commanded Saul to call on the name of the Lord as he was proceeding to be immersed, and wash away his sins ; and hence we are to *forgive when we pray, "forgive us."* When we pray for wisdom, which God has promised to give to all liberally, we are to let the word of wisdom dwell in us richly ; when we pray for stronger faith, we must not forget that faith comes by the word of God ; and when we pray for the salvation of sinners, we must preach to them the gospel, which is the power of God to salvation.

But finally, when the will of God is certainly known, known in all its conditions, and our prayers are according to it, the answer is certain to be obtained. Of this we have the most solemn assurance of God's word, and if that cannot give us confidence, where will we go to find anything certain beneath the heavens ? Let us, then, constantly study the will of God, and pray with an undoubting faith. We have this great truth to encourage us, that he who knows the most of God's will, will be certain, other things equal, to offer the most acceptable prayers. He who has most escaped the corruption that is in the world through lust, and partaken most of the divine nature, will most frequently will the same things that God wills, and therefore enjoy the most frequent answers to his prayers. There is a boundless room for improvement here, as in all other matters of Christian life. Even Paul could say, "We know not what to pray for as we ought," but "the Spirit helps our infirmities." Let us come, then, with humble hearts to the communication of the Spirit, and learn what to pray for at all times, and to pray as we ought, that our praying may not be in vain.

J. W. McGARVEY.

---

### REST FOR THE WEARY.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest"  
(Matt. xi. 28)

THERE is a very strong tendency in the human mind to seek rest and contentment in present things. The way of the world is to live by sight, and not by faith. It is not at all a pleasant thing to the worldly mind, but very unpleasant indeed, to feel itself a "pilgrim" and a stranger, journeying to an unknown clime ; and in their forced oblivion of the past men grasp as much of this world's good as they can, and keep it as long as they can. They prefer the present to the future, and for a share of what this world has to bestow barter the life of the world to come. They speak and act, labor and toil, as if this world were their everlasting home. Having no treasure in heaven, their hearts are not there.

But the reverse of all this is the case with the children of the kingdom. They remember that they are but strangers and pilgrims—that the fathers are all dead, and that none of the prophets have lived for ever, and to them the world and all the fashions thereof passeth away. The exhortation of the Prophet, though spoken to another people and of another rest, has for them a meaning which they seek to obey—"Arise, ye, and depart ; for this is not your rest" (Micah ii. 10.) And like Abraham of old, looking for a "city to come"—a city "which hath foundations, whose builder and maker is God"—they feel that they have "no continuing here," and are cheered with the assurance that there "remaineth a rest for the people of God." They endure as seeing him

who is invisible, confident that they shall reap if they faint not. With Jesus himself, the *Rest*, for their guide, they

"Shout while they journey home—  
Songs are in every mouth :  
Lo ! from the North they come,  
From East, and West, and South.  
City of God ! the bond are free,  
They come to live and reign in thee."

Now, although this world is not our rest, we are not restless. While all around is unrest, and the world is so full of evil and sorrow that it cannot be at rest, the children of God have present peace in Christ. He gives rest to the weary and heavy laden, and peace to the troubled spirit. But the world is in a constant fever of anxiety and toil—it affords neither rest nor peace to those who possess most of it. It is, on the contrary, a constant source of uneasiness, perplexity, and trial; and when they have done their best to make a rest here, they find it is full time to lay down life and work in order to rest in the grave. Still less is it a place where the people of God can find rest, because it is entirely unsuited to their dispositions. The whole heart and spirit of the saint aspire to a state free from this world's toil, and sin, and sorrow. Its highest joys satisfy him not, its purest pleasures leave something wanting; here there is nothing that can fill the measure of his desires, his hopes, and expectations. His aspiration is—

"Oh ! draw my spirit unto Thee,  
By that mysterious magnet Thou hast laid  
Deep in each soul Thy hands have made ;  
Which, though our footsteps far and wide may roam,  
Still trembles toward our fatherland and home."

This world cannot satisfy him, because it is not suited to his whole nature. If we were intended to be tenants only of earth, and there were nothing contrary to our well-being in it, then it might satisfy our ambition; but such is not the case. It is a world full of suffering and care, even to the saints of God. Full of beauty and excellency as it is, it does not and cannot, in its present state, meet the wants of the soul. Solomon tasted all joys, drank his fill of all earthly pleasures, and then exclaimed out of the depths of his sorrow-stricken, unsatisfied spirit, "Vanity of vanities ! all is vanity." All the glory of man here withers as a leaf, fades away as the flowers: the chill frosts of the world strike out all the joys and blooms of its poor pleasures, and leave nothing but desolation.

Life and the world are often compared to a sea. The wicked are like the "sea, whose waters cast up mire and dirt." The deep disquietude of the world is spoken of as "the sea and the waves roaring." The sea is always in motion, even when it seems at rest. It is deceitful and treacherous, often stormy, and always fraught with peril. Quicksands, sunken rocks, icebergs, raging storms, and death-dealing calms, are the dread of the mariner. There is no rest anywhere on the face of its wide waters—no rest till the haven is reached, anchor dropped, and sails furled. The sea of life is like it. We are sailing on its solemn waters. Here we find no rest: our rest is in a sunnier clime, and on a happier shore. Here we meet with storms of sorrow and persecution, quicksands of temptation, sunken rocks of false friends and deceitful brethren, icebergs of cold and chilling sorrows—all these proclaim, "This is not your rest."

Sometimes the saint compares his present life to a wilderness, and often enough it proves a wilderness indeed. It is a land of pits and snares, and of the valley of the shadow of death. Evils beset the traveller on all sides, perils lurk in unseen places. It is truly a hostile territory, and the god of this world, in every conceivable manner, besets the wayfarer; therefore he hastens through it as best he can. He is a traveller, and his *home*, his *rest*, lie on the other side of the wilderness. The burning sands of trial often scorch his feet, and make the way weary and painful; often is he mocked by what appears a joy ready to be gathered, but finds a mirage in the desert—mist, not water—and his thirsting soul is ready to faint. Sharp rocks and rugged mountains, steep and perilous, almost without track, meet him and must be struggled over. The good and

evil report must be borne, the unkindness of unloving hearts meekly endured, the "great fight of afflictions" nobly breasted, till the desert is passed and the rest gained. All these things say, "This is not your rest." But—

"Not long the sigh, the toil, the sweat—  
Not long the fight-day's wasting heat;  
The shadow's come.  
Slack not thy weapon in the fight;  
Courage! for God defends the right:  
Strike home! strike home!"

"The field is the world," said the Saviour. Here we must labor and toil, and bear the heat and burden of the day. "Go, *work*," is the command of Jesus. Here in this field we must sow, often with tears, the seeds of life. Yes, that is it, of life! Sow, regardless of the winds, regardless of the clouds—sow to the Spirit, and reap "life everlasting." Here we are toilers, laborers; and not till the end of the day shall we receive our penny. But we *shall* receive it—we shall reap if we faint not. All the great workers for God rested not here. Abraham went out at the command of God, not knowing whither he went. He sought another rest. David said, "O that I had wings like a dove! then would I flee away and be at rest." Job declared he would not live always, and Paul desired to depart and be with Christ. Like them, we seek another rest, where the labor of the day shall be done—"where the wicked cease from troubling, and where the weary are at rest."

"In that peace we reap in gladness  
What was sown in tearful showers!  
There the fruit of all our sadness  
Ripens—there the palm is ours;  
There our God, upon his throne,  
Is our full reward alone;  
They who all for God surrender,  
Bring their sheaves in heavenly splendor."

Afflictions proclaim that this is not our rest. Multitudes of God's people have to "endure a great fight of afflictions"—poverty, perplexity, distress, disappointment, and trial, in manifold forms. The waterfloods of sorrow sometimes threaten to overwhelm us; but we are not, even in this state of toil, and fear, and sorrow, left alone. The promise of God is, "Fear not, for I am with thee; be not dismayed, for I am thy God." "Call upon me in the day of trouble, and I will deliver thee." And thus in the midst of deepest sorrow do we hear the peace-speaking voice saying, "My presence shall go with thee, and I will give thee rest" (Ex. xxxiii. 14.) So, then, we find rest even now—comfort in the midst of sorrow even now—and in the deepest weariness gracious support. When the stream fails, we repair to the fountain—if the way seems dark and dreary, we go to the Sun of Righteousness for light—and in place of a settled and continuing city here, God is our dwelling-place. In him we find, through Christ Jesus, health, home, felicity—rest.

Bereavements are sad reminders that this is not our rest. Here we often see the mother weeping over her dead babe, the husband for the wife, and the wife for the husband—Mary over Lazarus and David over Absalom—sundered affections and scattered households. The language of all is, "Set your affections on things above, where Christ sitteth at the right hand of God, and not on things on the earth." All here is transitory and fleeting, vanishing as a shadow; but the rest in the city of God is a rest for ever. Therefore love not the world, neither the things of the world; for this is not our rest.

After all, there remaineth a rest for the people of God. Truly we have rest now in Christ Jesus—rest from the yoke of Satan, rest from the terrors of a guilty conscience, rest from the fruitless labor of seeking to build our home below the skies, and sweetest rest in conscious possession of "peace with God." Here we must toil, mind and body; but we have this consolation, that the hardest toilers have the sweetest rest. Here we are constrained to fight, but it is the soldier of many a hard-fought battle, of many a long and weary campaigne, who realizes best what it is to dwell in peace. Here we can obtain no-

thing without labor, protracted and severe ; the kingdom itself to which we aspire can only be taken by the resolute, the bold, the daring. The cowardly, the fearful, and the slothful cannot inherit it. It is through much tribulation that we enter into the kingdom ; but in heaven we rest from our labors. The sea is crossed, and we have entered our *haven*—the wilderness is passed, and we have reached home—the fight is ended, the victory won, and we rest in peace—the labor of life is done, and we have entered into rest—the Winter is gone, afflictions are over ; eternal Spring and never-fading flowers are come, and come for evermore.

"Take courage ! faint not, though the foe be strong ;  
Christ is thy strength—He fighteth on thy side ;  
Swift be thy race ; remember, 'tis not long,  
The goal is near ; the prize He will provide ;  
And then from earthly toil thou restest ever,  
Never again to toil, to fight, or fear—oh, never!"

H. E.

### CHRONICLES OF THE HEART.

THERE is a verification of God's word in the experience of the truly devout, that is both pleasant and profitable ; and while we think that some have made too much of what is called a Christian experience before a person has in fact become a Christian, others have made too little of the experience of God's ways and word in the daily life of those who love and honor the Lord. It is certain that much of the Scriptures is made up of the recorded experiences of the righteous, and they are written for our learning. Would it not be well for us to look into these things and profit by them ? Christianity has much to do with the mind and heart. It is spirit and truth dealing with our spirits. It is a life within, as real as the life of sense ; and we have and may have as much consciousness of the one as of the other. We are not unmindful of heat and cold, of hunger and thirst, of poverty and distress, of health and sickness, of friends and foes, and of the daily vicissitudes of our mortal life. Why should we be indifferent to the conditions and experiences of our spiritual life, and equally affected by all the changes and variations which attend it ? "I serve the Lord," said David. Why ? "Because he hath heard my voice and my supplications" (Ps. cxvi. 1.) Here is one of the richest experiences of King David. God had heard his voice, listened to his supplications, and the knowledge of this quickened his love. Surely a similar experience every Christian has, and the effects should be the same. This is bringing our religion home to the heart, where it should be, and making us mindful of God's dealings with us. "This is my comfort in affliction, for thy word hath quickened me" (Ps. cxix. 50.) David did not speak this *ex cathedra*. It was the experience of his life. He had comfort in affliction, and the reason of it was, that God's word quickened him. He felt the new life bubbling up within him. The vitalizing properties of the word penetrated all the powers of his mind and will. He arose from the bed of affliction a wiser and better man. Are we sufficiently alive to these blessed influences ? Is this the life of faith that we are pursuing ? Without reflection and close examination, he could not have realized this "comfort." It was in fact a conscious part of his religious life. David "knew that God favored him," and why ? "by his deliverances" (Ps. xli. 11.) See how logical were his conclusions. Many were his enemies, his trials, and embarrassments. God delivered him out of them, and he therefore concludes that God favored him. May we not reason in the same way ? Surely such experiences are sweet and comforting.

What a glorious roll of Christian experience does the Apostle open before us in that memorable passage, "That tribulation worketh patience, and patience experience, and experience hope" (Rom. v. 4.) Is this the mere rhetoric of Christianity ? Is it a philosophic statement addressed to the reason ? Is it not the inward life of the child of God ? This whole cluster of fruit grows upon the tree of life. It is the experience we have of God's gracious dealings with us under the reign of favor. It was written by Paul, because he had realized it ; and

sent to the saints at Rome, because it was their blessed experience : and it is given to us that we may observe the divine effects of a life of faith, and feel all the bliss and enjoyment that follow in its wake of sanctified affliction. "I know," said Paul, "whom I have trusted, and I am persuaded he is able to keep that which I have committed unto him against that day." (2 Tim. i. 22.) This knowledge of God whom he had long trusted, afforded him the assurance that he was able to keep that which Paul had committed to his hands against the coming day. This example is worthy of our imitation. This daily record of mercies received should be carefully remembered, as the foundation of future trust and hope. The more we see and feel and know of the faithfulness of God in his word of promise, the more shall we be strengthened in view of what remains. Former comforts are pledges that God will not forsake us in the future.

J. C.

---

### A PASTOR'S TRIALS.

(*Notes from a Pastor's Portfolio.*)

ABOUT this time ALEXANDER CAMPBELL visited our place. The theological fame that had preceded him was not an enviable one. His separation from the Baptists, and the havoc made in Baptist ranks by his principles, had excited violent prejudices against him. An application was made for our house of worship, for the delivery of a few discourses. I was aware that to give my consent to the use of the house would put the church in danger of new agitations. And God had been teaching me to look to *duty*, not to *consequences*; and I was resolved to practice the lesson. I had occasionally heard sermons from the preachers among the Reformers ; and although there was much that was eccentric and *outré*, yet their acquaintance with the Scriptures, and their simple way of preaching, had pleased me much. They were men, generally, of but little culture, but possessing strong native sense, good reasoning power, and ready utterance ; and some of them were endowed with oratorical abilities. Their revolutionary plea made them too fond of debate ; their early habits gave some of them an undesirable levity of speech and manner ; and the treatment they received sometimes made them forget "the meekness and gentleness of Christ." But they were men of power, "mighty in the Scriptures," and mighty in their assaults on the sanctified errors of the age. I admired their boldness, their freedom from clerical assumption, their simple unaffected piety, and above all, their reverence for the Word of God. I was therefore better prepared than many of my brethren to do justice to Mr. Campbell. The call I made on him gave me a favorable impression of his learning, ability and piety. His conversational powers are very superior. He is genial, witty, piquant, and highly instructive in the social circle. Through my influence with the trustees, our house was granted. I attended the course of lectures. Mr. C. is not, in the highest sense, an orator. Indeed he seems to me rather to despise a reliance on external aids, and to depend on the intrinsic charms and merits of the message he delivers. His fine, manly form did not appear to best advantage as he stood leaning on his cane through a discourse of two hours' length. But his calm dignity, his keen eye, massive brows, highly intellectual forehead, elegance of expression, reverential manner and great weight of argument, secured the profoundest attention of his auditors. He is the most eloquent *reasoner* I ever heard. Perhaps he seemed the more so to me, from the fact that he dealt with my theological difficulties, and led me out from my perplexities into clear and satisfactory conclusions, with so much ease, that I wondered I had not always seen it so. I was so much absorbed in his teachings, that I forgot his person, manner, and all external objects. His views of the three dispensations—the proper division of the New Testament—the setting up of the kingdom — the nature of faith and the scriptural evidence of pardon, poured in a flood of light on my soul, that will ever lead me to esteem his visit one of the epochs of my life. But his sermon on the divinity of the Messiah was the *chef-d'œuvre* of all these glorious discourses. He had been branded with Unitarianism. My heart

fairly leaped for joy as he unfolded the personal dignity, sacrificial death, and official power and glory of the Son of God. This, I am sure, is his favorite theme ; for here, more than anywhere, his heart came out in lively sympathy with his subject, and the *unction* of the sermon was rich and rare. One of the finest exhibitions of pulpit oratory I have ever witnessed, was his description of the ascension and coronation of the Messiah. He laid aside his cane, and, rapt in the inspirations of his theme, gave himself away to the sublime grandeur of the coronation scene. Without a full assent to all his positions, and with some objections to what seems to me an unnecessary degree of radicalism in his plea for reformation, I gratefully record my impressions of these invaluable discourses, and of this extraordinary man. His visit has dissipated many clouds that skirted gloomily my spiritual horizon, and has led to an extent of Bible reading and religious inquiry, in this community, unknown before. I hope to be better able hereafter to preach the simple "truth as it is in Jesus."

Soon after this the scarlet fever, of a very malignant type, visited our town. Its epidemical rage was very fatal, especially among children. Scarcely a family escaped. Night and day, I was kept busy among the sick, the dying, and the bereaved. Some of the cases were extremely afflicting. In one instance, a father and mother, buried all their children. Their mute despair, as they stood by the grave of the last child, like trunks of trees which tempests and lightnings have stripped of all their branches, was the most touching eloquence of grief. In another case, four little children followed their parents to the grave, and saw them laid side by side in their last sleep. The outburst of sympathy from the crowd, as they looked on these helpless orphans, was such as I never before witnessed. But it called out also a true generosity. Those who had been made childless adopted those who had been made parentless, and led them from the grave to warm, bright homes, promising, for the sake of their own lost darlings, to treat them tenderly, even as their own.

While thus engaged ministering to others—my wife and elder children also devoting themselves entirely to the wants of the distressed—the shadow of the destroyer crossed our own threshold. Our darling EDITH, a bright girl of seven years, was the first victim. I had never known a real grief before. "The sorrows of death compassed me, and the pains of hell got hold upon me : I found trouble and sorrow." Day and night I watched by the couch of my sweet child, refusing to eat or sleep, suffering with and for her, and struggling to stifle the rebelliousness of spirit which I had so much censured in others ; leaving her only when summoned to attend a funeral, and hastening back from other scenes of woe to drink the cup which was pressed to my own lips. It seems strange to me now that I never once asked that her life might be spared. But I had for months been praying that at whatever cost, my being might be fully consecrated to God : I would not shrink from it now. If the heartstrings must break—if the dregs of the cup drained by so many were offered to me, that I might more fully know, and more successfully soothe the sufferings of other hearts—if, to draw my sluggish affections with quickened pace towards the pure heavens, it was needful that the idol of my heart be dashed to the ground, and broken before my eyes—I resolved to be dumb before my Maker. With preternatural calmness I watched the oncoming of death, when all others in the house were prostrate from fatigue or grief ; noted carefully every harrowing phase of the awful struggle, until every look, groan, and writhing of anguish, seemed stamped on my soul ; and when the spirit fled, closed the eyes of my dead child in the last long sleep. My poor, dead lamb ! The tears flow freely now, as I write of thee, as they would not flow then, when I stood in mute agony over thy lifeless form, and felt for the first time the awfulness of death ! It seemed, in the dead stillness of that hour, as if I could almost hear the rustling of the angel's wings as they came to bear thee to thy heavenly home, my child ! Yet it seemed to be so far, far away that they bore thee, and earth's night seemed so chill and starless, that in my anguish I knew but one feeling—one wish : that I too might die, and follow thee speedily to that "happy land" of whose brightness and beauty thy childish lips had so often sung to me ! I hope God has forgiven my unreasoning grief. After bowing over the dead body of my child, and my heart

had struggled through a prayer of those "unutterable groanings," of which I never knew the meaning before, I rose in a new strength to seek to comfort and encourage my afflicted household. My poor wife, worn out with watchings and crushed under the weight of this first bereavement, had yielded to a nervous prostration, and had sunk into utter helplessness. My children—but I cannot even now write calmly the dread history of this and succeeding days. Scarce had we returned from Edith's grave, when our youngest child—our bright-eyed CHARLIE, was smitten. Before a week had passed, there were three new-made graves in our family lot; EDITH, CHARLIE, and SUSAN—our eldest born—slept side by side, in the dust.

The baptism was complete—not only for me and mine, but for very many more. "Out of the depths" we emerged into a better life.—The church shook off the dust, and put on her beautiful garments; hundreds of sinners turned to the Lord. For eight weeks I have been preaching every night, and visiting every day, until, utterly worn out, I am compelled to rest, and take the leisure thus forced on me to make this record of the great things God has done for us, and of the strange way by which he has led us. About two hundred persons have been gathered into the fold. I would have sought for help from my brethren in the ministry in this great work; but partly owing to sickness and grief in my own family, and partly to our extreme poverty, I could not invite them to be guests in my house. My course on the temperance question stripped me of half my support. We have learned to pray, in all its literalness, the heaven-taught prayer, "Give us this day our daily bread." Sickness and funeral expenses have compelled us to dispose of everything of extra value we possessed, save a few sacred treasures that belonged to the dear departed ones. Our bread has been given us, and our water made sure; and this is about all we can say. In the midst of the wonderful triumphs of grace that have crowned our labors, I have been compelled to think seriously—not for my own but for my family's sake—of seeking another location. But last night, in our deepest want, a surprise party, pleasantly arranged, came in on us with abundant supplies. Knowing my aversion to any ostentatious parade of kindness, they conveyed to us, in the quietest manner, provisions, clothing, and money, amounting in value to several hundred dollars. So I know the Lord wants me to stay here. I only pray that after all the wonderful experiences of the past, I may never doubt his care, nor shrink from duty when he calls.

I. E.

---

### TOO NEAR.

THOSE who eagerly do all that is lawful will soon go beyond the line which divides from wrong. There are some occupations and entertainments in business, and some entertainments in the sphere of amusement, which must be judged of not simply by their intrinsic constituents, but by their associations, tendencies, and proved affinities with evil. These are the tests by which God discerns between the evil and the good. Multitudes will put on an appearance which might be mistaken for the form of godliness, but only good men will depart from evil by leaving a considerable space between themselves and the extreme line of permitted indulgence. Sacrifice is the mark of salvation, and, while the world stands, martyrdom of some kind is the condition of discipleship.

---

THAT man is a restless, unsatisfied being, and therefore prone to "many inventions," the whole history of mankind proves. In religion this is as true as elsewhere. God may ordain in the plainest and most authoritative terms; the spirit of disobedient restlessness will not allow man to be satisfied with the Divine order. If he cannot deny the explicit meaning of the law, his next shift is, in endless speculation, to seek for the right and the means of substitution. Are all the terms of the Divine law or ordinance essential? May not this or that in it be regarded as indifferent, and something be substituted without violence to the spirit and benefits of the ordinance? This is the thread that in tortuous windings runs throughout the whole history of religious speculations and errors.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &amp;c.

## AMERICA—LETTERS TO DAVID KING, &amp;c.

(From the "American Christian Review."

NO. I.

MY DEAR BROTHER KING,—I have carefully read your "Letter to James Challen," on "Evangelists, Colleges, the One-man System, &c.," published in the *Review*, the 14th inst. I do not desire to anticipate brother Challen's reply, should he feel disposed to make one, nor do I intend to notice the matters to which you have particularly called his attention; but rather to take occasion from your letter to invite the attention of the brethren generally to the question, *how far we should tolerate differences of faith and practice among us as Christians*. That there are truths of vital importance, without which there can be no Christian religion, is undeniable. That there are other truths of less consequence, the absence of which from our mind does not destroy the soul, I think will also be admitted. Some sins are "unto death." The cleaving of the head asunder, and the amputation of a finger, are both sins against the body, but one is a sin unto death while the other is not. To deny that "Jesus Christ has come in the flesh," is a mortal error forbidding all claim to Christianity. To deny the doctrine of weekly communion, however much to be lamented, would not so seriously damage our hopes of heaven. A man, right in everything else, but holding Baptist views of the *design of baptism*, would not be as far from the truth, as another who would deny that *Christ died for our sins*, or deny the resurrection. The assertion sometimes carelessly made, that all commandments are of equal importance, is directly contradicted by the Saviour, who speaks more than once of the "least commandments" and the "greatest commandments."

The two admissions, that we are all in more or less error, and that some errors are not fatal to the humble servant of God, suggest the propriety of tolerating some difference of conception and action, without discarding each other from Christian fellowship. Sound reason, the necessity of the case, and revelation, all combine, I think, to reinforce the assertion.

The history of the church shows how small have been the differences, that have separated good people from each other's confidence, and what exactions have been made as conditions of Christian fellowship. And in this view of the case, I confess I cannot sympathise with the following sentiment found in your letter—"That there are some churches with you (in America), whose co-operation we would not accept,

is made apparent, \* \* \* churches that meet to commemorate the Lord's death, not every first day of the week, but when a preacher journeys their road"—"we disown every congregation of believers who make their commemoration of the Lord's death dependent upon the presence of a preacher." Now to oppose this lamentable condition of things is all right, but to "disown" such churches should, I think, fairly be set down to the score of an undue intolerance. Did Paul "disown" the church at Corinth who feasted and got drunk at the Lord's table? I am confident we have no churches in America living in error as gross as this, not even those whom you would "disown." The same church had incestuous persons tolerated in their community, and yet Paul tolerated the church, and labored to reform them. I know an apology may be made for their ignorance, but were we to look around, apologies might be found to some extent for others also. Had we all as much of the love of God as Paul possessed, and were our hearts as tender toward all the children of a common Father as his was, the hairbreadth differences among us would not be magnified to such impassable chasms.

It must be remembered that we all are living a sort of twilight existence in this world. There is a mixture of light and darkness even with the most enlightened.

Truth and error are not yet entirely disparted in any of us. That of which God is most desirous is to find in us a stronger affinity for the light than for the darkness. This decides the *quality* of the soul. He is less concerned about "how far you have got along" than about "which way are you going." A man may begin the Christian life at the very verge of cannibalism, and if he love the Saviour on what little knowledge he may have, and will seek to know more and do better, God doubtless accepts him with a very meagre stock of knowledge at the start. Paul sometimes caught the upturned eye of the kneeling devotee at Pagan altars; and those who had just "turned from dumb idols to serve the living God," were called the *church of the Thessalonians*. All the brethren at Jerusalem, when Paul visited them, were "jealous of the law" of Moses, believed in, and practised circumcision as well as other defunct ceremonies, and yet James calls them "believers." In the presence of these facts, does it not seem strange that the modern church should disown one another for indulging errors in teaching

and practice far less serious? Some very good men in our day, could not bear to preach a single sermon when the slightest squeak of a ten-by-twelve melodeon is heard, even when this is the only fault. Others can scarcely tolerate a difference of opinion on the communion question. Others among us, it seems, would drive from our communion the most gifted and faithful brethren, who simply publish their views to the world in a *form* that may be objected to.—A general nervousness seems to be seizing some of our good brethren which, it seems to me, promises no good to the cause.

Now this nervousness must arise, I think, from one or two causes—either we have more zeal and love for the whole truth than the apostles possessed, or we have less forbearance, tenderness and love for our brethren; for it is evident that greater errors prevailed in the primitive church than those complained of in the church to-day. The former solution we cannot allow, and it may be well to ask whether the fretfulness lately manifested may not be due to a want of that mellowness of soul so unmistakably discovered in all the holy Saviour ever said or did.

We are all in but the twilight, as we said. Bad men have more affinity for the element of darkness, and this evening twilight soon will turn to utter night. The good man stands in the morning twilight looking toward the sun of righteousness—the night recedes, and soon he'll see a glorious day. And how strange it seems for brethren here in America especially, to be scolding and threatening God's poor children, because they have not yet succeeded entirely in disengaging the darkness from the light.—There might be some apology for this, if those who are the most stringent had themselves succeeded in this work—if they themselves had travelled so far ahead Eastward as to be enjoying the perfect day in advance of the rest; but their own acknowledgment of but partial light should moderate, at least, and soften the grating tones with which they chide those who are struggling with the same imperfection all alike must feel.

I hope I will not be understood as insisting that no attention should be paid to errors, simply because they be small. Far from it. The best educators of the young always correct the smallest mistakes, to secure both accuracy and progress; still, who but an ill-natured old pedagogue ever kept up a system of scolding and threats of dismission on account of the almost inevitable mistakes of his pupils? Even if the brethren, both in England and America, who are so severe, were our acknowledged masters in theology, does not their *system of teaching* need to be revised? Suppose a

brother takes some wrong position, or wrong course in his efforts to do good, and suppose he explains the things objected to, and assures the brethren that nothing contrary to the word of God was intended, is it right, is it Christian, is it *manful* to keep flaunting the old charge in his face at every opportunity? How can heart mellowed by the love of God keep hinting that if the Christian church does not suit certain brethren who do not accept them as oracles in every thing—"why, there's the Catholic and sectarian churches to go to?" We have had fully as much of this sort of language as will be profitable, and it ought to cease. As for ourselves we intend always to live under the old flag and have our rights there; and if any seceding is to be done, it must be done by those who are dissatisfied with the *union as it is*. We are satisfied with it, love it, and wish to maintain it. THOMAS MUNNEL.

NO II.

*My Dear Brother King.*—Synonyms are loosely defined to be words of the same signification, but more accurately they are words of a general similarity with specific differences. Thus the words *astonish*, *amaze*, and *surprise*, are put down in the books as synonyms. It then becomes the work of a scholar to tell wherein they are not exactly alike. The tyro declares them to be identical, but the linguist knows they differ somewhat in meaning.

Christians, we read, should be one in Christ, and it would be most lovely to see them "perfectly joined together in the same mind and judgment," but they are not, never have been, and never will be; and if identity of views in everything, or even perfect similarity, is to be made a test of fellowship and co operation, then there can be no fellowship, for no two think exactly alike about religion or anything else.—Minds are as diverse as faces, and perhaps ought to be. Every Christian can be about as much like any other Christian as any one man can be like any other man—having a general resemblance with special differences. A sound man will resemble any of his kind in all the *main* features that characterize humanity, and a true Christian will be similar to all others in the kingdom of God in the main, but not in every particular. No one would insist that Christians *should* entertain different views of religious things even in the smallest matters, nor be indifferent to errors ever so small, for very serious consequences often arise from small beginnings; but as every countenance differs from every other one, there being no duplicates, and this to secure the necessary individuality in society, so every mind unlike every other one preserves its

individuality thereby. This inevitable organization of man may and often does result in our disadvantage, for men differ not only where they may do so innocently, but even where they may not. But because men misuse their tongues is no argument against the liberty of speech as God gave it to us, nor for compelling every man to use precisely the same words on every subject.

Within certain limits, then, is it not better to allow differences of thought and action? Where these limits should be fixed, on what sharp division line, we may not be fully able to determine. God alone can tell that. Yet there are some things known to us: no man can be retained in the church who denies the Lord who bought him, denies the resurrection, man's accountability to God, the necessity of faith and obedience, the obligations to prayer and a holy life; or who will not love his brethren, worship with them, and soon down the scale to much smaller issues. But that there are small mistakes in judgment, and errors in theology, and even slight irregularities in life that are to be borne with, and that would not justify a disruption of fraternal relation, will not be denied. To take the responsibility of fixing the point on one side of which a man may be considered a Christian brother, and on the other side of which he cannot be entitled to that relation, is a task which none would attempt to decide, except those who are least prepared for such a work.

The Bible, then, is our only guide in this matter. And even there the truths and the actions in question are by no means catalogued for our use; but from what was said in the letter previous to this, it is clear that the apostles encountered errors in their churches ten-fold greater than those complained of in any Christian church in America or England. It is true that Paul favored delivering certain persons to Satan for the destruction of the flesh. These were incestuous persons, guilty of mortal sins unrepented of. Of others he said, "Whom I have delivered unto Satan that they may learn *not to blaspheme*." Others were promoters of division and schism in the church. Now, none of these were to be tolerated; but even good men were found in their churches who were by no means orthodox in sentiment nor blameless in their lives. These were not denounced, threatened, scolded, and told they were in the wrong church. We must remember that our brethren are but finite mortals, still in the flesh, and struggling with its hindrances; and if their chirography is not equal to the perfect copy set for their imitation, still they are learners, disciples, and should be treated kindly, especially by other scholars who, upon the whole, can write no better than themselves.

The whole family of schismatics may be fairly put into three classes.

1. Those who introduce error or speculation to divide the people of God.

2. Those who reject truths discovered by their own brethren, not found in their creeds, and who excommunicate those brethren on account of their truths. The history of the Wesleys in England, and the Campbells in America, furnish examples of this class.

3. Those who keep magnifying small differences until they either secede from the body themselves, or cause others to secede from them. History furnishes but too many instances of this; and if the devil ever makes a serious attack upon our unity as a body, it may be just here that he will find a joint in our harness.

One thing may be and ought to be said in defence of the brethren who have written most severely. Every great evil comes from small beginnings, so that we should avoid the very appearance of evil, and not "despise the day of small things;" and I wish nothing I have said to be construed as opposed to a needful vigilance, especially when exercised by good men who, we all know, fear God and love the truth.

But two cautions should be heeded just here: *first*, we should be careful how we treat even a small error. Unless you have the right remedy to apply to an incipient cancer, better let it alone. Caustics are not always better remedies than mulcents. Severe treatment has often aggravated trifling pimplies into serious annoyances. *Second*, Where good, true and wise men take issue on any unsettled question, it should be discussed with all due deference to each other's acknowledged ability and standing as Christian brethren. For example, all the brethren in this country do not take quite the same view of the communion question. Two years ago, when it was under discussion, it was assumed by some writers that we had always been close communionists, and that any other view was an innovation upon a settled sentiment and practice in American churches; but in reply to this it was shown by numerous quotations from the writings of the earliest and ablest laborers in the Reformation in this country, that our teaching and practice had generally been to assume no responsibility in this matter at all—neither to invite nor to exclude others from the Lord's table, allowing every believer in Christ to examine himself. Notwithstanding this, a few brethren have lately taken it into their heads not only that we always did pattern after the close communion Baptists, but that all who still stand on the original platform are innovators, and, as such, ought to bear, without a murmur, whatever chastisement the faithful see fit to inflict. Now,

if a few striplings, just from college, were trying to establish a new order of things in the church, this objectionable style might be justified; but when we think of the age, the experience, the Bible knowledge, the piety, the devotion to primitive Christianity, and the learning of those who never have taught the Baptist dogma of close communion, the bearing of some writers may perhaps escape the charge of arrogance, but cannot be made to appear quite as modest as could be desired. There is a difference of opinion here that involves nothing of practical importance, for the members of one church seldom obtrude themselves upon those of another at the Lord's table—a difference that can be mutually tolerated too without necessitating a single unworthy insinuation thrown out in any direction. The discussion of this subject in Lard's Quarterly, is acknowledged to have been conducted in a manly Christian spirit. In such a tone can all our investigations be carried on, with a far surer prospect of success in the elimination of truth. The reinvestigation of any of our positions would only show the public mind to be awake, and, properly managed, would result in a firmer foundation for our faith. With the kindest regards to all the brethren I write these things, prompted by an anxiety to keep down every irritation, and to see the cause of God, which we are still so successfully promoting, triumph in the conversion of sinners, and in the complete harmony and fellowship of all who love His name.

THOMAS MUNNELL.

REPLY TO THOMAS MUNNELL.

BELOVED IN THE LORD,—Your letters, overflowing with kindness, forbearance, generosity, and charity, are to hand. I conclude that those who know you best must have upon their list of friends one who is an embodiment of loving-kindness. The courtesy and Christian feeling of your epistles I fully appreciate, yet I cannot accept them as satisfactory nor deem them aids to the right performance of our duty to God and man. Your statement of certain general principles is unexceptionable—as, for instance, the duty of forbearance in matters of opinion. But, then, in the application of those principles you greatly err—that is to say, if I have any right conception in regard to the things under consideration. You remind me, dear brother, of certain charitable people who are ever ready to relieve distress, and who give to Thomas and Jane, to Mary and George, as long as they have a shilling, but who,

consequently, leave landlord, baker, clothier, doctor, and others who have legal claims, unpaid, and who then think it hard that they are not applauded for their generosity. To these people we have to say, "Be just before you are generous," and to you, I must add, "Give what is thine own, but keep from meddling with what has never been placed at thy disposal." In other words, in all matters of mere opinion and questions of personal right yield to weak and erring brethren to your heart's content—even forbearance becomes a fault and we will but love you the more, but remember that the government of Christ's kingdom is upon his own shoulders and not upon yours—that his laws are given in apostolic commands and examples, and that when in the exercise of your charity any portion of his law is infringed, then that charity becomes unfaithfulness to the Master and that which you call forbearance partakes of the nature of presumptuous sin. Permit me here to set forth for your acceptance or refutation the following conclusions—

1. The kingdom of God (termed by Paul the kingdom of God's dear Son) which in the days of John the Baptist was "at hand," was, before the Apostle wrote his Letter to the Colossians, set up upon the earth and men had been translated into it.
2. No one can enter into that kingdom unless born of water and the Spirit.
3. The divine institution known as *the church* is charged with the administration of the laws and ordinances of the kingdom in the localities where it exists.
4. The commemoration of the Lord's death by the breaking of the bread, and all the divinely-appointed services of the church, are ordained for those who are in the kingdom, and for none other.
5. The *birth of water and the Spirit* includes immersion of the body in water, and none can prove that it ever takes place without that immersion.
6. It is, then, the duty of the church in each locality, as the executive of the kingdom, to furnish the table and all ordinances of service for all who give reasonable evidence that they have been translated into the kingdom, and who walk according to its laws.

7. As the table is in the kingdom, and as without faith and baptism the kingdom cannot be entered, and as though "the table is the Lord's" it is in the charge and keeping of the church, it becomes the duty of the church to refuse a place at the table to those who have not faith or have not been baptized.

In this region man's charity has no discretionary power. We may have love enough to die for yon friendly alien, but that love must not on his account change the law of the kingdom. This being the case, all that you advance upon forbearance in matters of opinion fails, because applied in a region to which it does not belong. We exclude no man for his opinion upon baptism. He may come holding the opinion that sprinkling is baptism, but if he will not enter the kingdom by the only birth which the Lord has appointed, there is no other way open to him, and we cannot treat his opinions as a ladder of ropes by which he may come in over the wall. He remains without, not because we exclude him, but because he refuses to enter. And here permit me to insist that, after all, our charity is higher and truer than yours. We know him to be without, and treat him accordingly—you treat him as though he were in the kingdom, and thus confirm him in error. If you reply, "Not so, for though we allow the table we refuse membership," I answer, "Surely the legs of the lame are unequal," and I demand that you extend your charity and give him *all* the privileges of the kingdom, or that you show "*by what authority*" you give the one and withhold the other.

To the intimation that this intrusion of charity has been admitted from the beginning I cannot at present consent. I know something of the *Christian Baptist* and of the *Harbinger*, and I think I could defend the early volumes from this charge, the somewhat adroit quotations notwithstanding. But that is not of the slightest moment. If we, heretofore, have not been guided by apostolic example we have all along professed to be thus guided, and the sooner profession becomes fact the better. And certainly either the practice which your charity covers must be given up or the New Testament abandoned.

Neither does your classification of sins help the matter. True, some sins are unto death and others not—that to deny that Jesus is the Christ is a mortal error, forbidding all claim to Christianity, and that to deny the doctrine of weekly communion would not damage our hope of heaven. But here you confound things that differ. The question is not, who may enter heaven? but whom we are authorized to receive at the Lord's table. Many may enter the final glory who have not entered the church on earth and whom we have no right to receive. With the question, Shall this man enter heaven? we have nothing to do. With the enquiry, Has he entered into the kingdom of God's dear Son? we have. If born of water and Spirit it is the duty of the church to spread for him the table. If not, then they have no right to sanction his intrusion.

We may now advance to another chapter. You, dear Bro. Munnell, cannot sympathise with my intimation that there are "churches in America whose coöperation we could not accept—churches that meet to commemorate the Lord's death not every first of the week, but when a preacher journeys their road." You object to the intimation that "we disown every congregation of believers who make their commemoration of the Lord's death dependent upon the presence of a preacher." You consider the condition of such congregations lamentable, and that to oppose this state of things is right, but you deem the disowning those churches "undue intolerance." But here we are as wide apart as it is possible for us to be. I consider that, after proper expostulation, to do anything less than disown them would be unfaithfulness, disobedience, and a want of true charity. Let it be understood that we both have in view a congregation which understands that the apostolic order includes the commemoration of the Lord's death every first of the week, that knowing this they are able to do it, and would do it had they a preacher whom they deem worth hearing, but not having such the Lord's table, the prayers of the brethren, the homely exhortation, the contribution, and hearing the Apostles' teaching in their own words, are considered of so little worth that they will not assemble. This you

deem a sad condition, and yet hold it undue intolerance, if they continue in disobedience, to disown them. O, my most charitable brother! I do love you for your charity! Yet will I pray that I may be ever guided by the Divine law and not led away from the path of duty by such irresistible sympathy. But have you, in part, misunderstood this matter of disowning? Being immersed believers I will, till death, own them as subjects in the kingdom. Then, too, there may be congregations every member of which I can own as a brother in the Lord, holding many of them in esteem for their piety, and yet deny that as congregations they are churches of Christ. The church is not merely a company of Christians meeting occasionally for worship, but a divine institution having its own distinctive marks. Destroy those marks — change the ordinances — set aside the heaven-given polity, and you may have a company of Christians yet have you not *the church*, precisely as the members of a Temperance Society may be all Christians and yet that Temperance Society is not *the church*. The Lord's table and the Lord's day — the one as often as the other — is an unalterable law of the kingdom, and the assembly that wilfully sets this law aside is disobedient, walks disorderly, and from those who persist in thus walking we are called to withdraw ourselves. Nor will anything which Paul did or allowed in regard to the church in Corinth stand for one moment in opposition to his own plain command.

You cite, dear brother, Paul's non-withdrawal from that disorderly church as proof that we should not disown

those who persist in walking disorderly, and you place denial of the resurrection among the things which should exclude from the church. But in the church in Corinth from which Paul did not withdraw there were those who repudiated the resurrection, saying that it was passed already. So, then, if your argument from Paul's conduct is good so far as you apply it, we must go a step further and not disown the church which retains those who deny the resurrection and overthrow the faith of their brethren. But this length your charity will not carry you. You then depart from Paul's example or you misinterpret the facts. I conclude the latter, and submit the following — Paul would reclaim or disown a church such as was the church in Corinth when he wrote his first letter. He would not disown first and seek to reclaim afterwards. Hence he wrote, exhorted, commanded, threatened, and his letter had its desired effect. Had it been otherwise, punishment would have been inflicted, such as an apostle could inflict and such as we cannot. The guilty leaders might have been in this way removed and the rest reclaimed. But in the event of reformation not being effected, there is no reason to suppose that he would have continued to own a church which maintained itself in disobedience to Christ and his Apostles. Let us do likewise.

May we all add to our faith charity, brotherly kindness, and much long-suffering, yet without doing violence to the law of the Lord. May the fruit of the Spirit be in us all and abound to the praise and glory of our God. Yours in the one hope,

DAVID KING.

#### GALL ON BAPTISM.—No. II.

A SCOTTISH friend of mine reminds me that Mr. Gall confined his attention to the classical writers before Christ. Yea, verily, such men are wise in their generation, wiser than the children of light. With Mr. Lindsay's pamphlet before him, he saw clearly that the instances from classical writers *before* Christ, as given by Mr. Lindsay, were capable of being tinkered into confusion, whereas the instances in the same tract from classical writers *after* Christ

were so decisive against him that they could neither be twisted nor confounded. Hence, it was rapidly decided to limit his inquiry. For my own part, I shall now extend the inquiry, both backward and forward, first refuting him on ground of his own choosing, and then leading him on where he may not be disposed to travel.

I. Mr. Lindsay mentions *Aesop*, *Aristophanes*, and *Hippocrates*, finding *baptizo* twice in *Aesop*, not once in *Aris-*

tophanes, and only once in Hippocrates, where it denotes to immerse a ship. Let it be observed, then, that there are instances in each of these writers which Mr. Lindsay overlooked in his researches, and they are of such a character that Mr. Gall would neither be likely to find them nor to publish them when found. Here they follow:—

1. *Aesop*—One of the salt-bearing mules rushing into a river, accidentally slipped down, and rising up lightened, (the salt becoming dissolved,) he perceived the cause and remembered it; so that when passing through the river he purposely lowered down and *baptized* the panniers.

2. *Aesop*—Having a grudge against a fox for some mischief done by her, after getting her into his power, contrived a long time how to punish her, and *baptizing tow in oil*, he bound it to her tail and set fire to it.

3. *Aristophanes*—“For he is praised, says he, because he *baptized* the stewards, being not Tamias but Lamias,” (sharks rather than stewards)—quoted by Plutarch.

4. *Hippocrates*—And she breathed as persons breathe after having been *baptized*, and emitted a low sound from the chest—like the so-called ventriloquists.

The reader will remember the dogma of Mr. Gall, that *baptizo* when used in relation to *things* implied that they were *sunk* and *remained* at the bottom; when used in regard to *persons*, that they were *drowned*. These four instances thoroughly demolish his theory. 1. The panniers were *baptized*, but did not *remain* at the bottom. They were only submerged while the sagacious mule was performing his passage across the river. 2. The *tow* was *baptized* in the *oil* and *lifted out again*, to be applied to the purpose assigned in the fable. 3. The man was not praised because he *drowned* the stewards, but because he dipped them forcibly—a kind of punishment which has frequently been resorted to in modern days with offenders whom the law cannot reach. 4. The people of whom Hippocrates speaks as breathing with oppression after a baptism were not *drowned*—at least we suppose not, never having heard a *drowned person breathe*. But Mr. Gall, who has discovered the *invisible church*, may likewise have heard

*drowned* persons breathing hoarsely and emitting a *low sound*.

II. I now proceed to shew, by carefully classified passages from ancient writers, that the words *bapto* and *baptizo*, both specific in regard to *action*, are indiscriminately and interchangeably employed in describing similar circumstances. In this way we shall call in usage to the aid and illustration of *etymology*.

#### I. DIPPING THE PERSON.

1. *Bapto*—“The Egyptians regard the swine (hog or sow) as an unclean beast, and if any of them passing by touch a swine, he goes away and entering into the river *dips* himself with his clothes.”—*Herodotus Euterpe*.

2. *Baptizo*—“And when they ventured to come near they suffered harm before they could inflict any, and were *immersed* along with the vessels; and those of the immersed who *raised their heads* either a missile reached or a vessel overtook.”—*Josephus, Jewish War*.

3. *Baptizo*—“Then she abode in the camp three days, and went out in the night into the Valley of Bethulia, and *immersed* herself in a fountain of water by the camp.”—*Judith xi. 17*.

4. *Baptizo*—“He who has *immersed* himself after touching a dead body, if he touch it again what will his bath avail him?”—*Ecclesiasticus xxxiv. 25*.

As the material with which we deal is rather dry, notwithstanding all the water, we must do our best to brighten and charm the road. Mr. Gall, then, is called upon to mark the fact that the *baptized* men of whom Josephus speaks were not *drowned* by their immersion. They *raised their heads* to breathe and to ascertain the possibility of escape. The immersion was a reality before any vessel of vengeance overtook them, or missiles of wrath struck them on the head. Mr. Gall noticed the case of Judith in the Appendix of his little book. Besides his original folly about the *drowning* he has some other objections to urge against immersion in *this* case. One is, the impossibility of supposing that Judith would expose her person so near to a Heathen camp; a second, the improbability of finding space or depth for immersion in a fountain, as it would be neither brook nor river. If Mr. Gall will walk a few miles from his own home to Portobello,

some fine day in the present season, he will find the Scottish nymphs baptizing themselves at no great distance from nude men, with hundreds of curious spectators lining the shore ; and yet, forsooth, in the East, where the person was more exposed, and in an age of more old-fashioned simplicity, a woman was to be too modest to immerse herself, even with the blanket of midnight for a covering ! This kind of reasoning properly belongs to the *Old Bailey*, but should not be found in the *kirk*. By the way, Judith was not a very likely person to be nervous or timid. Any "Peeping Tom," from Coventry or elsewhere, intruding on her ablutions would have been in very great danger of getting more than he desired. As to the size or depth of the fountain, when Mr. Gall is ready to make his confession in the ancient manner, I will undertake to shew him a fountain where *Goliah* the Gittite or *Og*, the King of Bashan, might easily be baptized, or even drowned, if that were desirable. I may now finish the case under this heading by giving one more from Plutarch.

5. *Baptizo*—"Call the old Expiatrix, and baptize thyself into the sea, and spend a day sitting on the ground."

I presume Mr. Gall will grant, if he is in a gracious mood, that if this person had *drowned* himself he could not have returned from the deep to spend a day *sitting on the ground*. But to dismiss the smile for a moment, it is worth while to compare the cases No 1 and 4. Mr. Gall may deny the immersion in the latter case, but Maimonides is a better authority than himself, with all deference. Though the illustrious Jew cannot always be depended upon as an expositor of the law, yet he is invaluable as a *witness to fact*. He can shew us how the law was understood and applied. Thus he delivers himself :— "Wherever in the law the washing of the clothes or of the flesh is mentioned, it means nothing else than the *dipping of the whole body* in a laver ; for if any man dips himself all over except the tip of his little finger, *he is still in his uncleanness*." The passages from Herodotus and the Apocrypha, in conjunction with the statement of Maimonides, suggest to the thoughtful mind the fundamental idea which had penetrated both the Egyptian and the

Hebrew. Indeed, it was natural wherever there was religious training and deep meditation on the mysterious connection between any one member and the whole body, likewise the profound connection and interaction between body and soul. The pollution of a part extended to the whole, and demanded entire submersion.

#### II. DIPPING IRON.

1. *Baptzo*—"As when a coppersmith, tempering a great axe or hatchet, dips it into cold water, it makes a great hissing."—*Odyssey*.

2. *Baptizo*—"Since the mass of iron drawn red-hot from the furnace is immersed in water, and the fiery glow by its own nature quenched with water ceases."—*Homerica Allegories*.

#### III. DIPPING OF DRINKING VESSELS.

1. *Baptzo*—"Thou ancient maid-servant, take a vessel and having *dipt* it in sea water, bring it to me."—*Euripedes, Hecuba*.

2. *Baptzo*—"To-day water-bearers do not *dip* the pitcher ; to day do thou, Argus, drink of the fountains, but not of the rivers."—*Callimachus*.

3. *Baptzo*—"Oh ! that the honey of the River Sybaris would flow beside me, and then in the morning the girl could *dip* the pitcher in honey instead of water."—*Theocritus*.

4. *Baptizo*—"Thou wouldest not have seen a buckler, or a helmet, or a pike, but the soldiers along the whole way immersing with cups, and horns, and goblets, from great wine jars and mixing bowls, were drinking to one another."—*Plutarch*.

5. *Baptizo*—"For their drinking cup is in the hand ; for if any of them is thirsty while sailing, he directs his face toward the stream and lets down his hand into the water, and immersing it hollowed, and filling it with water, he darts the draught toward his mouth and hits the mark."—*Achilles Tatius*.

#### IV. DIPPING OF SHIPS.

1. *Baptzo*—"A ship, when violently pushed with the foot, *dips* ; and by removing the foot it returns to where it was."—*Euripedes, Orestes*.

2. *Baptizo*—"And already becoming immersed and wanting a little of sinking, some of the pirates attempted to leave and get aboard of their own bark."—*Heliodorus, Ethiopics*.

3. *Baptizo*—"As to enter into the ship or not to enter, is in our own power; but the sudden coming on of a storm and tempest in fair weather depends on fortune, and that the *immersed* ship beyond all hope is saved, is owing to the providence of God."—*Life of Pythagoras*.

4. *Baptizo*—"We all therefore shifted our position to the more elevated parts of the ship, in order that we might lighten that part of the ship which was *immersed*."—*Achilles Tatius, Clitophon and Leucippe*.

Once more from the school to the playground, lest weariness should prevent instruction. We perceive from these accumulated instances how thoroughly false the idea of a difference in regard to action betwixt the words *bapto* and *baptizo*. They are both used to describe hot iron dipped into cold water—both used to describe the *dipping* of cups, horns, and goblets into the river or into the sea, into honey or into wine jars—and both employed in reference to ships *baptized*, but neither *sunk* nor *remaining* at the bottom.

While we deal in criticism the writers on our own side should not escape entirely. Truth and justice are the lords of the manor, and should be as paramount in the critical as in the moral region. I had occasion to remark in a former notice, that a man may have an extensive acquaintance with Greek, with small power for the philosophy of language. It is quite as true on our side as on the other. Mr. Lindsay had a wide range as a scholar, but was very scantily supplied with the philosophic or the critical power. He had immense industry in gathering material, but no scientific skill in the disposition and distribution of his riches. On the 7th page of his treatise Mr. Lindsay thus speaks, "It may be here observed that *bapto* and *baptizo* generally agree in denoting insertion into a liquid or even into a solid, but that *baptizo* denotes a *total* immersion, while *bapto* may only denote a *partial* dipping." This is entirely unfounded: there is no such distinction in existence. *Baptizo* denotes a *partial* dipping as often as *bapto*. The words being equally specific in regard to a certain action, one of them has no leaning to the *total* and the other no aptitude for the *partial*. They both mean to *dip*, and whether it be partial

or total—viz. whether it be the dipping of a hand or a head, or the whole person—one word is as *classical* and as emphatic as the other.

On the 14th page of his treatise Mr. Lindsay says—" *Bapto* may be, and often is, used for ships that *dip* in the water; but when *baptizo* is applied to ships it denotes that they are entirely *sunk*. The word, however, does not, in many cases, *infer ruin*, as we have seen a bladder can be *immersed* but is not destined to sink." This is nearly all confusion. In the first place, *baptizo* is as frequently used as *bapto* in relation to ships which merely *dip* in the water, without being sunk and destroyed. The instances which I have given in this article of *baptized* ships that were *saved* may be compared with the instances furnished by Mr. Lindsay of *baptized* ships that were *lost*. In the second place, the word *baptizo*, which Mr. Lindsay says "does not, in many cases, *infer ruin*," *never* infers or implies ruin. The word means to *dip*—element or administrator, purpose or consequence, are not in the *word*. The element may be water, or mire, or sleep—in sea, or swamp, or city—the administrator may be a peaceful missionary, a murderer or a midnight storm—the result may be death or life, cleansing or contamination; but none of these things enter into the meaning of the word.

But while we have ships before us let it be remarked, that Mr. Gall's ship is *entirely lost*! If such is the classic baptism, verily it has received it, being sunk to the bottom, without hope of resurrection. Alas! for that noble vessel, that fine Argosy which sailed into the Forth with purple streamers flying, laden with a cargo of explosive material to blow up the Baptist cause. Let all the merchants wail, for without any storm the ship has gone down at mid-day.

I now proceed in the construction of the tables, which will have abiding service quite irrespective of Mr. Gall or his argument, though his refutation will be complete at the same time. I shall first notice a few instances in which the two words *bapto* and *baptizo*, when *tropically* used, are still employed as equivalent. Mr. Lindsay informs us that Aratus, 280 B. C. speaks of the stars *dipping* into the *sea*—the word employed is *bapto*. In the Argonautic

Expedition, line 512, it reads—"But when Titan *immersed* himself into the ocean stream"—the word employed is *baptizo*. Mr. Gall will grant at once that the stars only *dipped* into the sea, and were not lost there; and as we are equally sure that the sun only *took a bath*, and arose again bright as ever, all is pleasant so far.

Moschus the Poet, who flourished 250 years B. C. represents Venus as having lost her son *Cupid*, and she advertises him in a very striking manner. "He has fair hair, but a grim countenance; his hands are small, but shooting even to Acheron and the King of Hades; he is naked, but his mind is covered; his bow is small, but the arrow on his bow is carried up to the ether; he has a golden quiver, but in it are bitter arrows which have often wounded me. If thou can't catch him, bring him bound, do not pity him; if he weep, beware lest he deceive thee; even if he laugh, do thou bring him; but if he wish to kiss thee, avoid his kiss, for it is evil and his lips are poison. If he offer thee his armour, take none of it: his gifts are deceptive, for they have all been *dipped* in fire"—the word used is *bapto*.

It was very excellent advice which was tendered by the ancient lady, but alas! how little human beings profit even by the most sage counsel. A long while afterwards the *runaway* was found by a sinner who had a wide channel into his system both for love and wine, but very small compunction. Thus he speaks—"I found *Cupid* in the roses; and holding by the wings I *immersed* him into wine, and took and drank him" (*Julian, Ode on Cupid*.) In this instance the word is *baptizo*.

#### V. DIPPING THE SWORD.

1. *Bapto*—"Having *dipped* the two-edged sword in the throat."—*Eschylus, Prometheus*.

2. *Bapto*—"This coat is a witness to me that the sword of Egisthus had *dipped* him."—*Eschylus Choephaei*.

3. *Baptizo*—"And stretching out the right hand so as to be unseen by none, he *immersed* the whole into his own neck."—*Josephus, Jewish War*.

4. *Baptizo*—"And they who behold suppose that the steel is *immersed* down the body, but it runs back into the

hollow of the hilt."—*Achilles Tatius, Clitophon Leucippe*.

#### VI. DIPPING OF MISCELLANEOUS THINGS FOR COVENANTAL, MEDICAL, OR EXPERIMENTAL PURPOSES.

1. *Bapto*—"He (Socrates) having melted wax, took a fly and *dipped* both its feet in the wax."—*Aristophanes, Clouds*.

2. *Bapto*—"When the Scythians make an oath they do it in this manner, pouring out mixed wine into a large cup, they mix the blood of those making the oath or covenant, striking off with a knife, or cutting off with the sword, a small part of the body, and then *dipping* the scymitar, and arrow, and broad axe, and spear."—*Herodotus, Melpomene*.

3. *Baptizo*—"The water solidifies so readily around everything that is *immersed* into it, that they draw up salt crowns when they let down a circle of rushes."—*Strabo, Geography*.

4. *Baptizo*—"Those therefore who were defiled by the dead body, casting a little of the ashes into a fountain and *immersing* a hyssop-branch, they sprinkled on the third and seventh days."—*Josephus, Jewish War*.

5. *Baptizo*—"Then immersing the pessary into oil of roses or Egyptian oil, apply it during the day; and when it begins to sting, *immerse* again into breast milk and Egyptian ointment."—*On diseases of Women*, b. i.

The reader will remember the *law of the case*, so confidently laid down by Mr. Gall, in defiance of all Lexicons as well as of all truth and fact—that "*Baptizo* means to put an object under water, and *let it remain there*." The instances collected from classical sources are dead against him. They could not be more decisive. The pessary, the hyssop-branch, the circle of rushes, were all *dipped* in and *immediately* taken out again; yet *baptizo* is the word employed to signify the action. Plunging sharp weapons into the body is quite as conclusive. *Baptizo* was just as effectual as *bapto* in forcing the sword into the system, and had no more tendency than his brother *bapto* to leave the weapon behind.

Two or three instances may not be out of place in which the word *baptizo* is employed in relation to calamity. With these we shall conclude the

present article, reserving for a final notice the claims of Mr. Gall as expositor and historian.

1. "But Dyonisius, a man of culture, was seized indeed by a tempest, and was *baptized* as to the soul ; but yet he struggled to *emerge* from the passion as from a mighty wave."—*Chariton of Aphrodisias*.

2. "Such is the manner of the good genius that we, *baptized* by worldly affairs, should ourselves *struggle out*, and should persevere, endeavouring by our resolution to save ourselves and gain the haven."—*Plutarch on Socrates*.

3. "As also us, *baptized* with most grievous sins which we have done, our Christ by being crucified upon the tree, and by water for cleansing, redeemed and made a house of prayer and adoration."—*Justin Martyr, Dialogue*.

In all these cases the *submersion* is thorough ; but though Ruin stared in with his grim and threatening face, Redemption came with a shining coun-

tenance and a strong hand. The buried ones *emerged* again, and stood on the shore of peace.

Mr. Gall can make the application. He and his vessel, or theory, have gone down beneath the wave ; but though the ship is sunk for ever, the man may surely emerge and find a firmer standing place, where the ground may not shake under his feet. It was at best only a *Phantom Ship* or a *Flying Dutchman*, and he will be all the better by losing both vessel and cargo.

We invite him to that solid ground occupied by saintly men of the olden time where such language as the following could be uttered : "Ye are all the children of God, by faith in Christ Jesus ; for as many of you as have been baptized into Christ have put on Christ." A solid faith in great facts was the beginning of the good work, crowned and completed by an immersion into the Son of God.

G. G.

### THE CHURCH IN THE SHIP.

In the Summer of 1864 the church in Liverpool was cheered by the addition to its numbers of a highly intelligent ship captain. In his confession he stated, that having been for some time a diligent Bible student, he had views of Christianity similar to those held by us, but had never heard of or met with individuals holding the like. He was not however to remain long unacquainted, for a Christian mother, anxious for the welfare of her sailor-son, had sent on board for his perusal during the voyage a copy of the *B. M. Harbinger*, and from this volume captain H. learned with much delight of the existence of churches formed on New Testament principles. On arriving in Liverpool he lost no time in making his way to Hope Hall, was at once baptized, and received into fellowship. Soon after this he sailed for Rio de Janeiro, and from thence to Calcutta, taking with him, as second mate, a brother in the faith. From these ports we have received letters, extracts from which will be interesting to the readers of the *B. M. H.* Writing from Rio de Janeiro, October 7, 1864, captain H. says, "For a week, or perhaps two, after leaving home I was much unsettled as to the best manner of doing the Lord's work in the vineyard in which he had placed me. I could not tell how to manage effectively and to the Lord's honor. I soon began however, and determined, as Paul did in Greece, to

'know nothing but Christ and him crucified.' The Lord blessed the means used, so far as to set the crew discussing amongst themselves about Scripture more and more rationally than many of them had ever done in their lives. Enforcing the command to 'believe, repent, and be baptized, for the remission of sins' and 'the gift of the Holy Spirit,' completely astonished them, and made some very uneasy. The steward, a pious and zealous Methodist, was very earnest in his enquiries, followed with trembling the example of the noble Bereans, left nothing unweighed, found that sectarianism is 'wanting,' and surrendered to the *whole* truth of God's Word. On the 17th September he was baptized on confession of faith, and on Sunday the 18th I gave him the right hand of fellowship in the name of the church, and he joined M—— and myself in the ordinances. Many others shew a good deal of interest, but I have not yet found others who, having counted the cost 'are willing to put on Christ'; though they shew much interest in hearing and learning the truth.

I have latterly incorporated the proclamation of the Gospel with our own worship, and I find it the most profitable and convenient plan. We have only the one service on the Lord's day. We sing, pray, read expound, exhort, and observe the ordinances of the Lord's Supper and the fellowship as usual; but with the exhortation

we mingle Scripture teaching suitable for the proclamation. Since our number was increased we have had regular evening prayers, to which others were invited. At first we had a few, but the number increases, and we have sometimes to bring extra seats into the cabin. Bro. M—immersed the steward, and I brought forward the Scripture facts in the form of an address. A large sail pumped full of water formed a fine bath for the purpose."

The next letter is from Calcutta, February 22. Captain H. says, "The news I now proceed with will cause you joy, and I can call upon you to rejoice with me, and admire the wondrous power of the gospel of Christ; for I can now look upon a little band of followers of the Lamb, whose consistent walk gives me pleasure so far; and who are very earnest in their endeavors to learn and practice 'that good and acceptable will of God.' Our number now is twelve, having been cheered by no less than nine additions since we left Rio de Janeiro. Every night we unite in praise, reading and investigating the Sacred Word, and prayer. The opposition have watched them narrowly and prophesied their fall; but instead of that, their consistent walk has caused others to acknowledge that God is with us, and to 'put on the Lord Jesus Christ.'

" Soon after leaving Rio a fine lad came to me to ask concerning some point in the Scriptures. I saw what was up, and chided him for not obeying what he did know, and I exalted obedient belief above mere knowledge. That brought him out, and he declared his entire surrender. I knew the sailmaker to have been in the 'balance' for some time, so I spoke to him and they both were baptized, and next Lord's day joined the church in the ordinances. Soon another lad came forward, and he and one of the seamen, (the 'first fruit' from the forecastle) were to have been baptized on a certain evening; but one of the men was prominent in making fun about it, and the baptism was postponed till next evening in consequence of this third one being baptized very nearly into death and hell. The ship was running furiously before a high sea and a strong wind, and this man was knocked overboard by the flap of a sail. He went right down and was astern before I knew about it. Life buoys were thrown, and the ship rounded to, and the pinnae got out. (It was off the South coast of Africa, not a pleasant time or place in which to take to one's boating or swimming resources.) The second mate, boatswain, and a crew went in her; and being guided by Providence, which had caused some shavings which had been thrown overboard to indicate what had been the

ship's track, found him nearly dead, and brought him on board, nearly three hours after he fell over, and two hours after I thought his case hopeless. He was soon by care and attention recovered. He had been hanging in the life buoy, and had had to defend himself with his knife against the huge sea birds that seemed to consider him their lawful prey. He had felt that he was to die, and worse than all, he felt hell a certainty to him. To suppose that fear of death converts a man to Christ is sheer folly, but it often prepares the heart for reformation; and he made vague resolves of amendment if he escaped that death. Still I am quite sure (humanly speaking) that if this man had not been nerved up to decide for baptism for the remission of sins, that he might thus be in Christ and have a tangible claim for the Holy Spirit and the fulfilment of God's promises in Christ—if he had been left to the old sectarian methods of praying, hoping, or wondering for or about what is promised on obedience to the first command, 'Repent and be baptized,' as a condition—he would have been led away again. I had not long pleaded with him for Christ, these pleadings being followed up by those of the brethren, and his own obedience to the faith having resulted, when he stated joyfully—'I was at the very doors of death and hell; but now thank God I AM saved—not merely that I hope to be, but I am.' He was baptized the same week, after searching the Scriptures thoroughly enough to satisfy himself that immersion is the first step in obedience to the Lord. Thus the Lord has led us on, and as I said before, we now number twelve."

This letter was accompanied by another, addressed to the church meeting in Hope Hall, and signed by all the members of this little band of Christian seamen.

Since then we have received another letter from Calcutta, March 8th.

Captain H. says—"I was unable to find any brethren here for a long time, and hardly knew how to sow the 'seed of the kingdom'; but I had determined that I must by some means or other serve a writ of *Quo warranto?* upon somebody before leaving the port. I found, however, that there is a band here of faithful men, some of whom are altogether as we are, and some are still connected with sects, and cannot see their way clear on the important subject of baptism, and together they form an 'open communion' church. On Lord's day March 5th, I enjoyed very delightful intercourse with three brethren (baptized) and I have the pleasure of handing you a letter for the church from one of them on behalf of the others, a very excellent man, in excellent position. He re-

quests some pamphlets, &c. I do wish you could do something to confirm the brethren here, and consolidate the church, and great results would follow; for I rejoice to say that in *scores* of places throughout India and China there are zealous men, both *British* and *native*, pleading for the one faith, so far as their knowledge goes; and they seem generally to have open communion notions, which must destroy their union, work mischief and fetter the gospel."

Calcutta, 7th March, 1865.

"To the servants of the Lord Jesus Christ and the saints in Christ Jesus, which are at Hope Hall, Liverpool. Grace be unto you, and peace from God the Father, and from the Lord Jesus Christ.

"In the absence of my brethren in the Lord, who contend for the faith once delivered to the saints, I have taken upon myself to address you, with the view to acquaint you that our spirits have been much refreshed by the happy meeting with captain H. through whom we have been made acquainted with the Lord's work amongst yourselves. I and the brethren on whose part this letter is written, belong to no known sect or denomination, but declare ourselves servants and followers of the blessed God and Saviour Jesus Christ, making his written word our only will and guide; and we strive in all godly sincerity to render to him faithful obedience in all things set before us in his word of truth. Owing to various circumstances we have no regularly constituted church, but meet together to break bread and for worship when opportunity offers. To explain the several causes which have hitherto prevented the formation of a church in this place, with the different officers, &c.

would take more time than I can at present spare; but I will mention that seldom are we able on the Lord's day to get together more than three or four brethren, owing to most of us having employment which leads us out of town frequently. One, and this the chief, object in my addressing you is, dear brethren, that I and the brethren here desire to know fully on what grounds the 'Disciples' are; as it is commonly called, 'close communionists'? Brother H. has already informed us of your views and earnestly striven from the written word to point out why 'close communion' should be observed; but I and the brethren here fail to see in any passage he has set before us any express command of our Lord or of his Apostles, which would justify us in denying the 'Lord's table' to any brother in Christ Jesus, though he be not immersed. This is the only point as far as I can learn from brother H. that we at all disagree on.

"Until I and the brethren here are made acquainted with your reasons for 'close communion,' and can judge those reasons by the written word, it would be superfluous to place before you our reasons for open communion; but we much and earnestly desire to know the scriptural grounds on which you act, the constitution of the church of the Disciples, &c., and shall be much obliged if you will favor us with any short letters, pamphlets, or tracts on these subjects. A very faithful servant of the Lord and beloved brother has lately left us named Jas. Lynch. He is a passenger on the ship 'City of Paris,' and I shall desire him to wait on you, as soon after his arrival in London as he possibly can.

F. MEGERS."

J. C.

## NOW, WHAT AM I?

### PASTORS.

"MUCH is being said and written just now on this word, and it must be confessed that great confusion of ideas exists as to its true import and meaning. From all I have heard and read on the subject, nothing satisfactory has yet appeared. If I understood David King, he assumes the monstrous position that if a congregation cannot furnish men from among its members who can successfully do the preaching, without calling to its aid what is commonly known as a pastor, it *ought to become extinct!* And I understand the editor of the *Review* as endorsing this position. W. K. Pendleton says: 'Now, a man may be an elder, and not a teacher or pastor, in the special sense of these words; but he cannot be

*officially* a pastor or teacher without being an elder.' Can a man be *unofficially* a pastor or teacher without being an elder? My position in the church must be a very anomalous one. The facts are simply these: A congregation of Christians felt that they had no man among them who could preach and look after the spiritual interests of the church in a style and manner calculated to insure the highest degree of prosperity. This congregation then held a meeting for the purpose of considering the matter. They resolved to ask me to do this particular work—*i. e.* preach, visit the sick, instruct the children, visit the flock generally, &c. I consented to do this work. I handed my letter of commendation to the congregation, which was accepted, and my name was entered upon the

register as simply one of the members. I am not an elder, not a deacon—I only preach, immerse, visit the members, &c. Now, what am I?

P. S.—More than *sixty souls* have been added to the congregation under the above arrangement in *three months!*"

The above from the *American Christian Review*, introduces to notice a somewhat useful man, without a name, who seems quite at a loss to discover where and what he is. Be he as he may, he is certainly not over cute in understanding what is written, for assuredly David King has never written anything which even leans toward the "monstrous position, that if a congregation cannot furnish men from its members who can successfully do the preaching, without calling to its aid what is commonly known as a pastor, it ought to become extinct!" Our friend's first assertion carries its own proof, for certainly no greater "confusion of ideas" can anywhere be found than that which appears in his own statement of the case. That he has "never read anything satisfactory upon the subject" may fully account for his production. We suppose that, either he has not read the New Testament upon the question, or that he has no understanding of what he has read. It would be well for him to learn that though a pastor may be a preacher, yet he is not a preacher by virtue of his pastorate—that, as an elder, bishop, or pastor, he has nothing to do with preaching. His office relates to the church, while the preacher has to do with the world—the work of the one is with the converted, the mission of the other to the unconverted. This will help our brother to understand what he is. Let the church which "cannot successfully do the preaching" call to its aid an evangelist. If the man is wanted for preaching there is no more sense in seeking a pastor nor in calling the preacher a pastor, than there would be in seeking a baker when you want a nurse, or in calling the man who makes your bread by a term exclusively appropriated to designate those tradesmen who supply clothing. Then our friend would do well to learn that *elder*, as an official term, implies and covers all that we get in the words *bishop* and *pastor*. The *elders* are designated *bishops* by Paul, and they are to be "apt to teach" (which does not include

aptness to preach) and he who teaches the church tends and feeds the flock, and this is the pastor's work, or the work of the elder looked at from its pastoral side. Our good brother says his "position must be an anomalous one." Quite likely! And it is not unlikely that the congregation by which he is hired is somewhat anomalous, if, indeed, it claim to be regulated by the New Testament. This congregation "felt that it had no man among them who could preach and look after the spiritual interest of the church in a style calculated to insure the highest degree of prosperity," so they resolved to ask our friend "to do this particular work—*i. e. preach, visit the sick, instruct the children, visit the flock generally, &c.*" What a happy congregation it must be to have found such a man—one who can do all these things so as to insure "the highest degree of prosperity," and also certain other things included in the "&c." But the Scriptures give no trace of the erection of an office which covers all this ground, because, we presume, the Holy Spirit was not aware that the man would be forthcoming who could fill it. Our friend "consented to do this work"—"handed his letter to the church"—his name "was entered upon the register as simply one of the members." He is "not an elder, not a deacon." He adds, "I only preach, immerse, visit the members, &c." and he asks, "Now what am I?" Well, upon his own testimony he is not an elder, and therefore not a bishop, not a pastor. He is not a deacon, though one might almost regret that with such a faculty for work he did not include the slight duties of that office. But, what is he? He is a *member*. He is a *working man*. He is a *preacher* who does a respectable amount of evangelistic work. He is also the parents' substitute—he takes care of the children. He says, I only do these things—What am I? We are half inclined, in the absence of further information, as to the numbers, position, &c. of this most fortunate congregation, to conclude that he is a kind of scapegoat upon which an idle, or at least a luke-warm church, casts, not their sins, but the burden of their duties. "More than *sixty souls* have been added to the congregation under the above arrangement in *three months!*" Have they? Then either the preacher has had

enough to do without any attempt at pastoral work, or at most, with not more attention to church-members than that which devolves upon members generally, or else these converts have been brought in without due care and help in regard to mental and other difficulties common to the mixed multitude to whom we proclaim the gospel. Modern churches we know hire a man to do the work which, under the guidance of elders, should be performed by the bulk

of their members—making him preacher, pastor, and everything but deacon, but no man ever yet did that work, or ever will, and that, simply because no one man ever can do it. Our brother seems adapted for the work of an evangelist, let him do that work, and call himself by the name appropriated to those who do it. Then he will know what he is, and so will those who hear of his labor of love.

DAVID KING.

## OPEN COUNCIL.

### THE THRONE OF DAVID AND THE RESTORATION OF THE HEBREWS.\*

I AM quite willing to grant that a man without logic may discern the difference between a horse-chestnut and a chestnut horse; but yet, without some training and discipline of the mind, a man engaged in argument will scarcely ever discover where the *onus probandi* lies, and when he makes the discovery his materials are not at hand. They lie like lumber in a warehouse, and the unfortunate owner knows not how to lay his hand on the article which is wanted. I have had some reason to complain both as to time and method. In regard to the first point, having waited a quarter of a year for an answer to a short article, it strikes me that I might as well have a respondent at the Antipodes. It might have done in the world before the flood, when a hundred years was a small consideration; but it is rather unreasonable now when our days are dwindled down to such a narrow span. As to the second point, we have had simply a contrastive statement of opinion, but no collision of reason and argument—no joining issue on any vital point. In order that our readers may see clearly whether we have made any progress, it is necessary for me to re-state the propositions which I endeavored to establish:—

#### REASONS FOR THE ASSURANCE THAT THE GREAT RESTORATION OF THE HEBREWS IS STILL IN THE FUTURE.

1. Because in connection with such restoration the Son of God descends to the Mount of Olives.
2. Because such restoration is found in vital connection with the creation of new heavens and earth.
3. Because in such restoration there is entire incorporation of Israel and Judah.
4. Because in such restoration Israel has the promise of supreme dominion.
5. Because in such restoration the people of Israel are to have everlasting righteousness.
6. Because in such restoration Israel must hold the land for ever.
7. Because in such restoration war and bloodshed are abolished through the earth.

These positions were sustained *seriatim* by careful quotation—not of conditional promises, but of absolute prophecy, accompanied with historical notices which proved that nothing in any way resembling such things had ever been realised. In connection with all the great realities of the grand age coming, the restoration of Israel stands as a constituent element in a living unity, and it cannot be wrenched away without drawing blood. This should have been the *true battle-field*, if there were to be any resolute conflict; but the general on the other side had no time to fight, but only time to run away. But I must do him justice—out of the *seven reasons* given, he tried his *apparatus* on *one*. In his present article he gives us to understand that on the strength of my own *mistake* I have drawn up *nine formidable-looking questions*. With a little patience perhaps we may discover where the *mistake* lies. In the January No., thus our friend delivers himself: “A. quotes Zechariah to prove that the great restoration of the Hebrews is still in the future. Now here he would

\* The time of the end! When is it? This discussion has been continued long enough, judging from our communications, to weary most readers. There are a few on the affirmative side who are quite ready to go on, we almost think, “world without end.” But the end ought to come sometime, and unless the boundary line is indicated, the probability is that we shall not live to see the end. In view of these considerations we purpose thus to close the subject for the present—1. The remainder of the reply of A. will be given next issue, with the only other paper on the affirmative of the question, out of the number to hand, which will be given—which paper would not appear but that it is a kind of outline of the ground defended by those who side with the author. 2. Then, unless C. make application for further *brief* hearing, our valiant Z. will be heard—that is, if not lost in looking for the stone with which to kill more than one of his friends. 3. Editorial remarks, if deemed necessary.—ED.

be materially benefitted by making use of our 'scientific apparatus,' as it would at once have revealed to him the place, time, and circumstances under which Zechariah prophesied, and thus have prevented his *mispapplication* of the Scripture in question." After stating the circumstances which I knew when I was a Sunday scholar, he thus concludes—"We thus prove these prophecies of Zechariah *fulfilled*, and it was thus that kings became their nursing fathers." The reader will please to bear in mind that the 14th chap. of Zechariah was the *only one* from which I quoted. Moreover, C. wished to show me, by the operation of his potent instrument, my *mispapplication* and the *true* fulfilment of the prediction which I had misapplied. Under such circumstances it was surely natural that I should *re-open* the chapter from which I quoted, and point out the magnificent series of facts which are still waiting for accomplishment, from the dreadful siege of Jerusalem to the enthroning of the King of kings, including the restoration and supremacy of Israel, the gathering and vassalage of the nations. In reply to this C. innocently gives us to understand that *he meant nothing*. I suspected so from the first, but if he had no meaning, what was the use of wasting our time and his own by writing that article?

C. concludes that I am mistaken in supposing that he had not regarded *context*. Our readers must judge that matter for themselves. One context gives as a result—**THAT ISRAEL WOULD ENDURE AS A NATION WHILE THE FRAMEWORK AND ORDINANCES OF NATURE ENDURED.** Another context yielded four particulars from analysis—

1. The incorporation of Israel and Judah.
2. The restoration of the monarchy in perpetuity.
3. Everlasting possession of the land.
4. Unalterable devotion and holiness of the people.

Surely I was authorised in concluding there had been no careful consideration of context, when such predictions were claimed as having their fulfilment in the return from Babylon—an event so partial and narrow, and which so rapidly became ruinous in all moral and political issues.

The mistakes seem to be all gone except one in relation to the 51st of Isaiah. I am sorry that I did not note specially that C. claims that as fulfilled in the days of Hezekiah. It matters nothing to the argument. I simply re-affirm that the passage, like the others, is waiting for accomplishment. Sennacherib may be there, and so may Shadrach, Meshack, and Abednego, but I have not been able to discover them. C. must bear in mind that it was only from courtesy, not from any argumen-

tative necessity, that I followed him in that direction. If in the room of finding two he had found fifty passages relating to the return from Babylon, my argument on the **SEVEN PILLARS** would still remain intact and inviolate.

But having paid a little attention to my own *mistakes* it is time for me to look after the mistakes of our friend C. It appears that part of the difficulty and obscurity of prophecy arises from its gorgeous Oriental dress. I am not of that mind. On the contrary, I believe that from such circumstance prophecy derives both impressiveness and clearness. I could identify our friend C. in the market-place, if his robes were glorious as those worn by King Solomon when he sat on the throne of audience and judgment. He could hide himself from me more securely in *rags* than if adorned in the vesture of Haroun Alraschid. But this mistake is venial when compared with the one which I am about to notice. I could scarcely believe my own eyes when I saw the statement C. has discovered, that the crowded unfulfilled predictions are *conditional*. Travellers meet with strange bed-fellows, and great truths get into strange companionship as they journey through mortal fields. The *sure Word* of prophecy has indeed got very low and degraded when it has become a mere contingency. C. might have escaped from that shocking blunder, had he only meditated on the meaning of the *old* definition which he himself has adopted—viz. that "Prophecy is history *written before the facts*." But, O Gracious Sir! what *kind of history* is it, if the facts never transpire? Holy Writ does contain conditional *promises*, but prophecy is always **ABSOLUTE** and **SURE**. A *conditional prophecy* has no more existence than that Sea Serpent, the story of which Professor Owen anatomised some time ago; but when we meet with one monster, we may expect the other to come sailing in upon us!

If it were possible to eclipse the strange story of the prophecies which are *never* to be fulfilled, it would be done by that accomplishment which C. has discovered in Galatians. But as the former theory cannot be dwarfed or outdone by any other abnormal production, the two things must simply stand side by side among the wonders of our age. It appears that by some kind of enchantment the Apostle has exorcised and transformed Moses and the Prophets. They seemed pregnant with true historical interest and great realities for an age of coming glory; but, presto! the land vanishes in one direction, and the people in another, and with a curious feeling of incertitude we begin to rub our eyes in the region of necromancy. As a help

towards the restoration of reality let us rapidly glance at the covenants made with Abraham. In Genesis xii. 1-3 it reads, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a *great nation*, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall *all families of the earth be blessed*." This great covenant clearly contains two promises—one confined to himself and his natural offspring in their national polity; the other including all the families of the earth, making him *heir of the world*. Judaism was a partial development of the first promise—Christianity has been a partial unfolding of the second. But even now in this stage of our history, there has only been the inchoate fulfilment of either. The 13th chapter, after Lot and Abraham are separated: the Lord says to the latter, "For all the land which thou seest, to *thee* will I give it, and to *thy seed* for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee" (15-17.) It requires no proving that this is merely an explicit confirmation of the promise in the first covenant, which strictly referred to the natural and political. The 15th chap. contains the covenant of the lamp and the furnace—still referring to the natural, marking out the extent of the country. "In the same day the Lord made a covenant with Abraham saying, Unto thy seed have I given this land, *from the river of Egypt unto the great river, the river Euphrates*" (18.) The 17th chap. contains the covenant of circumcision—still referring to the natural, "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*" (8.) This covenant was ratified by circumcision. The former one defined the boundaries of the property—this one, by a peculiar mark and token, identified the people who were to possess the estate for ever. In the 22nd chapter, after Abraham has so sublimely revealed his childlike trust in God, the two promises of the first covenant are both ratified. "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is by the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed" (17-18.) We have at least three covenants before us, one of Spirit and Universality—another of flesh, limited to a peculiar people—another

of property, defining a central country which would be the principal theatre for the evolution of the purposes of God. But all the covenants and promises are jumbled hopelessly in the mind of C. as is evident by his reference to Galatians. That which Paul has before him in Galatians is the great fact that the gospel was preached to Abraham in the promise, "In thee shall all nations be blessed." Hence, this blessedness comes to the Gentile by faith in Christ Jesus; for thus we receive, not Canaan, but the promise of the Spirit, and the hope of an inheritance incorruptible and undefiled. But the covenants and promises which have relation to the ancient people and their defined country are just as thoroughly sealed and inviolate, as the one by which we live. Let us suppose, for the sake of illustration, that the promise of which the Apostle is treating has a reference to the earthly Canaan. If so what would *exclusive* mean? Is Christ to be there alone in his grandeur, with Palestine as a place of solitary confinement? Or if this be rather too narrow, are the spiritual seed to be located there? Shall Jerusalem and its environs be inhabited by the Christian children of faithful Abraham? As both these conclusions will be rejected, it follows that the natural seed of Abraham in the supernatural line of Isaac are the unquestionable heirs of the property. On this matter the providence of God chords with the strain of ancient prediction. We can feel in what direction the wind of life is blowing, and the open page of present reality burns with glory from on high. God has been preserving the land for the people and the people for the land, and they will meet in the ripeness of the time. One remark may perhaps help a few persons who have not been able to see their road clearly. Separate from Christ there can be no eternal possession by any race. The Hebrews are the true historical heirs, the people who actually have the title deeds of the earthly inheritance; but still we are taught that the political glory will rest on a base of spiritual renovation. A deep and all comprehending revolution in the inner man lies at the foundation of their everlasting security. They must see and feel the majesty and glory of the true Lord before they can walk in their fair country with quietness and assurance for ever.

I have often admired the comprehensive outline which the Apostle furnishes, quite in an incidental manner, "Giving none offence, neither to the Jew nor to the Gentile nor to the church of God." That spiritual corporation called the church of God received both races, and was indeed composed of such materials; but *races ended there*. It was a mystic sea into

which the rivers ran and were lost; but only lost that they might be found in greater glory, for they mingled in a nobler flood, and rolled onward to a destiny of more exceeding grandeur. Twenty-eight years' careful study of prophetic testimony have established in my mind the conviction that in the age of latter day glory, in the dispensation of the fulness of the times, in the kingdom of the thousand years, which follows upon the ruin of the Roman Empire—the old outline shall still subsist. There will still be in existence the old elements—the *Jew*, the *Gentile*, and the *church* of God. But how wonderfully changed! How exalted in proportions and in radiance! We may indeed identify the country, but how transformed and glorified! The mountains are loftier and tinged with a finer glow, the plains are wider and richer in apparel, and through the land of life the rivers more magnificent sweep on rejoicing. Beginning with the highest element of the new age, the church of God: it becomes the bride, the wife of the Lamb, clothed in immortal beauty, and dwelling in a city of habitation which flings Palestine far into the shade. This is the supreme power, reigning with Christ on his throne, and dispensing his judgments or beneficence abroad.

The *Jew* is in his measure as much transformed as the church. The Hebrew race, Israel and Judah, all recovered—all home in country and in God, with preeminence in glory and greatness over all the races of the earth. Indeed there is the best reason for believing that this people will be in the regeneration the ministers of life and love, the instrumental forces of justice and righteousness, vessels of light and honour by means of which the King and his glorified Queen may pour forth the wine of the kingdom in all holy and elevating influences. The "*Gentile*," the lowest element, in his measure almost as much changed. The idolatries, the wars, the brutal ignorance, the unrighteous governments, all gone; delivered likewise from the power of the Devil, who is bound for a thousand years. With perfect freedom from infernal influences, and placed under the best government and the best teaching, there is field room for the degraded millions to be awakened, enlarged, and lifted into higher life. There is one great mistake underlying all that C. has written. It was indicated at first by his misconception concerning the passage in Revelations, and often crops out on the road. "The testimony of Jesus is the spirit of prophecy." C. had a curious dream about this, which was that he must come to the Apostles to understand the Prophets—that he must find in the gospel testimony all that the Prophets made known. It is, however, quite certain

that the angel had no intention of uttering such nonsense. The true meaning conveyed by the passage is clear enough. It is simply this, that all the Prophets bear testimony to Jesus. That we catch their essential spirit and their central and reigning life, when we discover that they are filled with Christ. It is in portraying him in the brightness of his character, the perfection of his working, the extent of his dominion, and the blessedness of his people, that the Prophets get kindled and inspired. As they survey from their great eminence—the mountain whither the Spirit carried them—the magnitude of his empire, and the tranquillity of nature, and the happiness of his subjects, their pencils are dipt in the living fire and the page burns while we read. They arise on strong pinions into the fields of ether, into regions of the true sublime, and we are lifted on the wings of the same inspiration. When Peter preached to the Jews, in addition to present blessings he added, "He shall send Christ Jesus, whom the heavens must receive until the times of restitution of all things, which God hath spoken by his Prophets since the world began." It appears that the great *Palingenia*, which is to be inaugurated when the Lord appears, has been treated by all the Prophets from the beginning. It is indeed the imperishable glory which preserves life and hope in the very heart of creation, or all things would languish and die. Have the Prophets treated such matters darkly or obscurely? Have their statements any likeness to heathen oracles or sibylline leaves? Nothing of the kind. The figures and symbols which they employ are not to darken, but to illuminate. The Orient tropical fulness, the splendour of style and coloring, are befitting both the time and place, as well as the nature of the subject. When the Apostle Peter wished to speak through the church of his time to the catholic church of Christian humanity, and especially to the church of the last days, what place did he assign to the Prophets? After speaking of the sensible evidence which they had on the holy mountain to the fact that the glorious appearing of Christ was no cunning fable, but a sublime verity, a grounded reality, he adds, "We have also a more sure word of prophecy, wherein ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the Day Star rise in your hearts." The point I wish to be emphatic is this, while we walk in this dark place—the world in moral ruins, the wilderness with its beasts and pitfalls—by what light are we to have *special* guidance? THE WORD OF PROPHECY IS THE LAMP. The wise man of God carried the lamp in his hand, and finds the circle of

radiance round him sufficient for safe travelling. The more it is used the brighter it shines, and the firmer we walk onward to the city of God. It will never lose its power, till we need it no longer. The LAMP will pale ineffectual when the grand Morning Star appears — when the day dawns which is cloudless and everlasting, never followed either by gloaming or midnight. From these premises something like the following is deducible—In seeking fulness of information concerning latter

day glory, *the Prophets are the principal source to which we should apply*. The Apostles had a specific work to accomplish of a different nature, and very rarely climb the table land of prediction. John is an exception, and it is a very interesting and profitable work to examine critically the passages in the Apocalypse which synchronize with the predictions of the elder Prophets. But space admonishes me that I must leave the conclusion of this article for another month. A.

### WORLDLY CONFORMITY.

PERHAPS some competent brother will favor the readers of the *Harbinger* with his views on the necessity of attending to the following and similar admonitions:—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. xii. 1, 2.) "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter i. 15-16.)

What is meant by the expression "a living sacrifice?" Are we really called to make sacrifices under the Christian dispensation? How are we to avoid being "conformed to this world," while almost all our intercourse is with people of the world? How, and to what extent, are we

to be "transformed?" What are we to understand by "revellings" and "banqueting," (Gal. v. 21, and 1 Peter iv. 3,) seeing drunkenness and excess of wine are also named separately? Is it consistent for Christians, who profess to have separated themselves, to hold what are called social parties, consisting of professed Christians and persons who are not, at which music and dancing, together with the usual frivolities, are introduced; or it is necessary, at least for the sake of expediency, (see 1 Cor. vi. 12, and x. 23) to refrain from either promoting or attending such an assembly? Also, if these associations are to be encouraged as leading to kindly feelings, is it really necessary that any distinction be kept up between Christians and those who do not make any profession? and if it is necessary, how slight a line of demarcation will suffice to meet the requirement? Replies to these questions will oblige several who desire to be enlightened. W. S.

### CONTRIBUTIONS FROM THE UNCONVERTED.

"Is it in accordance with New Testament teaching and example to receive contributions for the support of the church from those who are not in the kingdom?

W. M."

The above is from one who grieves over some amount of disturbance in the church owing to the advocacy, by an evangelist and certain converts, of receiving money from the unconverted to aid in building a chapel. He asks whether there is New Testament example in favor of so doing. All must admit that there is not, while on the other hand the preachers of the word are alluded to as "taking nothing from the Gentiles." Still we cannot say that the law demands that if one who is not in the kingdom seeks to promote the building of a chapel his contribution must be refused. Of this, however, we feel pretty certain, that application to such, even by way of

a broad hint, that it would be acceptable, is mean and discreditable to the church, and that without such application very little will ever come from that quarter. Then, most certainly, to accept such help when good brethren would be grieved and hurt in conscience thereby would amount to a sad mistake. Better have a united church than a new chapt'l, and if the house cannot be built without help from the world, and if getting the little that could be thus obtained, will promote disunion and disturb the peace and harmony of the church, refuse every shilling rather than accept questionable aid with such results. In Birmingham a chapel has been recently erected and another is to follow, but some kindly people have been given to understand that they must give themselves to the Lord and his church before we accept their contributions to his cause.

ED.

ITEMS OF NEWS.

BIRMINGHAM.

At the end of last month, before leaving for Lancashire, I immersed three, during the present month Brother T. Johnson has buried by baptism six, and since my return one other has gone down into the water, giving, with three from the Baptists and three restored, an increase of sixteen since the notice last month. D. K.

May 23, 1865.

CAMDEN TOWN.

Since last report (March) six have been immersed into Jesus our Lord. Three of these came from Tetsworthy, Oxon, with our zealous Sister Sherwood, who has taught them the way of the Lord more perfectly. They will meet on the first of the week to instruct one another as they are able, hoping soon to attract and convert others. (Tetsworthy is midway between London and Banbury.)

On the 14th April the church assembled to take leave of our highly esteemed Brother Roebuck, who has so long ministered as a deacon as to purchase to himself a good degree; together with Sister Roebuck, an eminently useful deaconess, who has been a succor of many, and the loss of whose services, so cheerfully rendered, is generally lamented; also Brother Roebuck, jun. and Brother Collier, two useful Sunday school teachers, with their wives, our sisters in the Lord. These six left our shores for New Zealand on the 24th April. The church took a lively interest in the departure of these brethren and sisters, and gave expression thereto in appropriate presents, affectionate addresses, and fervent prayers for their safety, comfort, and usefulness in the land of their adoption. Very interesting and affecting responses were also made by each of the three brethren. One then came forward to make "the good confession" and to be "buried in baptism." An instructive address on the initiatory ordinance was given by Brother Exley, and the meeting concluded at a late hour, with individual benediction on the voyagers. In a few days we expect formally to take leave of our esteemed Brother and Sister Hicks, who are also bound for Auckland, New Zealand, and who, we doubt not, will render eminent service to the brethren there, or wherever they may be located. W. D. H.

BRIGHTON.

I am just now spending a week in Brighton, in support of Bro. Exley's visit here. Last night I lectured in the Temperance Hall, on "The Great Com-

mission of Christ a Bulwark against Property and Infidelity." Yours in Christian love.

J. B. R.

20th May, 1865.

LANCASHIRE.

Part of the last month we have devoted to preaching the word of life in St. Helens, Earlstown, Golbourne, Wigan, Liverpool, &c. At St. Helens, in addition to discoursing some six times in the chapel, we delivered in the Town Hall two lectures on Baptism and one on the State Church. These lectures were given in discharge of a debt due to Dr. Carr and his friends. The meetings were large and Churchmen and Church-women gave evidence that they can assail truth with noise, abuse, and buffoonery in sufficient quantity to manifest that Christianity with them is but little more than profession. It is generally thought that the St. Helens Churchmen have now found that their purpose will be better served by letting us alone. Telling extracts from the lectures were published in the local papers. On the Lord's day two were immersed and, since leaving, a brother writes—"On Sunday the bath was again in use, when an itinerant preacher of the revival class submitted to the Lord."

D. K.

LEICESTER.

A communication from J. Leavesly reports an interesting meeting in connection with laying the foundation stone of the chapel in which the Leicester church hope, 'ere long, to proclaim the glorious gospel. A numerous company gathered on the ground, when, after singing, prayer, and reading of Holy Scriptures, R. Mumby, of Nottingham, made known the contents of a bottle to be placed under the stone—i.e. the *Leicester Guardian, Harbinger*, and other periodicals and documents. After laying the stone he delivered an address upon "What we believe, and why?" The proceedings of the day, including the tea arrangements, were highly satisfactory.

WEDNESBURY.

G. S. Dowling, of Birmingham, reports the results of his laboring four successive Lord's days in Wednesbury. Good and attentive hearing inside and outside, conversation with anxious enquirers. Two made the good confession in order to immersion. It is also satisfactory to know that the seed is bringing forth fruit beyond our own border. A party of "Revivalists" to whom we have had some access have

felt the power of the truth, and though they remain in their own association, several have been baptized, and twelve others are ready to follow their example.

## WHITEHAVEN.

The church labors under great disadvantage, through not having a convenient meeting place, yet we are happy to say that, since our last, four have made the good confession, and joined the church.

G. S.

## WIGAN.

Since our last report in March *Harbinger* we have added eight by baptism, and the daughter of one of the oldest sisters in the church has also been immersed into the glorious name, but has united with the brethren at Golborne, as has also another sister who came here to be baptized. We have also received one formerly baptized, who bids fair to be useful among us, and we have received back five to our fellowship.

In April we were privileged with a visit from our Bro. Thompson, and his sister-wife, and were cheered and instructed thereby; and we had also four addresses from Bro. Parris, whose plain, convincing manner and earnestness had great effect on the brethren and on those without. It was after one of his addresses that one of the baptisms took place and on the Lord's day morning following the wife of the brother then immersed was also buried with Christ in baptism. Last Thursday night, though very unsavourable weather prevailed, a godly company listened with attention to a powerful address from Bro. King, and to the brethren, we know, good has resulted.

R. H.

May 15th, 1865.

## WREXHAM.

Our gathering in King's-street chapel is somewhat increased, hearers are more numerous, fourteen of those that left some years back are restored, several Baptists regularly attend to the ordinances with us, the Lord's-day school is increasing, and we are now in want of help from some able brethren to preach the word. Can you aid in obtaining such?

J. D. H.

## WOLVERHAMPTON.

The truth is progressing here. On the 30th we received six into the church, four of whom Bro. King had immersed and two who had previously been baptized. A few days after I baptized one, and others are to be immersed by Bro. King next Lord's day. The spirit of enquiry is not at all abating. Several are likely soon to be-

come obedient. We have good meetings—the members generally rejoice in their position. Most of them are persons of middle age, thoughtful and intelligent. Having taken their stand, they are anxious that others be made partakers of like precious faith.

W. TURNER.

May 23.

## AUCKLAND, NEW ZEALAND.

The war with the natives continues, but it is far from us. The money spent upon them by Missionary Societies is in a great measure thrown away, as the partisan zeal of the different sects has repelled them. During the last four months we have added six by baptism. We are building a chapel with money entirely given by the brethren. We could not consent to obtain help from those out of the church.

W. RATTRAY.

## BALLARATT, MOUNT CLEAR.

An exceedingly interesting meeting was held at the above place on the occasion of the opening of a newly erected building for the worship of God and the proclamation of the gospel. For some few weeks prior to its erection the efforts of the brethren in proclaiming the glad tidings had been discontinued in consequence of the term for which they had leased their former building having run out, and being unable to renew it through the unwillingness of the denominations to lend it for such a purpose; they were, therefore, driven to one of two alternatives, either to discontinue the preaching or to make an effort for its continuance by providing the necessary accommodation. The church then took immediate steps towards the accomplishment of their object—the needed sum was promptly raised, partly by subscription and partly by loan, and was then followed up by several of the brethren offering to assist in its erection by free labor, the result of which is that the building was commenced and carried on towards completion so far as to render it available for the end designed in a very short time. The building thus erected is of wood, and provided with comfortable sitting room for one hundred persons—about that number sat down to the well-provided tables, and partook of an excellent tea provided by the sisters of the church. After tea the business proper of the meeting commenced, Bro. Anderson, of the church at Mount Clear, was voted to the chair, and he then called upon Brethren Neesh, Long, Wright, Martin, and Picton, of the Ballarat church, to address the meeting. The subjects treated by the several speakers were various and brief. The members of the church were congratulated upon what they had

undertaken and quickly and successfully completed, and they were urged on to renewed diligence in the most worthy and all-glorious cause of their loving Saviour and King. Bro. Picton gave an exceedingly interesting and encouraging account of the progress of the cause in Melbourne and its suburbs, through the blessing of God upon Bro. Earl's labors, and expressed a hope that 'ere long he would be at Ballarat. Bro. Anderson announced that not only was the building free to the inhabitants of that locality for the preaching of the gospel, but also for any object that would contribute to the happiness and well-being of mankind, mentioning especially the Temperance cause.

This report is from a neighborhood in which a church holding our peculiar views has not existed much over twelve months. They are now over twenty in number. May they grow in grace and in knowledge, and may the God of all grace in mercy grant the needful blessing, and his name shall have all the praise. T. W.

Jan. 21, 1865.

MELBOURNE, VICTORIA.

On account of the unusual early departure of the February mail, I was too late in forwarding last month's items of progress and success. I shall therefore embody them in this present brief report. Since my last my knowledge of this country has been considerably increased, and a new field of observation and usefulness opened up by a visit I made to Maryborough, a town of about 2500 inhabitants, and the centre of a large gold mining district. On Monday, Feb. 6th, I took train to Castlemain, and thus rapidly glanced at eighty miles of varied, and sometimes rich and picturesque country. Upon the arrival of the train at Castlemain I found a coach in waiting for Maryborough and intervening towns. Off we went at the rate of eight miles an hour over stones, stumps of trees, and the uneven surface of a very dusty road. Clouds of dust were flying, the hot wind blowing, (for it was a hot wind day,) the horses panting, and I nearly choked with dust and melted with heat, was shaking as though I had the ague, by the continued jolting of the vehicle. About 4 P.M. I arrived at Maryborough, wearied and dusty. Was kindly welcomed by Bro. D. Wilder and others, and in the evening held a pleasant and refreshing prayer meeting. The next evening I preached to a good and attentive audience in the largest building we could get. I continued until Friday evening, preaching to crowded and attentive audiences, and closed with a fine interest and four addi-

tions to the church. On Saturday I returned to Melbourne, and on the following day preached to a large audience in St. George's Hall.

I am happy to say that the work of the Lord is advancing daily in Melbourne and vicinity. Since my last report thirty-five have been added—thirty by faith and baptism, three from the Baptists, and two reclaimed.

HENRY S. EARL.

March 23, 1865.

P.S. On Wednesday, March 15th, Sister Garrison took her departure from the city by the Great Britain S.S. for Liverpool. Also by the same vessel Bro. Read, from Dunedin, N. Z. for Glasgow. We hope and pray they may both arrive in health and safety at their respective destinations.

KINGSTON, JAMAICA.

The cause of primitive Christianity in this island is not progressing as rapidly as we would wish, but in some places more than others, especially in the mountains, it steadily increases, notwithstanding the influence of sectarianism in all forms brought to bear against it. Individuals as well as churches are being added daily, and if we had more means and men it would make successful inroads into the armies of the sects. May the Lord bless the labors of all his servants everywhere, in the substantially building up Christ's kingdom. I suppose you are aware that our faithful and affectionate Bro. Beardslee has returned to the United States since July last year, and is settled down among a nice people at Akron, Summer Co. Ohio, where he had a call whilst at New York to take charge of a church there. Since he has been there he has had several accessions and a Sunday school of over 100. He labored for about six weeks in the gay City of New York, and there the Lord accepted his labors in the conversion of several to the truth. Consequently the church in Kingston is without a resident minister, but brethren from the country parts supply, in turn with myself, who am generally presiding elder. The Society in America has promised to send out a brother as soon as a suitable one can be found, to whom we will be ready to give a warm welcome.

I need not assure you that the *B. M. H.* is read by all of us with pleasure, instruction, and delight. In my humble opinion it is a perfect gem of a publication, advocating as it does the glorious, but simple truths of the gospel "as it is in Jesus," without any addition, qualification, or subtraction of man.

JNO. MURRAY.

8th April 1865.

**Obituary.**

FALLEN ASLEEP IN JESUS AND IN THE CERTAIN HOPE OF RESURRECTION TO LIFE ETERNAL:

**EDWARD LEATHER,** St. Helens, aged 27 years. In the full vigor of health and strength, he was killed, May 12th, 1865, whilst at his work, blasting rock. It is little more than three months since he confessed Christ — baptized February 2, 1865.

J. W. J.

**MARY ANN SMITH,** aged 22, on the 4th May last. She was connected with the Wakefield church five years, and led a humble and devoted life. E. G.

**W. HAIGH,** at Southport, April 27, 1865, in his 64th year. He was immersed in Huddersfield about twenty-six years ago. His affliction has been long, but his patience and resignation never failed. Declaring his hope in God, he fell asleep without a sigh. A wife and daughter mourn their loss.

**JOHN CHEESEBOROUGH,** of Manchester, aged 65, April 10th, 1865. He was present at the assembly of the church on the Lord's day previous. On the following day he fell from an upper storey into the street, and died in a few days. Another solemn verification of the truth, that "in the midst of life we are in death."

**MARY SMITH,** of Manchester, aged 50, April 28, 1865. She had been blind from

early infancy, and had never known what it was to enjoy the light of day. She had, however, very long enjoyed and rejoiced in the light of the gospel. She was one of the few that united with the church at its formation, and although living at a distance of two miles from the place of meeting, she was always in her place, whatever the weather might be. She richly enjoyed the assembly of the saints, and was truly a living epistle.

**MARGARET WILSON,** of Manchester, aged 28, May 3rd, 1865, (previous to her marriage,) late of Maryport.

**EDMUND BINKS,** of Donington-on-Bain, April 15th, 1865, aged 76. He suddenly fell dead on the road. He lived in the faith and, without doubt, was prepared to depart. The local newspaper says, "A verdict was returned in accordance with the evidence. The sad event has cast a gloom over the whole neighborhood, as the deceased was universally respected and will be very much missed by all parties, particularly by the poor, who constantly found in him a kind and liberal friend."

**ELIZABETH JONES,** of Birmingham, April 19th, 1865, aged 34 years, leaving three young children and an affectionate husband to grieve her departure. Baptized in her 15th year, she united with the Birmingham church in 1860, and has deserved and enjoyed the esteem of the brethren generally.

**THE REST THAT REMAINS.**

REST under the palm tree is sweet,  
Sweet the rest by the side of the well,  
Still sweeter to sit by His feet,  
Who of joys past conceiving can tell,  
When, forgetting earth's sorrows, we smile at its pains,  
And list as He tells of the rest that remains.

'Tis sweet to abide in His love—  
To know that it never can end—  
That He who is seated above  
Will be an unchangeable Friend :  
Yet still, while the dove of His absence complains,  
She cannot but pine for the rest that remains.

But for parting, life's meetings were sweet—  
Earth's honey reminds of a sting ;  
No sooner the Summer we greet,  
Than its pleasures are taking the wing.  
'Tis joyous to rove o'er the heath-purpled plains,  
But while roving we sigh for the rest that remains.

"Sweet home" is the sweetest of spots,  
Its homeliness gladdens the eye ;  
The house-band and true lover's knots,  
No fond heart would ever untie :  
But still, in life's desert e'en home has its pains,  
And the only true home is the rest that remains.

C. S.

JULY, 1865.

## THE HARVEST AND THE LABORERS.

(Continued from p. 189.)

THE following remarks will not be looked at aright unless the leading features of our former article are kept in view—that the *all preaching* of the church is the world's due and God's appointment, for which evangelists wholly devoted to the work are not a substitute, but to which they are merely a supplement—that our best and wisest efforts to increase the number are not to take the place of prayer to the Lord of the harvest to send forth laborers into his harvest, but are the proper evidence that our prayer is the outcome of the soul's longing and of faith in God. Let us now look at the work of an evangelist.

1. The derivation of the term indicates its first and chief element. He is a messenger, or proclaimer, of glad tidings—he is to "preach the word" in season and out of season. But this preaching is in no way necessarily connected with chapels, platforms, pulpits, stated congregations, large assemblies, and the usual surroundings of the modern minister. It may be from the platform or pulpit, in the chapel to well-sustained and regular audiences, but it may also be in the market-place, cottage meeting, house visitation, and by the roadside. It may be, even entirely, of that extra-ministerial character which is handed over to a class who are forbidden to designate themselves "ministers." How and where it is done matters not, so that the word of God is honored and souls saved.

2. *Set in order the wanting things.* For this cause Paul left an evangelist in Crete—that he might "set in order the things that are wanting, and ordain elders in every city." Not less important than preaching is this work of order and organization. The evangelist who plants a church takes provisionally the oversight of that church, which he is not to retain as long as he can, but to transfer as soon as possible to duly qualified elders and deacons. But here many a preacher will find himself severely tried, and the trial will prove the unfitness of many who can do good service in bringing sinners to Christ. What, then, shall be done with them? Must they be cast aside? Certainly not. Commit to them the work they can do. If they labor on new ground, let one of known administrative ability act with each of them. In preaching both will labor, in setting in order the church one will take the responsibility. Then there are churches wanting preaching help which are already set in order. They sustain an evangelist, not for the church, but for the world. In these churches the evangelist has no office. There will then be ample room for all the men we can find who are great in preaching but not able in the other department.

3. *Prepare others for the work.* Paul, instructing Timothy in the duties of his office, wrote, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." That the Apostle had in view the preparation of teachers for the edification of the church cannot be doubted, but that he intended to include the great gospel theme and men to do evangelistic work can as little be questioned. The three great divisions of the work, then, are—1, Preaching—2, Setting in order churches—3, The preparation of preachers and teachers. It does not follow that any one who is wholly devoted to this best and highest kind of labor must, or can, enter into the whole. Some may be sustained with profit for the first.

and others may engage in the first and second who would not be much at home, or successful, in the third. Each should endeavor to keep within his own proper sphere, and churches and co-operations would do well to give attention to this matter when they undertake to locate and sustain evangelists.

We may now ask, in regard to the men who shall be devoted to this enterprise, what are the required qualifications? First in time and importance is—

*Moral and spiritual fitness.* Successful preachers of the highest order are re-born. There are men who would gladly forsake the manufactory or the shop in order to live by public talking, merely because they deem it more agreeable, or to get out of a business not worth keeping. We say not, that such men can do no good, for even those who preach from strife may convert sinners, but we do say that they have not the first and chief requirement, and that our sympathy should never seek to change their position by calling them to labor in word and doctrine. In certain quarters it is customary to enquire whether the would-be preacher has a special call. Now while we have no faith in any special divine communication calling the subject of it to preach the gospel, we fully believe in that longing of soul which, in thousands of instances has been mistaken for such call. He has the first pre-requisite in whose heart the love of God is largely shed abroad, and whose desire to become a preacher is ardent, not because of a supposed respectability which may thereby be attained, or in order to furnish food for his approbateness, but because he longs to glorify God and save sinners and considers his entire devotion to the work calculated to attain that end. Such a man will preach. Unless you shut him up in a prison, or tear out his tongue, you cannot prevent his preaching. Offer him, with preaching, no settled resting-place, scanty raiment, books few—on the other hand and without preaching, offer him a mansion, purple and fine linen, and sumptuous fare every day, and without hesitation he will elect to hold forth the word of life to perishing humanity. Such a preacher was Paul. Such were the primitive proclaimers, and such are the men who have the first great requisite for a life of evangelistic enterprise.

*Knowledge of the Word of God.* Multitudes of preachers are characterised more by their ignorance of the very book they profess to study and expound than by anything else. Without this knowledge zeal is worthless—even the holy longing to save souls, in its absence, may prove more dangerous than beneficial. With this, and the right moral and spiritual foundation, the preacher, unless entirely void of prudence, will make his mark and bind up his sheaves. He may be a man of but one book and care little for any other. He may not be adapted to fill the hall and secure large attendance, but he will have souls for his hire and seals to his ministry. Knowledge is progressive. He who is grounded in the first great pre-requisite is not to be held back till its last lesson is attained, yet must he have some considerable insight 'ere he can successfully labor. This gained, let him work and win souls to Christ and large acquaintance with the truth divine.

Now we have before us an evangelist. What does he need? Nothing, and yet something. For large portions of the field he requires nothing but what will gradually come to him as he carries on the work. Yet may his fitness for other sections be augmented by a measure of that education which collegiate institutions are intended to supply. It is not necessary that every evangelist,

not that one in ten, be well up in Hebrew, Greek, Latin, literature and science. Some such there must be. In days like these, when we have to contend with learned sectaries and fight for every foot of ground we hold, scholarly men are needed in sufficient number to give weight to our testimony and to be called in to floor a giant when one ventures to present himself, as also to place at the service of less learned brethren information which can be used on the authority of the learned by those who pretend not to acquire it for themselves. But the few are sufficient for this work. The multitude of successful evangelists have ever numbered with the unlearned, and with the attempt to rely *mainly* upon the learned and to supersede by a college-trained ministry those earnest loving workers who, directly, owe nothing to colleges, come weakness, worldliness, and failure. So it has been with the Baptists, the Wesleyans, and wherever it has been tried.

Here we enquire as to the extent to which we can obtain help direct from colleges, in training men for the ministry. The answer is, we can have little or no help from that quarter. If now and then colleges give us a really useful preacher, they counterbalance the gift by evils tenfold. The last issue of *Lard's Quarterly* has a valuable paper upon "Ministerial Education," by one whose name is not given, but whose pen we recognize and from whom we expected to hear upon the subject. He has had the advantage which Bethany College offers, yet he proves the unfitness of such institutions for *directly* aiding in the increase of really efficient evangelists. He says, "Our attention has been called to a singular contrast between the labors of those styled respectively the educated and the uneducated preachers. The latter class have undoubtedly been the pioneers of the Reformation, and many of them are still among the most powerful and successful preachers we have. Neither is their influence confined to rural districts and the more susceptible classes of the community. In towns and cities their labors are in demand, and the most solid men and women of every community are among their converts. *Our successful evangelists are nearly all men of this class*, while our educated preachers [that is, educated at college for preachers,] are often found passing their lives away in the dull routine of weekly sermons to very weakly congregations. This contrast has led persons of very little discrimination to speak disparagingly of educated men. Such persons are misled by a misapplication of terms. It is not education which renders preachers inefficient, but the *want* of education. The education they have is not of the right kind, or it lacks some of the elements of a proper ministerial education. Now it is incontrovertible that he who makes the best lawyer, other things being equal, has the best education for the practice of the law. That which produces the best results is best. The man who produces the greatest religious results by his ministerial labor, has, whatever he has learned or not learned, the best education for a preacher." Now, it is precisely this that college education does not supply. The writer points to a rapidly growing inclination to depend mainly upon the colleges for preachers, and he adds, "This tendency is by no means free from danger. To the full extent that the people learn to depend upon college graduates for young preachers will young men who enjoy no facilities for a classical education be discouraged from attempting to preach, and thus we will lose that very class of men who have hitherto been pioneers of the cause and the pillars to support the truth in very many communities. The men who learn to preach while working on their farms or in their shops, by reading the Bible at night and preaching on the Lord's day, should have every possible encouragement; for they fill a place which men of

more learning can seldom fill so well, and which, indeed, will be vacant unless filled by them." After shewing that the college supply must ever fall short of the demand and prove too expensive, he adds, "But the education which has hitherto been furnished our young preachers is seriously defective. In reference to the literary and scientific attainments of our young graduates, we have no special complaints to file. They are as good as the short time devoted to the course will admit. The colleges of the Reformation compare favorably in this respect with any others in the West. But classical and scientific attainments constitute the least important element. It is in respect to the first and most important element of their education, a knowledge of the word of God, that the preachers furnished by our colleges are deficient. Our young graduates are better prepared to lecture on some scientific or literary topic than to preach a sermon. They are more familiar with the Odes of Horace than with the Psalms of David—with the adventures of Æneas than with those of Paul—with Heathen Mythology than with Christian Antiquities—with the solar system than with the kingdom of God. They can explain any problem in Euclid better than they can the Apostolic Commission, and are more familiar with Æsop than with the cases of conversion. On this account their sermons often have in them more of science and literature than gospel. They lecture or declaim, rather than preach; and plain men often conclude that going to college has been their ruin. There are undoubtedly some exceptions to this general rule, as in the case of young men who had preached sufficiently before going to college to know what they want and what they do not want; but the writer acknowledges that his own case is not exceptional, and he can testify the same in reference to many who have become prominent and successful preachers. We were familiar with the Pentateuch, but knew little of the Gospels, still less of the Acts, and almost nothing of the Epistles. As to biblical criticism, it was to us a *terra incognita*. All that we have learned about the practical details of a preacher's life and course of study, we have had to acquire by our own unaided exertions since we left college. We have spent years, too, in random, fruitless effort, before we learned how best to employ our time, years which might have been saved by a little judicious instruction while we were at school. If some portion of our college course had been omitted, and its place filled with direct preparation for preaching, so that we could have started aright in the work, we would now be years in advance of what we have attained. This may appear strange to brethren who have heard so much about the Bible being the leading text-book in our colleges but have had no opportunity to know just how the Bible is taught. These results are really all that we are justified in expecting under the circumstances."

It may be safely concluded that colleges, as institutions for making preachers, cannot *directly* aid us. Where the Disciples are few they cannot be sustained, and where they are many, colleges for that purpose will not be needed. Where they are many, as in America, there must be a considerable number of efficient evangelists. Let the already efficient preachers prepare others. The Conference Wesleyan body, and also the New Connexion Methodists, depend for preachers largely upon colleges, and they have ceased to make progress. The Primitive Methodists hand over young men, whose piety and longing to proclaim the gospel are evidenced, to their experienced preachers to be instructed in whatever a Methodist preacher requires to know and do, and Primitive Methodism is still advancing. Is not this practice more like that of the primitive church? Let earnest, soul-loving brethren, whom it is thought would be better fitted for evangelistic work by a year or two of labor in connection with an efficient laborer, be placed under the guidance of such a one. He will thus gain insight in all that belongs to the preacher's work, and at the same time fill useful openings to the saving of the time and labor of the more advanced brethren. If deficient in the education of our common schools, or desirous to master Greek and Hebrew, let him be placed with an evangelist in one of the larger towns where, as in London, Manchester, Birmingham, &c. there are institutions at which all that he needs, and just what he requires, can be obtained at small cost. It might be that in some instances the evangelist to whose oversight he is committed will be at liberty to advance him in these particulars, but as a rule this

should not be expected nor deemed desirable. An efficient and earnest evangelist will find enough to do in the church and in the world, without becoming common schoolmaster even to one pupil. Here we believe we have the Apostolic plan—the men who can be entrusted to plant and set in order churches, should lead out and prepare others to teach and preach the things committed to us by the Apostles of Christ. "The things which thou hast heard of me, the same commit thou unto faithful men, who shall be able to teach others also." A step in the right direction was taken by the Annual Meeting of 1856, when it resolved that "the committee be instructed to make application to churches for the purpose of securing brethren who have given indication of aptness for the duties of the evangelist, who may not be deemed capable of occupying, at present, independent fields of labor, but who, being placed under the supervision of an experienced evangelist, may acquire the needed experience and facility for independent effort." Whether the committee made the required application we know not, but to this time the end sought has not been realized. Two things may have tended to prevent—a young man having our first-named and greatest qualification, with some degree of the second, is not unlikely to fear being considered fast and presumptuous in the event of offering himself, while, on the other hand, the small church in which he holds membership and in which he is useful, looks not beyond its own requirements and would, by far, rather retain the brother where he can do but little than take a step which would for a time, and perhaps altogether, deprive them of his labors. A case or two of this kind, at least, we could put our finger upon. Now in this great work, and at this point also, we should remember that "*the field is the world.*" To retain the brother here for little service who could remove yonder to increased service, is a selfish opposition to the will of God, as indicated in his providence. But suppose such brethren to be at hand, is there a locality to which such can be sent, in which if school facilities are required they can be had, in which a wide field of diversified labor presents itself, and where there is an evangelist to give some measure of oversight, and at the same time use the brother thus placed in filling openings for which present acquirements fit him? Birmingham affords the requisites for a trial. The Midland Institute supplies at little cost most, if not all, that can be required in the first particular. In Birmingham and places around, churches, small and larger, present to the new comer the diversified conditions and services essential to the experience he requires—house-prayer-meetings, cottage preaching, out-door preaching, small meetings, and larger assemblies, with a range of population enabling any one to find hearers for whom his present attainments will be sufficient. The remaining question is, Can we at once undertake the expenditure? Yes. If a brother or two offer for this work, or be proposed by a church or churches, the application shall be submitted to brethren of repute, and if they deem the case satisfactory we undertake to furnish the outlay requisite for board and lodging, and whatever else may be necessary. Applications will be received in confidence and, therefore, we invite every disciple who can say that he has a holy longing to preach the word more extensively, and who has manifested this longing by doing, with some measure of success, what he could, to forward particulars—or what would be better, that churches knowing such brethren communicate thereupon.

This paper was intended to embrace the remuneration of evangelists, but time and space forbid. The preacher's reward, present and future, must be considered after the reader has perused the things now submitted.

---

### DIVINE GENTLENESS.

WHEN you speak, for example, of dealing gently with an enemy, you mean that, instead of trying to force a point straight through with him, you will give him time and ply him indirectly with such measures and modes of forbearance as would put him on different thoughts, and finally turn him to a better mind. Here, then, is the true conception of God's gentleness. It lies in his consenting to the use of indirectness, as a way of gaining his adversaries. It means that he

does not set himself as a ruler, to drive his purpose straight through, but that, consciously wise and right, abiding in his purposes with majestic confidence, and expecting to reign with a finally established supremacy, he is only too great to fly at his adversary and force him to the wall if he does not instantly surrender ; that instead of coming down upon him thus, in a manner of direct onset to carry his immediate submission by storm, he lays gentle siege to him, waiting for his assent and choice. He allows dissent for the present, defers to prejudice, watches for the cooling of passion, gives room and space for the weaknesses of our unreasonable and perverse habit to play themselves out, and so by leading us round through long courses of kind but faithful exercise, he counts on bringing us out into the ways of obedience and duty freely chosen. Force and crude absolutism are thus put by—the irritations of a jealous littleness have no place ; and the great God and Father, intent on making his children great, follows them and plies them with the gracious indirections of a faithful and patient love. . . . It will also be observed, almost universally among men, that where one comes to an issue of any kind with another, matters are pressed to a direct point-plank Yes or No. If it is a case of personal wrong or a quarrel of any kind the parties face each other, pride against pride, passion against passion, and the hot endeavour is to storm a way through to victory. There is no indirection used to soften the adversary, no waiting for time, nothing meets the feeling of the moment but to bring him down upon the issue, and floor him by a direct assault. To redress the injury by gentleness, to humble an adversary by his own reflections, and tame his will by the circuitous approach of forbearance and a siege of true suggestion—that is not the manner of men, but only of God.

True gentleness, we thus perceive, is a character too great for any but the greatest and most divinely tempered souls. And yet how ready are many to infer that, since God is omnipotent, he must needs have it as a way of majesty, to carry all his points through to their issue by force, just as they would do themselves. What, in this view, is it for God to be omnipotent, but to drive his chariot where he will ? Even Christian theologians, knowing he has force enough to carry his points at will, make out pictures of his sovereignty not seldom that stamp it as a remorseless absolutism. They do not remember that it is man, he that has no force, who wants to carry everything by force, and that God is a being too great for this kind of infirmity ; that, having all power, he glories in the hiding of his power ; that holding the worlds in the hollow of his hand and causing heaven's pillars to shake at his reproof, he still counts it the only true gentleness for him to bend, and wait, and reason with his adversary, and turn him round by his strong providence, till he is gained to repentance and a voluntary obedience.

But God maintains a government of law, it will be remembered, and enforces his law by just penalties, and what room is there for gentleness in a government of law ? All room, I answer ; for how shall he gain us to his law as good and right, if he does not give us time to make the discovery of what it is ? To receive law because we are crammed with it, is not to receive it as law, but only to receive it as force, and God would spurn that kind of obedience even from the meanest of his subjects. He wants our intelligent, free choice of duty—that we should have it in love, nay, have it even in liberty. Doubtless it is true that he will finally punish the incorrigible ; but he need not, therefore, like some weak mortal despot, hurry up his force and drive straight in upon his mark. If he were consciously a little faint-hearted he would, but he is great enough in his firmness to be gentle, and wait.

But some evidence will be demanded that God pursues any such method of indirection, or of rectoral gentleness with us. See then first of all, how openly he takes this attitude in the Scriptures. When our first father breaks through law by his act of sin, he does not strike him down by his thunder, but he holds him back, comes to him even with a word of promise, and sends him forth into the rough trials of a world unparadised by guilt, to work, and suffer, and learn, and when he will, to turn and live. The ten brethren, brothers of Joseph, are managed in the same way. When they could not speak peaceably to him, or even endure his presence in the family, God lets them sell him to the Egyptians,

then sends them down to Egypt by the instigations of famine, and passes them back and forth with supplies to their father, allows them to feed even the life of their bodies out of Joseph's bounty, till finally, when he is revealed as their brother and their father's son, they are seen doing exactly what they had sworn in their wrath should never be done—bowing their sheaf to the sheaf of Joseph.

. . . But I need not multiply these minor examples, when it is the very genius of Christianity itself to prevail with man, or bring him back to obedience and life by a course of loving indirection. What we call the gospel is only a translation, so to speak, of the gentleness of God—a matter in the world of fact answering to a higher matter, antecedent, in the magnanimity of God. I do not say that this gospel is a mere effusion of Divine sentiment apart from all council and government. The salvation it brings is a governmental salvation. It is at once the crown of God's purposes and of his governmental order. And the gentleness of God must institute this second chapter of gracious indirection, because no scheme of rule could issue more directly in good without it. For it was impossible in the nature of things that mere law—precept driven home by the forces of penalty—should ever establish a really principled obedience in us. How should we gladly obey and serve in love, which is the only obedience having any true character, till we have had time to make some experiments, try some deviations, sting ourselves in some bitter pains of trials, and so come round unto the law, freely chosen, because we have found how good it is; and what is more than all, have seen how good God thinks it himself to be, from what is revealed in that wondrous indirection of grace, the incarnate life and cross of Jesus. Here the very plan is to carry the precept of law by motives higher than force—by feeling, and character, and sacrifice. We could not be driven out of sin by the direct thrust of omnipotence; for to be thus driven out is to be in it still. But we could be overcome by the argument of the cross, and by voices that derive a quality from suffering and sorrow. And thus it is that we forsake our sins at the call of Jesus and his cross freely, embracing thus in trust what in wilfulness and ignorance we rejected.

Nor does it vary at all our account of this gospel, that the Holy Spirit works concurrently in it with Christ and his cross. For it is not true, as some Christian teachers imagine, that the Holy Spirit works conversion by a direct soul-renewing fiat or silent thunder-stroke of omnipotence. He, too, works by indirection, not by any method of absolute will. . . .

Holding this view of God's gentleness in the treatment of souls, and finding even the Christian gospel in it, we ought also to find that his whole management of us and the world corresponds. Is it so—is there such a correspondence?

See, some will say, What terrible forces we have ravening and pouring inevitably in about us day and night—roaring seas, wild hurricanes, thunder shocks that split the heavens, earthquakes splitting the very world's body itself—heat and cold, drought and deluge, pestilence and death in all forms. What is there to be seen but a terrible, inexorable going on, still on, everywhere. The fixed laws everywhere refuse to bend, hearing no prayers; the great worlds fly through heaven as if slung by the Almighty like the smooth stone of David; and the atoms rush together in their undivertible affinities, like the simples of gunpowder touched by fire, refusing to consider anybody. Where, then, is the gentleness of such a God as we have signalled to us, in these un pitying, inexorable, fated powers of the world? Is it such a God that moves by indirection? Yes, and that all the more properly, just because these signs of earth and heaven, these undiverted, undivertible, all-demolishing, and terrible forces permit him to do it. He now can hide his omnipotence, for a time, just at the point where it touches us; he can set his will behind his love for to-day and possibly to morrow; simply because he has these majestic, inexorabilities for the rear-guard of his mercies. For we cannot despise him now when he bends to us in favor, because it is the bending, we may see, of firmness. Able to use force, he can now use character, and time, and kindness. Real gentleness in him, as in every other being, supposes counsel, order, and a determinate will. A weak man can be weak, and that is all. Not even a weak woman can be properly called gentle.

No woman will so much impress others by her gentleness, when she is gentle, as one that has great firmness and decision. And so it is the firm, great God—he that goes on so inflexibly in the laws, and the inexorable forces and causes of the creation—he it is that can, with so much better dignity, gentle himself to a child or a sinner.

See, then, how it goes with us in God's management of our experience. Doing everything to work on our feeling, temperament, thought, will, and so on our eternal character, he still does nothing by direct impulsion. It is with us here, in everything, as it was with Jonah when the Lord sent him to Nineveh. It was a good long journey inland, but Jonah steers for Joppa, strayed the other way, and then puts to sea, sailing off upon it, and then under it, and through the belly of hell, and comes to land nobody knows where. After much perambulation, he gets to Nineveh, and gives his message doggedly, finally to be tamed by a turn of hot weather and the withering of a gourd. Just so goes the course of a soul whom God is training for obedience and life. It may be the case with a young man, setting off wilfully with his face turned away from God. Whereupon God lets him please himself a little in his folly, and finally pitch himself into vice, then to learn by the bitter woes of his thralldom how much better God is to him than he is to himself. Or he takes, it may be a longer course with him—gives him a turn of sickness, then of bankruptcy, then of desertion by friends, then of slander by enemies, taming thus his pride, sobering his feeling, making the world change color, but not yet gaining him to the better life. Then he fetches him out of his disasters by unexpected vindications and gifts of mercy, such as soften unwontedly the pitch of his sensibilities. A faithful Christian wife, gilding his lot of adversity before by her gentle cares, and quite as much his recovery now by the beautiful spirit she has formed in his and her children by her faithful training—making them an honor to him as to herself—wins upon his wilful habit, melts into his feeling, and operates a change in his temperament itself. Meantime, his years will have been setting him on by a silent drift where his will would never carry him, and changing, in fact, the current of his inclination itself. Till at length, dissatisfied with himself as he is more softened to God, and more softened to God as he is more diverted from the satisfaction he once had in himself, he turns with deliberate consent to the call of Jesus, and finds what seemed to be a yoke to be easy as liberty itself.

The change is great, nay, almost total in his life, and yet it has been carried on by a process of indirection so delicate, that he is scarcely sensible by what steps and curiously turned methods of skill it has been brought to pass. And so God is managing every man by a process and history of his own; for he handles him as he does no other, adapting every turn to his want and to the points already gained, till finally he is caught by the gentle guile of God's mercies and drawn to the rock of salvation. . . . Disciples who are lapsed into sin, and even into a looseness of life, are recovered in the same way of indirection. God does not pelt them with storms, nor jerk them back into their place by any violent seizure. He only leads them round by his strong-handed yet gentle tractations, till he has got them by, or out of their fascinations, and winnowed the nonsense out of their fancy or feeling by which they have been captivated. And so at length he gets their feet upon the rock again, never to be moved.

Indeed, I may go further. Even if you desire it, God will not thrust you on to higher attainments in religion by any forcible and direct method. He will only bring you out into the rest you seek, just as soon as you are sufficiently untwisted, and cleared, and rectified under his indirect methods, to be there. Commonly your light will spring up in quarters where you look not for it, and even the very hidings and obscurations you suffer will give you out some spark of light as they leave you. The obstacles you conquer will turn out to be in some sense aids—the discouragements that tried you will open, when they part, as windows of hope. . . . Thus we speak of submitting, or losing our will, being made weak or poor, becoming little children, ceasing to have any mind of our own, falling into nothingness and self-contempt before God. All which are well enough, as Christian modes of expression; but we take them too literally.

They are good as relating to our wrong will and wrong feeling, not as relating to our capacity of will and feeling itself. On the contrary, while God is ever engaged to bring down our loftiness in evil and perversity, he is just as constantly engaged to make us loftier and stronger in everything desirable—in capacity, and power, and all personal majesty. We do not understand him, in fact, till we conceive it as a truth profoundly real and glorious, that he wants to make us great—great in will, great in the breadth and honest freedom of our intellect, great in courage, enthusiasm, self-respect, firmness, superiority to things and matters of condition—great in sacrifice and beneficence—great in sonship with himself—great in being raised to such common counsel and such intimate unity with him in his ends, that we do in fact reign with him.

Take, for example, the first point named, the will; for this, it will be agreed, is the spinal column even of our personality. Here it is that we assert ourselves with such frightful audacity in our sin. Here is the t<sup>h</sup>-root of our obstinacy. Hence come all the woes and disorders of our fallen state. Is it then his point to crush our will, or reduce it in quantity? If that were all, he could do it by a thought. No, that is not his way. His object is, on the contrary, to gain our will—gain it, that is, in such a manner as to save it, and make it finally a thousand-fold stouter in good and sacrifice than it has been, or could be, in wrong and evil. He will make it the chariot, as it were, of a great and mighty personality, inflexible, unsubduable, tremendous in good for ever. So of the intellect. Blinded by sin, wedded to all disbelief and false seeing, he never requires us to put violence upon it, never to force an opinion or faith, lest we break its integrity. He only bids us set it for seeing, by a wholly right intent and a willingness even to die for the truth; assured that in this manner time and providence, and cross and spirit, will bring it into the light, clearing, as in a glorious sun-rising, all the clouds that obscure it, and opening a full broad heaven of day on its vision. Recovered thus without being forced or violated, it feels itself to be a complete integer in power, as never before; and having conquered such obstacles under God, by the simple honesty of its search, it has a mighty appetite sharpened for the truth, and a glorious confidence raised, that time and a patient beholding will pierce all other clouds, and open a way for the light.

God renounces all the point-blank methods of dealing, that he may give scope and verge to our liberty, and win us to some good and great feeling, in glorious affinity with his own. He wants us to be great enough in the stature of our opinions, principles, courage, and character, that he may enjoy us and be himself enjoyable by us. Hence also it is that when we are born of God, and the divine affinities of our great nature come into play unbroken, unimpaired, and even wondrously raised in volume, we for the first time make discovery of ourselves. Our heads touch heaven, as it were, in the sense of our regenerated dignity, and joys like the ocean roll through our nature, that before could only catch some rill or trickling drop of good. And with it comes what strength, a mighty will, a sense of equilibrium recovered, in all-appropriating faith, superiority to things, immovable repose!

And now, at the crowning of this great subject, what shall more impress us than the sublime and captivating figure God maintains for himself and his government in it? Easy enough were it for him to lay his force upon us, and dash our obstinacy to the ground. He might not thrust us into love, he could not into courage and confidence, but he might instantly crush out all wilfulness for ever. But he could not willingly reduce us in this manner to a weak and cringing submission. He wants no slaves about his throne. If he could not raise us into liberty, and make us great in duty, he would less respect both duty and himself. He refuses, therefore, to subdue us unless by some such method that we may seem, in a certain other sense, to subdue ourselves. Most true it is that he carries a strong hand with us. He covers up no principle, tempers the exactness of no law. There is no connivance in his methods, no concealments of truth disagreeable and piercing, no propositions of compromise or halving in a way of settlement. His providence moves strong. His interest flares out on the background of a wrathful sky. He thunders marvellously with his voice. And so his very gentleness stands glorious and strong and sovereignly majestic.

round us. Were he only soft and kind, bending like a willow to our wicked state, there were little to move and affect us even in his goodness itself. But when we look upon him as the Almighty Rock, the immovable Governor and Keeper of the worlds, girding himself in all terrible majesty when he must, to let us know that impunity in wrong is impossible, thus it is that we behold him in the true meaning of his gentleness—how good! how firm! how adorably great! Come nigh, O thou sinning, weary prodigal, and acknowledge and receive in blissful welcome the true greatness of thy God! . . . Holding such a view, too, of God's ends and the careful indirections by which he pursues them, we cannot fail to note the softened aspect given to what are often called the unaccountable severities of human experience. The woes of broken health and grim depression—the pains, the unspeakable agonies by which human bodies are wrenched for whole years—the wrongs of orphanage—pestilence, fire, flood, tempest, and famine—how can a good God launch his bolts on men, we ask, in severities like these? And the sufferers themselves sometimes wonder, even in their faith, how it is that if God is a Father, he can let fall on his children such hail storms of inevitable, unmitigated disaster. No suffering mortal! a truce to all such complainings. These are only God's merciful indirections, fomentations of trouble and sorrow that he is applying to soften the rugged and hard will in you. These pains are only switches to turn you off the track of his coming retributions. If your great, proud nature could be won to the real greatness of character by a tender treatment, do you not see, from all God's gentle methods of dealing with mankind, that he would gladly soften your troubles. And if diamonds are not polished by soap and oil, or even by any other stone, but only by their own fine dust, why should you complain that God is tempering you to your good only by such throes, and lacerations, and wastings of life as are necessary? Again, to vary the strain of our thought, how strangely weak and low is the perversity of many, when they require it of God to convert them by force, or drive them heavenward by storm. You demand, it may be, that God shall raise the dead before you, or that he shall speak to you in an audible voice from the sky, or that he shall regenerate your life by some stroke of omnipotence in your sleep—something you demand that shall astound your senses, or supersede your freedom. You require it of God, in fact that he shall manage you as he did Sennacherib, that he shall put his hook into your nose, and his bridle into your lips, and lead you back in that manner out of sins you will not consentingly forsake. How preposterous and base to ask it thus of your Father, that he will storm you with his power, and thrust you into goodness by his thunderbolts! Instead of being jealous, with a much finer class of souls, that God and religion are going to reduce your level, you even require to be made little by him—nay, to be unmade, and even thrust out of your personal manhood. How much better to give a ready welcome to what God is doing for you and in you without force—doing in a way to save and even to complete your personal manhood.

H. BUSHNELL.

---

### TO CONVERTED MOTHERS.

If you have studied yourselves until you have Jesus engraven on your hearts—until you can with the strictest regard to the duties you owe to your consciences in the sight of God—until you can truly say "We love him, because he first loved us,"—if truly you love Jesus, you will be enabled so to speak him in the hearing of your children as to make them believe on him. The witchery of your voice, the eloquence of your soul's love—your fervid narrations of the sufferings he endured—for what he suffered—and of the bright glory to which, as a conqueror, he is now exalted—would, could not but enlist their dear souls in the cause of your own Redeemer. They would be led to trust him—yea, more than trust him, to triumph in him.

Who can measure the affections of the hearts of children? All that affection, under your direction, can be devoted to your Lord and Master. What could they do but believe on Jesus, when kneeling with them around your person, you

---

pour out your souls with strong crying and tears to him of whom you had just been speaking to them. They could not but believe that mother was speaking to Jesus in heaven. They could not but be convinced that sin is a dreadful evil, by reason of the light in which it was presented to them in that interesting prayer.

O Christian mothers, your prayers offered in the hearing of your children are weapons which pierce to the very heart's core. And should your children say, "What must we do?" and you be satisfied that they believe with all their heart on him of whom you have spoken so often to them—whose history you have photographed on their souls—meet their questions with Bible answers, so that when they search for themselves they will find them there. What must they do? Why, if they truly have believed on the Lord Jesus, they must be baptized. You are not afraid to speak to them of this ordinance. You are not ashamed to so speak of it as to excite within them the eager inquiry of the Eunuch : "What doth hinder me to be baptized?" When teaching the word of the Lord there is no need for fear, unless, indeed, it be a fear that we do not speak it sufficiently plain. First ascertain the word of the Lord, then fearlessly teach it. But suppose your children to have believed and to have been baptized, then would your cares begin—care lest you should mislead them by an error in example, lest they should misapprehend your motives in dealing with them : for you would from that time forward be the object of their study—their love would lead them to do so. Care for them, that their minds be filled with the pure word, and that they take example from Jesus and his Apostles how to live. Care that they walk in all the commandments of the Lord blameless.

Watch, mothers—watch and pray—watch yourselves—watch your children—pray for yourselves, and pray *for* and *with* your children. Under such careful training, your children, discipled to God, will grow to the stature of perfect men in Christ Jesus, and will make their influence to be felt while they live and after they fall asleep. Are they boys?—they may become proclaimers of God's message and mercy ; and remembering their mother's instructions and fervid prayers, be nerved to deeds of valor in the cause of Christ that would cast into the shade the heroic deeds of David's MIGHTY HEROES. The church wants mothers—mothers of the type of Grandmother Lois and Mother Eunice. Had she such mothers as these, then might we expect a race of Timothies. Pour, then, into your sons' hearts the story of the glorious and glorified Jesus, and they will burn to follow to the field those faithful men who in the past have warred a good warfare, and are now with Jesus in Paradise. So shall they turn many to the Lord, and so be the means of their salvation.

Do you labor to accomplish these objects? then you *are* in the right track indeed. Do you pray *with* them? If so, depend upon your prayer being heard. A Christian mother's prayer is a sermon almost as powerful as an Apostle's. If you pray not *with* them, though you pray for them, you, in not praying *with* them, lay aside a weapon whose keen point cuts deep down into the susceptible natures of your tender offspring. Earnestly pray for and with them—faithfully tell them their condition by nature ; cheerfully point out to them the way of life, show them how to walk therein, and you'll get them all to heaven with you. Are they girls? Make them like yourselves, that they in their turn may conduct themselves towards their children as they have seen you to act towards them, and thus shall each of you realise Rebecca's blessing. You shall become the mothers of thousands who shall possess a land better far than the land possessed by her seed in the palmy days of Solomon.

---

### GOOD WORKS.

---

"To do good, and to communicate, forget not."

---

Two leading errors have been committed on the subject of Christianity. First, it has been supposed that religion is altogether internal—that it consists in right thinking and right feeling. Hence, if a person can by any means superinduce

in his emotional nature a certain class of pleasurable sensations, he supposes all is right between him and God. From this false notion of religion has proceeded the whole kingdom of the monks, who spend their days in private meditation, supposing that they can thereby most successfully perpetuate devotional feelings, and thus be more certain of the divine approbation. But in this way they fail to obey every command enjoining good works—instead of doing good to all men, they do good to no man. They are slothful and unprofitable servants, and can not receive the plaudit—"Well done, good and faithful servant," while all who rely wholly on internal emotion for acceptance with God, will share a similar fate.

The second error to which we refer, is the idea that the good works so often required of Christians, consist wholly in the devotional exercises, such as singing, praying, or attending to the ordinances of the Lord's house. Now these are all right and proper, and should never be neglected; but instead of being the *good works* referred to in the scripture placed at the head of the article, they are means of grace, whereby we may obtain strength to resist evil and do good. Good works are works that benefit men, and glorify God. The benefit imparted may have reference to the soul or the body—it may be a physical, intellectual or moral benefit; still, if it be a benefit at all, it is a good work. I will collect together a few scriptures bearing upon the subject of good works.

Eph ii. 10, "We are his workmanship, created in Christ Jesus unto *good works*, which God hath before ordained that we should walk in them." Here it is positively declared that God ordained good works to be observed, and created or renewed Christians in Christ for the express purpose of walking in, or performing them. He, then, that refuses to perform these good works comes short of the design of his conversion to Christ, and violates one of God's ordinations.

1 Pet. ii. 12, "Having your conversation honest among the Gentiles, that whereas as they speak against you as evil doers, they may, by your **GOOD WORKS** which they behold, glorify God in the day of visitation." Of the same significance is the command, "Let your light so shine before men, that they may see your **GOOD WORKS**, and glorify your Father which is in heaven" (Matt. v. 16). These good works are not all internal, nor merely devotional; they are works that can be seen and appreciated by the world; works that will impress those who are without favorably, inclining them to acknowledge the truth of our holy religion, and finally to become identified with the people of God, and as one of them glorify the Lord.

James i. 25, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a *doer of the work*, this man shall be blessed in his deed." Here is a special blessing pronounced on the *doer* of good works—a present blessing, a blessing in the very deed, in the act. Should not this inspire every one to activity in doing good? We have often urged this scripture, insisting that it requires obedience in order to enjoy the blessing; but we fear some have confined their obedience to first principles—they have looked into the perfect law of liberty, and obeyed its requirements in order to adoption into the church of God, but they have not continued therein, always abounding in the work of the Lord; like the stony-ground hearers, they have become unfruitful. O, the weakness and sinfulness of human nature and human practice.

1 Pet. iii. 10-11, "He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile, let him eschew evil and DO GOOD." If the church would have good days, prosperous days, happy days, days of peace and harmony, let every member observe these rules; let them refrain their tongue from all evil speaking, and let them seek peace and follow it up; let them shun evil and do good.

The importance of maintaining good works is seen in the fact that we shall all be judged by our works in the last day. John, in the *Apocalypse* says, "I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is called the book of life; and the dead were judged out of those things which were written in the books, according to

*their works*" (Rev. xx. 12.) "Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was hungry and ye gave me meat ; I was thirsty and ye gave me drink ; I was a stranger and ye took me in ; naked and ye clothed me ; I was sick and ye visited me ? I was in prison, and ye came unto me." Thousands of these redeemed souls never saw the Lord in person, and hence, they inquired with astonishment, When did we feed you, or clothe you, or give you drink ? "And the King shall answer and say unto them, Verily I say unto you, inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me." This plainly indicates what the Apostles mean by good works. Paul says, "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy ; that they do good ; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. vi. 17-18 19.)

This text was given by the Apostle to a young preacher, and he was commanded by apostolic authority not only to teach Christians these duties, but impress it upon them as a solemn charge. Especially was this charge to be impressed upon the attention of the rich. These duties are as binding upon the disciples of Christ now, as they were in the days of the Apostles, and preachers are under as strong obligation to teach them now, as Timothy was. But, how many of us have been faithful to this charge ? Have we not failed to teach this important lesson to our rich brethren ? and for want of faithfulness on our part, have not many neglected these good works ?

Brethren, are we engaged in doing good ? Are we that holy, God serving, and and well doing people that our profession indicates ? Are we "always abounding in the work of the Lord." These are questions which every one must answer for himself. If we can only call special attention to the subject of good works, and rouse the brethren to their performance, we shall have accomplished all that we desire. Remember, brethren, now is the time to work ; the day of rest is in the future. Jesus never claimed a restoration to his antecedent glory until he had finished the work he came to do. Then he said, "Father, I have finished the work thou gavest me to do ; and now, O Father, glorify thou me with the glory which I had with thee before the world was." Let us be faithful, that we may adopt these words in our last moments on earth.

E. G.

---

ANTISTHENES, the founder of the sect of the Cynics, when he was told that Ismenias played excellently upon the flute, answered properly enough, "Then he is good for nothing else, otherwise he would not have played so well." Such, also, was Philip's saying to his son, when at a certain entertainment he sang in a very agreeable and skilful manner—"Are you not ashamed to sing so well ?" Even so, when one who professes to be of the seed royal of heaven is able to rival the ungodly in theirunning, worldliness, merriment, scheming, or extravagance, we may well conclude him to be of little use in spiritual things, and ask him, "Art thou not ashamed of thyself, to sing the world's song in so natural a manner ?"

DEMETRIUS, King of Syria, being taken prisoner by the King of Parthia, was by him married to his sister, and magnificently entertained ; yet, being homesick, he could never rest quiet in his exile, but often attempted, and at last effected his escape to his own country. Lord, with what enjoyment soever I am detained from thee, yet let the desire of my soul be to thy name and to the remembrance of thee, and at last may I obtain a happy escape to thee.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &amp;c.

## ANTI-STATE CHURCH PARTY IN FRANCE.

We have before us the "Complete Collection of the Letters, Circulars, Pastoral Instructions, and Mandates of the Bishops and Archbishops of France," *a propos* of the Encyclical, not a single utterance of the old Gallican spirit does it contain. Some of these missives are addressed to the Pope himself, and are couched in terms of the most abject submission to any possible definition of faith or morals which His Holiness may please to issue. Others are diocesan circulars, in which, whilst the faithful, clergy and laity, are informed that the publication of the Bull in the newspapers binds them to canonical obedience, the occasion is seized as a fitting one to urge upon them the more zealous collection of Peter's Pence. Most of them, however, are addressed to the Emperor's Minister of Public Worship, whose circular brought down upon him a perfect hailstorm of these edifying communications. Several of the prelates, the Cardinal Bishop of Besançon and the Bishop of Moulins, for instance, openly inform his Excellency of their intention to set his edict at defiance, thus bringing down upon themselves the *declaration comme d'abus*. By others, in answer to his allegation that the Encyclical is subversive of the Constitution, he is paternally reminded that he has not received grace and mission to interpret a document emanating from Papal inspiration, this being the exclusive prerogative of the Episcopal office. All, without exception, declare their adhesion to every jot and tittle of this Magna Charta of spiritual despotism. We cull some extracts from these most remarkable manifestoes, that the reader may see into what an abyss of slavish degradation and bondage the Gallican Church of our days has plunged.

We commence our anthology with a choice flower from the letter addressed by the Bishop of Montauban to the Minister of Worship, in acknowledgment of his circular of the first of January—a New Year's Gift to the church, which, we hope, may prove as ominously significant of a new line of imperial policy, as the Emperor's famous *Etrennes* to Austria, in 1859:—

"I have received the letter in which, under date of the 1st of January—a day on which it is usual to make only agreeable presents—you inform the bishops that they must abstain from publishing the last Encyclical of the Sovereign Pontiff, inasmuch as it contains propositions contrary to the principles on which the Constitution of the empire is based. I own, M. le Ministre, that many of the doctrines which are now professed and which are regarded, sincerely no doubt, as a safe foundation for modern Governments, are in direct opposition to those which the Catholic Church has always professed, and which Pius IX. has just once more proclaimed with a frankness, simplicity, and courage which unquestionably evince a certain greatness of soul." He seems to be within a hand's breath of his fall, and he speaks like Boniface VIII., and like Gregory VII. (Hildebrand). Of course in this admitted conflict between the new Hildebrand and the Government whose bread he eats, this model Gallican prelate declares unreservedly for the former. So much for the independence of the State. What chance the constitutional theory of Catholicism stands at the present day amongst those who used to be its stoutest champions, may be judged from this incisive sentence of the Archbishop of Toulouse—"In matters of doctrine the Vicar of Christ is the first and sole judge." As to both points, this brace of bishops may be simply regarded as the fuglemen of the whole forescore. All the manifestoes are in the same key. 'Your Circular,' writes the Bishop of Nismes to his Excellency, 'as well as the Organic Articles which inspire it, is condemned by the very acts whose publication it interdicts, and between these two clashing condemnations the Catholic universe will not hesitate—it will be for the Encyclical.' The following is the language addressed to the Pope by his dutiful son, of Limoges:—'All the propositions branded in the Syllabus and Encyclical and in other apostolical letters, without a single exception, I profess are to be rejected and condemned in the same sense and manner which the Apostolic See intends. Of all the words of the Encyclical 'One jot or one tittle shall in no wise pass away, so far as I can secure their being taught and believed in the whole of my diocese.' In similar terms speaks the Bishop of Poitiers:—'We declare our adhesion, heart and soul, to all the opinions and doctrinal affirmations, to all the rules of belief and conduct enunciated by our Holy Father, Pope Pius IX., from the

commencement of his pontificate to the present day, and we pronounce it to be the duty of all orthodox Christians to submit themselves to these same teachings with humble and filial docility of intellect and will.' Well may his brother of Beauvais speak with contempt of '*the obsolete principle of Gallicanism*,' adding, in the name of his now thoroughly Jesuitised order, 'When men pretend to oppose to the faith of Peter that of such and such a theologian, more or less celebrated, we hesitate not for one instant. We are for the Pope.' The Archbishop of Auch speaks of the powers reserved by the State in the Organic Articles appended to the Concordat 1801, to overhaul every Bull coming from Rome, as '*pretended rights, which have subsequently become extinct*.' In like manner the Bishop of Autun, in his letter to the Minister, styles the Organic Laws '*a piece of superannuated legislation, which has always been as mischievous to society at large as to the Church herself*.' To cite no more, we have the following slavish utterance from the Archbishop of Bourges:—'Infallible Judge in matters of doctrine and faith, the Sovereign Pontiff is judged by no one. *Non est nostrum judicare de Summo Pontifice: It does not belong to us to judge the Sovereign Pontiff*, as St. Ives, of Chartres, formerly wrote to Pope Pascall II. *No one, neither emperor, nor clergy, nor kings, nor people, judges the First See; no one judges the Supreme Judge*. The Roman Church alone possesses authority to judge all, and no one is allowed to judge her.' Thus obedience, obedience which does not discuss, which does not judge, but which yields submission pure and simple, behold, in two words, the sum of our duty with respect to the doctrinal authority of our Church.'

It must be admitted that the conduct of the French prelates in this crisis is all that Rome could desire. They have now as unconditionally surrendered the second great fundamental maxim of Gallicanism, the State's independence of the Papacy within its own sphere, as, ten years ago, they flung its first to the winds, viz., the co-ordination of Ecumenical Councils with the Pope in the determination of dogmatic questions. This sweeping away of the last breakwater against the tide of Ultramontanism which is now deluging the whole of Catholic Christendom, is a grave and alarming fact. It is plain that no reaction is to be looked for amongst the clergy. Unless, therefore, the laity of that communion bestir themselves in time, the millions within its pale, who, whilst desiring to abide in it, are still

more firmly resolved never to be Jesuitised, will have to look out for another spiritual home. The causes of this immense revolution in the sentiments of the French priesthood are not far to seek. We have already alluded to the influence of Lamennais. But the constant infiltration of his ideas into the clerical mind in the seminaries, and through the columns of the *Univers*, now transformed into the *Monde*, has been accompanied, especially under the new Napoleonic *regime*, by a development of monasticism in France, with which the imperial Frankenstein finds it more and more difficult to deal. This sinister phenomenon is only beginning to attract some share of the attention which it deserves. French politicians and publicists are opening their eyes to the new and disagreeable fact. They find they are no longer living in the times when it was necessary to go to Spain or Italy to see men and women flaunting their monkish weeds in the streets. The First Empire, the Restoration itself, and still more, the Monarchy of July, paid respect to the Revolution, and did not seek to undo its sweeping abolition of monastic vows and orders. The garb of the Jesuits, the Dominicans, the Benedictines, the Carmelites, the Carthusians, the Capucins, the Mathurins, and the rest of the spawn of Loyola, was known only from the paintings in the public picture galleries. The Jesuits, indeed, were now and then seen gliding amongst the various ranks of modern society, but they were prudent enough to disavow their name, and to hide from view the Ultramontane cockade. The restored Bourbons themselves had banished the odious order, and the government of Louis Philippe was little inclined to tolerate their encroachments. They had a salutary fear of a free parliament, and of the Palais de Justice. They were at work, but it was in the shade, and without daring to make the slightest noise. The February Revolution came and their spider's web seemed utterly destroyed. But the priests' blessings withered the trees of liberty, and inaugurated the Second Empire, fourteen years of which have sufficed to restore the religious orders to a more flourishing condition than they enjoyed before 1789! In spite of the stringent provisions of the code against

the encroachments of the *dead hand*, they possess at this moment estates to the amount of forty millions sterling! M. Guerolt, in moving the amendment in the Corps Legislatif to the extremely mild paragraph in the address, which echoed the Emperor's reference to the Encyclical, brought forward some striking facts and figures to justify the apprehensions expressed in his motion. He proposed that the chamber should declare as follows:—"The publication of the Encyclical and the adhesion to it of the episcopate, have enabled us to measure with painful astonishment the progress which Ultramontane doctrines have made amongst us." Of course the amendment of the Liberals stood no chance of adoption in the packed and reactionary assembly before which it was tabled. Moderate as it was, its discussion was brutally stilled. But the serious statistics contained in the speech of the mover have been published in half-penny *Moniteurs*, and have found their way into every corner of the empire. No doubt, also, they will make a profound impression upon those numerous and powerful sections of French society amongst whom detestation of the *parti prêtre* is not so much a principle as a ruling passion. The betrayed millions will learn with feelings which will explode in the next political crisis, that whilst the Iberian and Italian peninsulas, the Danubian principalities and Mexico are ridding themselves of the fungus of monasticism, in the France of to-day, after the clean sweep of three Revolutions, twelve thousand nunneries and two thousand convents for the other sex have been authorised to establish themselves under the Imperial *regime*. This estimate does not include the innumerable communities not directly authorised, but connived at by the Government.

These, with the Jesuits at their head, from whose house in the *Rue des Postes*, at Paris, the wires of this vast propaganda are pulled, serve to swell immensely the horde of Papal Cossacks. Even without this enormous contingent, the regular clergy, Rome's sworn militia, must be put down at one hundred thousand persons; whilst the secular clergy, who serve the thirty-six thousand churches of France, amount to as many more of all ranks. Add to these the lay coadjutors in all classes of

society, from the imperial palace downwards, and some idea may be formed of the dangerous expansion which the clerical conspiracy against modern civilisation and enlightenment has attained in the country which prides itself upon being the privileged apostle of liberty to the nations. Such are the fruits of the second of December in the ecclesiastical sphere. For even in the heat of their present conflict with the Emperor, the clergy do not forget to acknowledge their immense obligations to Napoleon. Whether he can still mould to his own purposes the formidable spirit he has let out of the box in which the former Governments of France had taken such pains to keep it confined, remains to be seen. Certain it is he must master it or it will master him, for which result, if such be his destiny, he will have none to thank but himself. It was under him that they obtained, for the first time since the Revolution, the darling object for which they had been so long struggling in vain, viz., the lion's share in national education. Against their passionate demand for the priceless boon the intervening Governments before his own had been deaf as adders, but in 1865, they got what they wanted, and now every other French child that one sees is but clay in the hands of a monk. The Jesuits have got firm footing in Polytechnic, Military, and Naval Schools. Out of 250 pupils at *Saint-Cyr* more than one fifth have been bred at their school in the *Rue des Postes*. They have 130 of their boys at the Great Polytechnic. Moreover, so assiduously do they look after the interests of their young *protégés*, as they emerge from the public schools into the various professions, by pushing forward their promotion, negotiating for their rich marriages, and in many other ways, that even Protestant parents are found, who, in hope of getting their children on in the world, are induced to intrust them to the care of the all-powerful orders.

Meanwhile, according to the law which prevails in the moral universe no less than in nature, as the bane grows the antidote also is slowly but surely forcing itself into light. When diseases are seen to be desperate, mere palliatives become unfashionable, and radical remedies stand some chance of being tried.

It is thus that in the present posture of ecclesiastical affairs in France, the Liberal party, in their unaffected dismay at the threatened speedy subjugation of the intellect and heart of the country to Jesuitism, are anxiously scrutinising their work of former days. In particular the stock theories of the old school on the relations between Church and State are being narrowly canvassed once more, and their untenableness is beginning to be more than suspected. Strictly speaking, there is in France no State-church. The Constitution simply declares that Romanism is the religion of the majority of the French nation; but all confessions are admitted to equal rights, and all are salaried by the State. Of the budget for religious worship the Catholic Church gets sixty million francs, or £2,400,000, on the strength of the thirty-six millions of the population, for whose robust Christian faith she is ready on this behalf to vouch. As compared with the revenues enjoyed by the English Church, this is no immoderate sum for eighty bishops and forty thousand of the inferior clergy. Still, as a mere question of economy, French Liberals are beginning to ask whether this large sum might not be saved, especially since the State, so far from getting its *quid pro quo*, receives from the clergy nothing but evil for its good. As a matter, moreover, both of policy and morality it is doubted whether it can be wise to go on thus feeding a wen which threatens to absorb all the vital juices of society. In short, the question of separation of Church and State is fairly posed before the French public, and the most distinct answer from the depths of the popular mind to the Encyclical has been a cry

for the suppression of the religious budget. The Pope himself has solemnly recognised the vitality of this idea by the condemnation passed upon it in the *Syllabus*. Never before, we believe, has it been honored with a place in a Roman Bull. In like manner the French bishops in their pastorals deem it worth anathematizing. *Fas est ab hoste doceri*. The party of progress now know that it is a weapon whose keen edge their enemies dread, and they now begin to take note of the fact. The French Liberal journals, the *Siecle*, the *Presse*, the *Opinion Nationale*, &c. have formally adopted the separation of Church and State as a fundamental article of their political creed. They are not only zealously preaching the necessity of its immediate adoption for France, but they are earnestly commanding it to their Italian brethren as the best solution of the formidable difficulties with which they have to contend. Nor do they labor in vain. The new Liberal watchword has been whispered in the *Corps Legislatif*, and even in the senate, where it frightened the cardinals into an unexpected moderation of language and demeanor during the debate on the Encyclical paragraph in the address. Nor has the echo been wanting in the Italian Parliament. In a word, the movement affords good promise of becoming as ecumenical in its destination as the Encyclical which has conjured it up. Nay it has already overleaped the boundaries of Christendom, and has reached the Mohammedan world. For the Sultan, in his financial perplexity, has taken a leaf out of the book of his astute vassal Prince Couza, and is contemplating the confiscation of the church property of the mosques for the good of the State.—*Chris. Spec.*

### GALL ON BAPTISM—No. III.

In the 8th chapter of his work Mr. Gall designates immersion a Patristic superstition, and he says it "took its rise at a time when the grossness of the manners of the age was only equalled by the grossness of its superstitions—when the simple and spiritual ordinances had to be exaggerated and supplemented in order to suit the carnal appetites of a degenerate church—when baptismal regeneration was universally

believed in, and when devils were supposed to be free to enter wherever the holy water of baptism had not touched. It arose at a time when the festivals of Easter and Pentecost, and abstinence from food on Friday, were regarded as indispensable to the Christian life—when priestly ambition had exalted bishops in authority over presbyters—when marriage was stigmatised as unholy—and when monks and nuns, who

at that time were herded together in the same houses, were reckoned next to the angels in holiness, though the scandals to which they gave rise fill the Patristic writings of that age with matter so putrid that no modest man would venture to put it into English."

There is one attribute in which the pamphlet of Mr. Gall stands almost, if not entirely alone, and that is matchless impudence. In matters of criticism, history, and doctrine he moves along with quiet audacity, and lifts up an unabashed face among the princes of the church and the lords of philosophy and history. Though from first to last announcing conclusions not only false, but outrageous, there is no faltering, and the countenance is unmoved as a mask. This from a person only in his novitiate in years and acquirements, is something astounding; but I presume he considers that it is a positive gain to reach celebrity in any line. It would have been well for Mr. Gall had he pondered the weighty words of one who was not an *Episcopalian*, but the most philosophic and penetrating man in the Presbyterian ranks. He says, in his Lectures on Pulpit Eloquence, "I have heard a disputant of this stamp, in *defiance of etymology and use*, maintain that the word rendered in the New Testament *baptize* means more properly to sprinkle than to plunge, and in *defiance of all antiquity*, that the former method was the earliest and for many centuries the most general practice in baptizing. One who argues in this manner never fails with persons of knowledge, to *betray* the cause he would defend; and though, with respect to the vulgar, *bold assertions* generally succeed as well as argument, sometimes *better*, yet a candid mind will disdain to take the help of a falsehood even in support of the truth." Mr. Gall may find his likeness in this passage from the celebrated Dr. George Campbell. He has, first, set at defiance etymology and usage; and secondly, set at defiance *all antiquity*, and it can only end in the betrayal of that cause which he wishes to defend.

In treating this grave question I shall only call as witnesses men of the highest eminence, most of them profound historians, consequently most familiar with the facts and documents on which a solid conclusion can be founded. In

addition, they shall be all men who, in consequence of ecclesiastic training and position, would most gladly have spoken on the other side, had there been any evidence looking in that direction.

"In regard to the external symbol, I wish the genuine institution of Christ had been maintained as fit to repress the audacity of men. As if to be baptized with water according to the precept of Christ had been a contemptible thing, a benediction—or rather, incantation—was devised to pollute the true consecration of water. There were afterwards added the taper and chrism, while exorcism was thought to open the door for baptism. Though I am not aware how ancient the origin of this adventitious farrago is, still it is lawful for me and all the godly to reject whatever men have presumed to add to the institution of Christ. When Satan saw that by the foolish credulity of the world his impositions were received almost without objection at the commencement of the gospel, he proceeded to grosser mockery; hence spittle and other follies, to the open disgrace of baptism, were introduced with unbridled license. *From our experience of them let us learn that there is nothing holier, or better, or safer than to be contented with the authority of Christ alone.* How much better it is, therefore, to lay aside all theatrical pomp, which dazzles the eyes of the simple and dulls their minds, and when any one is to be baptized to bring him forward and present him to God, the whole church looking on as witnesses, and praying over him; to recite the confession of faith in which the catechumen has been instructed, explain the promises which are given in baptism, then baptize in the name of the Father, and the Son, and the Holy Spirit, and conclude with prayer and thanksgiving. In this way nothing which is appropriate would be omitted, and the one ceremony which proceeded from its divine Author would shine forth most brightly, not being buried or polluted by extraneous observances. Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is to be sprinkled with water, *is not of the least consequence.* Churches should be at liberty to adopt either, according to the diversity of the climates, *although it is evi-*

dent that the term baptize means to immerse, and that this was the form used by the primitive church."—*Calvin's Institutes*, b. 4, chap. xv.

There is force and majesty in this passage from Calvin. What clearness of vision, and what emphasis and solemnity of annunciation, when he denounces the incantations and superstitions with which men had corrupted the simple institution, and when he points out the road of holiness in which the godly should walk, contented with the authority of *Christ alone*. There is, however, a drop of poison in the chalice, which spoils the rich wine that he had poured out so freely. By his own confession it was immersion which Christ appointed and the primitive church employed, yet it is not of the least consequence whether we *sprinkle* or immerse. This is a miserable falling away, after the dignity and pungency of his pleadings for strict obedience. In truth, if churches in various climates may legislate for themselves by the substitution of sprinkling for immersion, they have equal authority to introduce the taper, the exorcism, and the chrism, and all the old spells may find an open door to rush in upon us. Notwithstanding this, Calvin stands in his place as a faithful and trustworthy witness to the fact of the ancient law and practice. We now summon another great man, Dr. Chalmers, substantially of the same school, and alas! infected with the same plague, deeming it of no importance whether we submit to the Lord's ordinance or to one of our own making:—"The original meaning of the word *baptism* is *immersion*, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the Apostles' days was by the actual *submersion of the whole body under water*. We advert to this for throwing light on the analogy which is instituted in these verses. Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation—in the act of descending under the water of baptism to have resigned an old life,

and in the act of ascending to emerge into a second or new life."—*Lecture on Romans vi.*

I have more pleasure in furnishing this quotation because Mr. Gall has wasted several pages of his pamphlet on the same point and left all in confusion. The truth was visible to the broad and genial leader of the Free Church, but the young men are dark as Egypt. Mr. Gall cannot see the resemblance between the burial of Christ and the immersion of a believer, because the burial of Christ was not like ours—he was not let down into the earth. Is this actual want of insight, or is it something worse? No matter whether the burial place was sea or sand, soil or rock, so long as the body was buried and concealed. He who was buried was likewise raised from the dead by the glory of the Father; and it is our privilege, when we make our solemn public confession, to be buried with him by baptism into death, and emerge into his resurrection life. As Mr. Gall is very partial to *drowning* in connection with *baptizo*, we will meet him as closely as we can by confessing freely that there is something to be *drowned* and *left at the bottom*. Hence at this stage Luther may be called forward. This great man, whose words were "battles," though he strangely retained the old superstition, had sharp and true penetration into the heart of this as of most other matters. The following fragment is from a sermon delivered in 1519. The translation, by C. L. L. is idiomatic and faithful. "First, Baptism in Greek is *baptismos*, in Latin *mercio*—that is, an entire dipping of something into the water, that it closes together over it; and although in many places it is no longer the custom to plunge and dip the children entirely into the baptismal water, but only to take and pour upon them with the hand some of the baptismal water; yet it ought to be done, and would be right, that according to the meaning of the word baptism, the child or whosoever is baptized should be entirely sunk and baptized into the water and drawn out—for, without doubt, in German the word *tauf* (baptism) comes from the word *tief* (deep), so that whatever is baptized should be sunk deep into the water. For the signification of baptism also demands this,

that the old man and the sinful birth of flesh and blood should be *entirely drowned* by the grace of God, as we shall hear. Therefore satisfaction should be done to this signification, and a truly perfect sign should be given. Secondly, Baptism is an outward sign and symbol, that separates us from the unbaptized man, that we may be known thereby as people of Christ our Leader, under whose banner, that is the holy cross, we are constantly to war against sin. Therefore we must regard three things in the holy sacrament—the sign, the signification, the faith. The sign consists in this, that the man is *plunged into the water* in the name of the Father, the Son, and the Holy Spirit; but he is not left in it, but again lifted out of it, therefore we say, ‘*LIFTED OUT OF BAPTISM*.’ Therefore both parts must be in the sign—the baptizing and the lifting out again. Thirdly, The signification is a blessed death to sin and a resurrection in the grace of God, that the *old man* begotten and born in sin is *here drowned*, and comes forth a new man, and arises born by grace. Thus Paul calls baptism a bath of the *new birth*—that in this bath we are newborn and renewed. Christ also says, ‘Unless you are born again out of the water and the Spirit, you cannot enter into the kingdom of heaven;’ for just as a child is taken and born out of its mother’s womb, and by such a birth is a sinful man and a child of wrath, thus also man is lifted and born out of baptism spiritually, and is by such a birth a child of grace and a justified man. Thus *sin is drowned* in baptism, and righteousness arises instead of sin. Fourthly, The signification, the death and drowning of sin, occurs not perfectly in this life, until man dies also in body and returns to dust. The sacrament or sign of baptism is quickly done, as we may see with our eyes; but the signification, the spiritual baptism, the drowning of sin, lasts as long as we live, and is only finished in death. Therefore this life is nothing else than a spiritual baptism unceasingly till death. And whosoever is baptized is condemned to death, as if the priest said when he baptizeth, ‘Behold, thou art sinful flesh, therefore I drown thee in the name of God, and condemn thee to death in his name, that all sin may die and perish (*lit gounder*) with thee.’

Therefore says St. Paul, ‘We are buried with Christ by baptism into death.’ ‘Thus a Christian man’s life is nothing else than the beginning of a blessed death at baptism, to continue even to the grave; for God will make him anew at the last day.’—*Erlangen Edition*, vol. 21.

Among the princes of the holy ecclesia there can be no harm in introducing a dignitary of the *other kirk*. Though surely of the camp of Antichrist, yet he is unquestionably a ripe scholar, deeply acquainted with the Semitic languages and familiar with the ground where John the Baptist labored. In this manner speaks Ernest Réan in his “Life of Jesus,” “This practice [the practice of John] was baptism, or *total immersion*. Ablutions were already familiar to the Jews, as they were to all religions of the East. The Essenes had given them a peculiar extension. Baptism had become an ordinary ceremony on the introduction of proselytes into the bosom of the Jewish religion, a sort of initiatory rite. Never before John the Baptist, however, had either *this importance or this form been given to immersion*. John had fixed the scene of his activity in that part of the desert of Judea which is in the neighborhood of the Dead Sea. At the periods when he administered baptism he went to the banks of the Jordan, either to Bethany or Bethabara upon the Eastern shore, probably to Jericho or to a place called Enon, or the Fountains, near Salim, where there was much water” (Enon is the Chaldean plural, Enawan, Fountains).—*Authorised Translation*, chap. vi. p. 96.

On the same subject we now summons a man of a different stamp, but quite as eminent—Dr. Ebrard, Professor of Theology in the University of Erlangen, perhaps the most masculine and thorough of the men who have grappled with Strauss. “Apart from all this, the notion that the rite of baptism was a symbol of purification is utterly inadmissible. The symbol of purification was *washing*. John must have had some reason for regarding the rite already existing as insufficient. The Old Testament idea of washing was at any rate so far intensified that John the Baptist declared the whole nation, as such, unclean. But the mode of the symbol itself was of pre-

eminent importance. In the place of simple *washing* he introduced *immersion*. Every one who passed through this new rite of being dipped by John *completely under the water*, was led to seek the meaning of the rite in something more than simple *purification*. And since what John required was not mere improvement, but the most thorough confession of sin and change of heart, (*metanoia*) the most natural interpretation of this immersion in the waves would be, that it was a symbol of their confession of utter unworthiness and condemnation. The baptism of John was a sign that the man was deserving of death. So much has the baptism of John in common with Christian baptism. (Rom. vi. 4.) The difference is, that in the latter the penitential submission to death is followed by the communication of new life, the coming forth of a new man; the latter is more, therefore, than a mere symbol. This signification of the rite of baptism is in perfect harmony with the word *baptizo*, which embodies simply the notion of *immersion*, not of washing away. So far, the baptism of John was something *entirely new*, and was introduced in consequence of divine revelation—*i. e.* of a command from God.”—*Gospel History*, translated by Martin, pp. 194-195.

Compare with these testimonies the foolish special pleading of Mr. Gall, who finds the Jordan over *deep* in the current and over *shallow* in the fords, and *ergo*, finds no immersion. A little acquaintance with the common literature of the day would have saved him from all such blundering. Fredrika Bremer, whose Travels in the Holy Land were issued in 1862, beheld the very work which Mr. Gall supposes impossible. “Beneath a shady tree, upon some elevated ground near the bank of the river [Jordan] men and women removed their outer attire, and then went down in merely linen garments to the water’s edge, where beside an old dry tree trunk which leaned over the water, stood an athletic figure with black shaggy head and chest covered with hair, more like Hercules than John the Baptist, naked to the waist and standing to his middle in water. This man received in his arms the pilgrims as they stepped down to the river, into which, by the help of an

assistant, he gave them a hasty plunge. This was repeated three times to each person. The baptized then mounted the hill again and resumed their garments in the shade of a large tree, women helping one another in so doing, and men performing the same good office for men.”

Let us now call *Neander*. “Baptism at first was administered only to adults, as men were accustomed to conceive baptism and faith as strictly connected. There does not appear to be any reason for deriving *infant baptism* from an *apostolic institution*, and the recognition of it which followed somewhat later, as an *apostolic tradition*, serves to confirm this hypothesis.” “In respect to the manner of baptizing, in conformity with the original institution and the original import of the symbol, it was generally administered by *immersion*, as a sign of *total baptism* into the Holy Spirit, of being entirely penetrated by his grace. It was only in the case of the sick that any exception was made; then, if the exigency required it, baptism was administered by *sprinkling*. Many superstitious persons, clinging to the outward form, imagined that such baptism by sprinkling was not fully valid, and accordingly they distinguished those who had been so baptized by the term *clinici*. Cyprian protested strongly against this delusion. The breast of the believer, he says, is washed in one way, but in another it is that the soul of man is cleansed by the merits of faith. In the sacraments of salvation the divine thing, though outwardly *abridged* when necessity compels and God gives permission, bestows all that it implies on the faithful. And even if any one really believes that these persons have obtained nothing because they have been merely *sprinkled* with the water of salvation, let not the latter be deceived into thinking that in case they recover from their sickness they ought to be baptized over again. But if those who have once been consecrated by the baptism of the church cannot again be baptized, why fill them with perplexity in regard to their faith and the grace of the Lord? Or perhaps they have indeed partaken of the grace of the Lord, but in a smaller measure of the divine bounty, and of the Holy Spirit; so that while they must be considered as

Christians indeed, they may not be placed on the same level as the rest? No, the Holy Spirit is not given by measure, but poured out in full on the faithful. For if the day breaks alike on all, and if the sun pours his light equally on all, how much more shall Christ, the true sun and the true day of his church, distribute the light of eternal life with unstinted equality!"—*Neander's Church History*, vol. i. pp. 429-430, translated by Joseph Torrey.

As an historian well acquainted with the facts, the testimony of Neander is of great value. Both in this work which we have quoted and in his History of the Planting of the Early Church, he distinctly bears testimony to the human origin of *infants* as subjects and *sprinkling* as the action. The apostolic thing was, the man of intelligent faith plunged beneath the water. But when we part with him as a *witness to fact*, and begin to examine his opinions and speculations, we speedily discover that, like those of Cyprian himself, they are of little value. The jargon of Cyprian and Neander requires translation in some places and exposure in others. The *superstitious* persons described by Neander were evidently men of reverence, who believed in preserving the integrity of divine truth, and maintaining inviolate the ordinances delivered by the Lord. In the article of common sense as well as of reverence they were superior to the historian, for they knew that the institution had no *inward* form; hence, if the *outward* form vanished the substitute was merely a *nullity*. Cyprian provokes a smile when he tells us, that in *sprinkling* the divine thing was *abridged*. It was such an *abridgment* as the actors once threatened or made when, in the performance of a great drama, they left out the part of *Hamlet*; or such an abridgment as the Hebrew race might have made if they had substituted for circumcision the *paring of their nails*. The abridgment proceeded, however, first abridging immersion into sprinkling, then abridging the penitent believer into the unconscious babe, until

the great reality given by the Lord passed entirely away, and there was left only a futile human ceremony, which has no roots in reason or religion, but is condemned by all the high courts of conscience and revelation. Our rhetorician, Cyprian, only renders himself ridiculous by his closing image. The sun indeed pours his flood of glory impartially over the face of nature, and all the people in the field or on the river share in the brightness if they are in a right relation to the orb. But those who are in the glooms of a tropical forest, or in the bed of a deep ravine, or at the bottom of a coal mine, are shut out from the splendor which is spread over sea and shore. The Lord of the higher day shines indeed in his most holy church, but his glory is only poured through his own channels of illumination. Will-worshippers are in the *ravine* or the *coal mine*, and cannot share in the radiance which is revealed.

I had marked passages carefully verified under my own eyes, from Dr. Lange, Dorner, Dr. Schaff, from Mosheim, Bossuet, and Moses Stuart, all bearing testimony to immersion as the apostolic ordinance; but I find too much space would be occupied for the limits of this article. I shall, therefore, conclude by a few remarks on the extract from Mr. Gall which opens the present notice. The statement of the gentleman that immersion was a *Patristic superstition*, and took its rise among the impure things specified, is an unblushing falsehood, which sets all historical evidence at defiance. One fact alone might have corrected our author, had he been capable of using it rightly. In the great corporation where the corruptions all met and mingled in one mystery of iniquity, *immersion* perished and *sprinkling* lives and reigns. For the rhamatism, as well as for all other corrupt and evil things, she provided home and sanctuary, and it is from such defiled well-head that Mr. Gall and his Presbyterian friends derive their present practice.

G. G.

---

CHANCE and luck belong to the chapter of accidents, which is found only in the Bible of fools, while God's providence is his people's joy, and shines out from every page of his Holy Word.

### RELIGIOUS INTOLERANCE.

ONE of the parties of the following correspondence asks that the letters appear in the *B. M. H.* He has for years held to the truth in its primitive simplicity.

March 13th, 1865.

*To J. P.*—I have heard from Mrs. O. and am prepared to give you a character if you will remove the scruples you have placed me under by lending to your fellow servants injurious and unsettling religious publications. I wish to know distinctly what your own faith is? Are you a sincere and honest member of the Church of England, or a Dissenter of any kind—a misbeliever, like the authors of the publications you take in, which, I believe to be Mormonite? You will see at once that, as a clergyman, I am placed in a difficulty, and I hope you will be able to write openly your motives and intentions in lending such books, and as I understand talking in an unsettled and unsettling way on religious subjects.—I am yours truly, H. A.

March 15.

*To the Rev. H. A.*—Rev. Sir,—Yours of the 13th is just at hand. I am not a little surprised to find you have scruples in giving me a character, as you had previously given me to understand that you were prepared to do so at any time. Besides, I do not see why my religious persuasion should binder you from giving me a character for my year's services. You wish to know what my own faith is, and if I am a sincere and honest member of the Church of England? My answer is, I am not, neither am I what is commonly called a Dissenter, although I do not believe in many of the tenets held both by the Church of England and the other denominations throughout the land. I am a sincere believer in Jesus Christ as the Son of God, the Saviour of sinners, and my Saviour; and I wish to live according to the rule he has given us in his word. My object in giving the publications to which you refer to my fellow servants was this, I wish to make known to them the mind of the Lord, and I believe these publications do mostly accord therewith. Instead of being Mormon in their tendency, I believe them to be diametrically opposed to that horrible system. Hoping this will prove satisfactory, your humble and obedient servant,

J. P.

March 16.

*To J. P.*—I did not and do not object to give you a character. On the contrary, I am glad to be able to speak well of you as a servant; but when people make particular inquiries, as they generally do, I

don't see how I can escape from mentioning this habit of yours, of lending unsettling religious publications. Having come to this determination, I wrote a kind letter about you to Mrs. O. which may induce her yet to offer you the situation which, I am sorry to hear, you think you have lost. In my first note to her, I told her I quite hoped to send her a good character, but that I wished first to hear from you on one point. I cannot help observing that, while giving you all credit for good intentions, I think it extremely narrow-minded and presumptuous for you to join yourself to this very small section, whose object seems to be to unsettle the minds of all who do not see exactly with themselves. If you belong to the Brethren, or the Plymouth Brethren, you had better try for a situation amongst them. As a clergyman of the Church of England, in which I suppose you were born and nurtured, and to which by your baptismal vows and probably your confirmation vows you belong, I cannot but feel aggrieved that you did not open to us your doubts and difficulties. I wonder whether you ever have studied the Thirty-nine Articles, because I believe there are very few, if any, among the Protestant sects who can deny them to be scriptural. You are at liberty in this free country to think as you like, and associate yourself with whom you like; but I feel it right to warn you, that there is no more favorite and effectual pretence employed by Satan for the sowing of the seed of distrust and division, than the plea of superior claims to scriptural soundness and simplicity, and the troublesome scruples of an ill-informed conscience. It is easy to unsettle men's minds, but not so easy to settle them—to open questions which our Christian forefathers have settled for us—in other words, to despise Church authority, is one of the crying sins of an ungrateful generation. Have you ever noticed Rom. xiii. 17, and 1 Cor. i. 10, &c., Phil. iv. 1-19, John xvii. 23? I wish you well, and will do what I can for you.—Yours truly,

H. A.

*To the Rev. H. A.*—Rev. Sir,—Allow me, in answer to yours of the 16th, to thank you for all your kind advice, and for your kindness in having written to Mrs. O. While believing you in kindness wrote me, however, there are a few things I cannot help noticing. You say, "I think it extremely narrow-minded and presumptuous for you to join yourself to this very small section, whose object seems to be to unsettle the minds of all who do not see exactly with themselves." Now, Sir, the smallness of our company can be no fault,

since we are not to follow a multitude to do evil. If we are right, our smallness is to the discredit of those that oppose us. If numbers were any test of rightness Popery would stand highest in Christendom, and Paganism in the world. Your statement as to our object is not less ridiculous. The Scribes and Pharisees brought accusations of evil intentions against the Saviour, when they could not resist the force of his words. The Apostles and early Christians were treated in like manner. So much did they unsettle men's minds, that they were accused of turning the world upside down. Luther and the other reformers, also, were accused of being presumptuous and ill disposed. So in like manner you accuse us. Now, Sir, is not this bigoted narrow-mindedness in the extreme? Your statement that "few if any of the Protestant sects can deny that the Thirty-nine Articles are scriptural," seems to me somewhat strange. It is well known that the reason why they have separated themselves from the Church of England is because they do not believe them; so to talk of them not denying their scripturality is quite absurd. You speak of opening questions which our Christian forefathers have settled for us, and of despising Church authority. While I say, all honor to our forefathers for what they did, yet I would be abusing the liberty they have procured us, did I not use it in honestly inquiring after truth. I may tell you that I do not believe that the Church of England's authority is Christ's authority. On the contrary I believe that you teach for doctrine the commandments of men, and thus make void the word of God through your traditions.—Your obedient servant, J. P.

April 7.

To J. P.—I can scarcely believe that in your more sober reflections you can set up Mr. King's authority above the collective wisdom and piety of the Christian church of all ages, as embodied in the standards of the Church of England, as the reformed branch of the Church Catholic in this country. I believe you to be well meaning, but I ask you whether it is fair to your own mind to give yourself up to the guidance of an exceeding narrow-minded, ill-qualified teacher? If you had been wise, you would have availed yourself of the opportunity you had while here, of making inquiries on any point of difficulty. You might have been more open with me and Mr. W., but you were particularly close, and seemed rather to disown the fact that you were a dissenter from our church. You are now in a place where, I believe, through the neglect of past generations of our clergy, the dissenting congregations are numerous and strong.

Let me then advise you, as you profess to be an honest inquirer after truth, to take your objections to some who are really capable of answering them—Mr. Stowell, for instance. Hear the old Church first, take the Articles one by one, and see if you can find anything unsound and unscriptural in them, and then I shall begin to think you not ignorant, presumptuous, and unfair, but candid and fair, though misguided and mistaken. What we have to complain most of in these days is, that people are so self-willed that they like to choose a path for themselves, partly because it is new and different from that trodden by their forefathers. H. A.

To the Rev. H. A.—Rev. Sir,—Want of time and other matters have hindered my attending to yours until now. I can scarcely see the force of your reference to Mr. King. I object to your Church, not because you differ from Mr. King, but because you differ from Christ—because you teach for doctrines the commandments of men, and make void the law of God through your traditions. As lawgiver in these matters, I believe Mr. King and the Church of England occupy an equal standing, being equally without authority; so that whenever I find them differing from the New Testament I will deem it my duty to oppose them. While I do not look on Mr. King as a lawgiver, however, I by no means think he is narrow-minded and ill-qualified for the position he occupies. On the contrary, I believe he is an able defender of the faith once delivered to the saints. If he be narrow-minded and ill-qualified as a teacher, it will be easy to show that his teachings are unsound. Now, as the publication of which Mr. King is editor is open to receive any article containing a refutation of the principles therein pleaded, why do you not avail yourself of this opportunity of thus benefiting thousands of your fellow-men? I regard such statements as your last contained as partly an admission of inability to prove wherein those from whom we differ are wrong, and hence look upon all such as productions of bigoted narrow-minds. The Church of England has not the claims on me you seem to suppose. My parents were not in it when I was born. I was not baptized into it, nor yet confirmed in it, and could not, strictly speaking, dissent from it; hence my reasons for not calling myself a dissenter. Had it been otherwise, however, I would have been perfectly justified in dissenting from a system in many respects unscriptural. You refer me to the Articles. Time forbids my mentioning the various points on which we differ. I enclose a small hand-bill containing a number of them—you will see they are many. My prayer is, that I

may be kept from a system which is a promoter of Romanism, Mormonism, and Rationalism. Excuse my plainness, and believe me to be an earnest seeker after truth.—Your obedient servant.

J. P.

We shall be happy for the "Rev." Gentleman to expose our errors, and correct the readers of the *Harbinger*, and for this purpose place reasonable space at his command.

ED.

## HENRY PERKINS AND THE BOOK OF PSALMS.

THE Obituary in the *B. M. H.* for May records the passing away of Henry Perkins. It is said of him that he had a "good report of those who are without." True. The notice of his death in a newspaper mentioned the great number of years he had been a *confidential* servant of one house. In that capacity he sought to do his duty and did it. Though not given to change, he adopted a new thing if he saw it to be good. He saw that masters would be benefited and servants eased if in the commercial world there were a uniformity of weights and measures, so he wrote a careful and clear exposition of a decimal system and published it as a contribution towards the well being of his fellows.

What he was to the church of which he was a member they testify. The writer wishes to testify what he has been to him, and to record an honest judgment of the last work on which he was engaged.

At Leigh, eleven years ago, I first saw Bro. Perkins. He was nearly three times my age. I was young in the faith, but he at once inspired respect by his gravity and won affection by his cheerfulness. Beside his presence and teaching in the little church, I spent many hours in his company. All but himself were young people, yet his cheerfulness was equal to that of the most cheerful of us. We read poetry, we talked of the Psalms; and never shall we forget his appreciation of a gem of poesy of the composition of one of the sisters of Ockbrook. In his presence we made some of our first attempts to instruct and exhort the church, and the words of his commendation of those early efforts are still fresh in our minds; and owing to his kind encouragement we, to a great extent, became confirmed in the determination to study the Scriptures for the good of others. Afterwards we saw Bro. Perkins at intervals of six and twelve months and always had the same pleasant greeting and kind encouragement. Even when he was in much suffering, he would still impart to his gasping words a tone that was very pleasant to hear. We remember once speaking to a goodly company, and having carefully thought out the matter we felt more than usually desirous of his opinion, especially as the subject had been suggested by hearing him some time previously. We got his opinion thus—"What you said was well

arranged, your deductions were logical. It was a good lecture; but we want Christ! There was not the gospel for the people." We shall never forget that. We trust we shall never again, to a company containing the unconverted, speak even a scriptural exposition that does not principally point to Christ. Kind was he always, and faithful, too; his influence lasting, and his name a sunny memory of the past.

Bro. Perkins died in March, 1865. The preface to the "*Companion to the Book of Psalms*" was written by him in June, 1864. The compilation of the "*Companion*," he hoped, might supply a want that he had often felt himself—a work of thorough reference to the book. We believe he has done this. The "*Companion*" is something, but not much more, than a series of indexes, whereby the student may find the subject of any given Psalm, the first line of it, the occasion of it, the writer of it, and the remarkable words it may contain, and much other information probable or certain, and all useful. We should call the pamphlet decidedly suggestive. Bro. Perkins does not pretend to Hebrew scholarship, and so relies on authority for any critical statement; but at least in one place we think he has followed a guide without sufficient care. It is in giving (p. 9) the word *anticipate* as an equivalent for the old word *present*, or the phrase *go before*. It may be said in common language, "we anticipate much good will result"—i.e. we look forward to, or expect much good; but we do not say "We anticipate a man," though we may anticipate his coming. Thus in the instances given anticipate is not a good rendering of any, but *precede* or *go before* would be. Thus in cxix. 147, we read, "I went before the dawning of the morning"—that is, "I arose from sleep while it was yet dark;" while the next verse (not referred to by Bro. P.) may possibly be rendered with *anticipate*. Thus, "Mine eyes anticipated the night watches"—that is, "I looked forward to the quietness of the night, that I might meditate in thy word." While giving something like criticism on words we may just notice that Bro. P. used (p. 11.) the word *transpire* as referring to events thus, "Events which transpired." Now we say (Noah Webster to the contrary, notwithstanding) events do not transpire—events happen.

We know many speakers, newspapers, and others do use *transpire* in this *vicious* sense, but it is better not. The legitimate meaning is, to *oaze out* as a secret—Thus, “The police are making investigations, but it has not yet *transpired* who were the incendiaries.” In quoting “Bagster’s Commentary wholly Biblical” Bro. P. had evidently considerable doubt as to the value of that work in the part he was using, but one ground of doubt he fails to notice. Psalm cx. is placed among those of which the authorship is uncertain. Is this a misprint in the “Companion,” or is it possible that a commentary professing to be *biblical* at all could ignore the evidence of Matt. xxii. 44, *et seq.*? We notice that the information of par. 5, p. 13, is rather meagre, the celebrated “Song of the Bow,” 2 Sam. i. 17 *et seq.*, and Habakkuk’s glorious psan, being omitted.

The lists given in sec. viii. cap. i. are exceedingly suggestive and helpful, and with the aid of chapter iii. will enable any one not versed in the book soon to master its contents, and if troubled with short memory readily to find those Psalms that are suited to the particular circumstances in which he may be placed. Thus he will find that the seven penitential Psalms are vi. xxii. xxxviii. li. cii. cxxx. cxlii. and that the 9th, the 100th and others are Psalms of thanksgiving. The information in the last section of cap. i. is interesting, but we opine Bro. P. was too enthusiastic about the value of Watts’ version of the Psalms. To say it “has never been equalled,” is true; but to say it “will never be surpassed,” is excess of praise. Dr. Johnson was more discriminating when he said, “It is sufficient for Watts to have done better than others what no man has done well.”

The Index of First Lines in chapter iii. and those of subjects in chapter iv. are together worth far more in money value to a Christian than the price of the pamphlet altogether.

To those who without bias want help in

the study of the prophetic word, we commend the tables in chapter v. as very valuable, though without a close examination we observe one error in the second table (which we think is a misprint.) In the first column, for Matt. xxii. 24, we ought to read xxii. 44; and in the last column the line in which occurs the word *entire* is manifestly wrong.

The last chapter is among the most valuable in the book. It is the result of much study (Bro. P. freely states his indebtedness to others.) We want to know where the Psalmist was, and why there, when he said—

“As the hart panteth after the water brooks,  
So panteth my soul after thee, O God;”

and this chapter tells that it was a Psalm of David when in the wilderness because of Absalom, and reading the Psalm carefully we cannot help but assent to this and say it is so. We ask the same question in reference to the 84th Psalm, and the table refers us to the foundation of the second Temple, and we carefully read it, but we fail to discover the reference, and judge that the compiler would have done better to have placed it in the same category as the eighth Psalm. Psalm lxxiii. is set down to the destruction of Sennacherib’s host, and when reading it we cannot help but again say it is so; and if we are now for the first time learning it, we cannot be too thankful that a book so cheap enables us by a hint to get at beauties in the word of God before hidden from our eyes.

We dare not wish our brother back, but we could wish that his little book were thoroughly revised, (the few mistakes it contains being removed,) so that to those who have not the means of obtaining larger works, and also to those who have, it may be a ready help to the acquisition of Bible knowledge. But certain we are that as it is it will be, as he hoped, of service to all who use it, and “to Christians in particular.” We cordially recommend our readers to procure a copy.

R. H.

### THE LATE JOHN DAVIES, OF MOLLINGTON.

DEAR BRO. KING—Our highly esteemed friend and brother Davies is at rest. After a life of singular energy and activity the night has come, and now he sleeps in Jesus. Many tears were shed yesterday in the churches in this vicinity, where the departed was not only known, but beloved. But he has preached his last sermon and given his last warning. Early devoted to original Christianity, and an untiring student of the word of God, he was indefatigable in his labors in the cause of truth.

2

He was a succor of many, and his memory is blessed. But words of human eulogy are poor in view of the Master’s “*well/lone!*” which we have every reason to believe awaits him. He died on Saturday, the 10th inst., on the way from Douglas to Liverpool. Yours in Jesus,

PETER STEPHEN.

Mollington, 12th June, 1865.

In 1859 we solicited, from the highly esteemed brother whose departure is

here recorded, an outline of the introduction of primitive truth and order into the region which has so long been benefited by his presence and work. It will not be out of place at this time to describe in his own words his own relation to that important event—

"The little congregation at Coxlane (between Chester and Wrexham) may perhaps claim to be the first of the Christian Restoration in these kingdoms, having existed very nearly as at present for half a century or thereabouts. It previously consisted of between 30 and 40 persons who held, in considerable purity, 'the truth as it is in Jesus,' excepting only that portion which sets forth the necessity of every believer being immersed into Christ. To this their objections were so strong that the very term was literally hated, and the Saviour's words were generally quoted 'he that believes shall be saved, and he that believes not shall be damned.' Two only of their number had put on Christ in immersion. At that time, having searched carefully and so satisfied my own mind as to the will of my Lord, it was my privilege to be immersed into him in the beautiful stream of the Allen, making three of the number. From that day I deemed it my bounden duty to press the truth respecting immersion upon the attention of the remaining members, but the difficulty was, *how*, being but a youth and incapable of speaking. There was one way open, and I adopted it. On week evenings I wrote what I desired to say to them, and on Lord's days obtained permission to read what was so written. At first, as might have been expected, I was somewhat an object of pity, on account of youth and inexperience, but pity soon gave place to anger, contempt, and charges of dangerous error mixed with pious warnings. Peaceful perseverance, however, produced discussion which occasionally elicited cheering admissions, and gradually there appeared more willingness to listen and even a disposition to search and consider the subject. At length one yielded and obeyed, then another, until in the space of one year every one of the number had put on Christ. By this time, as may be supposed, my poor readings were better liked. I was even looked up to as 'apt to teach.' On Lord's days I had therefore to take a

pretty prominent part in teaching, exhortation, remembrance of the Lord, remembrance of his needy brethren, praises, prayers, and affectionate greetings, after the example of the earliest Christian church. By degrees the little I could do was more frequently called for, and then like a child learning to walk, I first read my writing, next spoke from notes, afterwards from pre-arrangement only, and occasionally without that. This continued some 10 or 20 years, during which time that little company enjoyed much peace and concord, and received valuable additions. On my removal to Mollington, ten miles northward, I arranged to visit them monthly, others having arisen capable of taking my weekly place. I then had the gratification of being instrumental in planting two other small vineyards of God, so that my hands continued to be pretty full, the three little flocks being several miles apart. Early in October, 1835, we had a sudden and agreeable surprise. Our venerable brother Bennion, came out of breath about noon, to announce 'good news from a far country. He had heard strange things from a Scotch-Baptist friend in Chester, had borrowed the three first numbers of Wm. Jones's '*Millennial Harbinger*', had glanced at their contents, and had hastened with them, old as he was, across the field to Mollington. In a kind of ecstasy he presented them as containing truly joyful tidings. I never shall forget the scene when he and our friends took their seats around my little table. What delight beamed in each countenance, to hear, for the first time, that we were not 'alone' in the world as we had till then thought, but that, spread over the United States, there were 150,000 brethren and sisters, in churches numbering from 50 to 500 members in each. The first thing, of course, was to spread the welcome news among the brethren here, the next to write to Mr. Campbell (18th Oct., 1835), to express our gladness and our desire to become acquainted, to establish an intercourse and to obtain his numerous publications. Still we regarded ourselves as quite 'alone' in old England, and for about two years more concluded there were none other here like-minded. Then however we were a second time made joyful by some numbers of Mr. Wallis's '*Christian Messenger*'

ger' finding their way to Mollington, by which we were soon introduced to sister churches in our own beloved country."

After more than seventy years of earthly sojourn he is now called to rest. His long disciple-life has been one of peace, and joy, and usefulness. To say that he departs respected on every hand, falls short of the truth—nothing less than loved, trusted, honored by all classes, will express the truth. It was his singular happiness to hold forth

and live the truth faithfully, and yet so to present and establish it in his own home and neighborhood as to leave no room for any to say or feel that harshness characterised either himself or his message. May the Lord sustain, during the remainder of her stay with us, his sorrowing partner. Parting under such circumstances and after so many years must be hard, but nevertheless it is glorious. Oh, the blessed hope of immortality!

ED.

## OPEN COUNCIL.

### THE THRONE OF DAVID AND THE RESTORATION OF THE HEBREWS.

I CAN assure C. that in Luke xxi. I was not seeking those curious things, "theorems and axioms," any more than I was seeking barnacles or triangles; but simply seeking the mind of the Holy Spirit on a question of deep importance. And I am rather amazed that one in his prophetic novitiate should speak so positively in defiance of all the deepest thinkers and finest scholars of almost every Christian age. It is true enough that the disciples had asked two distinct questions, the first relating to the destruction of Jerusalem, and the second relating to *his coming and the end of the age (suntelia ton aionos.)* Our Lord in a rapid and graphic manner answers both questions, painting a distinct series of circumstances in connection with each event. The first series finishing by the ruin of the Temple and city, the massacre and captivity of the people. The second series finishing by the glorious appearing of the great God our Saviour. But I was perfectly authorised by context in concluding that when the times of the Gentiles are fulfilled, Jerusalem shall no longer be trodden down, for the duration of its humiliation is clearly limited in that way. Does C. actually imagine that in the *second series* of events it was only the Apostles or Christian people who were to *lift up* their heads, and feel that their *redemption was drawing nigh* and the great kingdom of God approaching, whose glory had been the burden of prophecy for ages? The *redemption* of Israel is in the second series, as surely as its *ruin* is in the first, and their place determined in the kingdom for which all ages have been preparing.

C. has stumbled on a great truth, and if he knew all its consequences and bearings he would speedily discover that he belongs to a school much in advance of the one which holds him at present. He has discovered that the kingdom never to be destroyed, which is spoken of in Daniel ii. is

the same kingdom for which we are looking, when the Son of Man appears in his glory. There can be no reasonable doubt of this, for all the five empires are *world-empires*, and the fourth one is still in existence, though the clay is mixed with the iron—the ancient cohesion lacking, the central life no longer reaching to the extremities. If C. held this in intelligence, he would soon discover that the deliverance of Israel synchronises with the destruction of Rome.

When C. speaks of the kingdom as eternal he speaks truly, yet even the truth which he utters serves him no purpose, for he holds it without discrimination. A little illustration may help us out of the mist. Nature is in a sense eternal. One generation passeth and another cometh, but the earth abideth for ever. Through all changes of land and sea, through all stormy baptisms of water or fire, the old structure abideth, though the changes have been great and manifold, and must be greater still. The church is eternal, for the Lord founded it upon a rock, and the gates of hell cannot prevail against it. But what changes from its supernatural splendor in apostolic days to its present abasement in the wilderness, and how much greater the *change* when its oracles, ordinances, and officers are all swallowed up in the essential light of a city which hath no temple! In like manner the kingdom which succeeds the Roman empire shall indeed be eternal in its essence of dominion and glory, but not immutable in all its forms or unchangeable in all its aspects.

There will still be room for advancement into higher developments, as the purposes of God are unfolded. It is clearly manifest that the form of it will be somewhat changed at the close of the thousand years, or the sabbatism of the world. Though the King loses none of his power and glory,

yet a new series of circumstances deploy and another age opens out before us. The close of C.'s article in April, his talk about the apostate and blaspheming bloodhounds, is very wretched. I was prepared for bad argument, but this is bad taste, and reveals a spirit alien to the mind of Christ and of God. The One whose prayers were always effectual made intercession for them even in his last agony—"Father, forgive them, for they know not what they do." That prayer was heard and answered in a measure, and will receive a larger answer in the ripeness of the time. We have, indeed, small reason to fling a stone at the Jew. Which of us have not at times given our suffrages to Barabbas rather than to Christ, and how often have we crucified him over again? If their Caiaphas rent his garment when he pronounced him a blasphemer deserving death, our Pilate vainly washed his hands, but could not clear his soul from implication in the slaughter.

One of our literary men in the last age projected and partly wrote a treatise on Bathos, or the Art of Sinking. In that region there is one deep below another to an unfathomable extent. I think our friend C. has almost reached the lowest deep in his exposition of the 11th of Romans. It is the best sample which I have seen of the manner in which exposition never should be written. The greatest of critics and expositors, from Mede to Bishop Horsley, and downward to Faber and Cunningham, of Lainshaw, are all of one mind, that the 11th of Romans clearly teaches the conversion of Israel. I don't remember a single expositor or thinker of any eminence who has ever arrived at any other conclusion. It would, indeed, be impossible for language to declare anything with more force and distinctness; for it is written as with a sunbeam, and stands out in letters of fire. Before I attempt anything like direct exegesis, let me correct a few of the errors of our friend C. and point out some things which disqualify him for such exposition.

1. C. has confused himself in supposing for a moment that any one dreamed of such context teaching a restoration to Palestine. It is not a question of territory which the Apostle has before him. It is not the country or the polity, not the territorial or political element which the man of God is treating; but purely the spiritual work. He is treating the question of their reconciliation with God, by the reception of Jesus Christ. The land is abundantly treated elsewhere, and we can easily learn what ensues on their reconciliation.

2. He has likewise blundered in supposing that any importance was attached to

the word "so." I am not aware that any person ever dreamed that it signified "then," nor would it alter in any shape the argument if we adopted his own rendering. Time and manner are both determined without metamorphosing "so" into "then." The time is at the close of the Gentile times; the manner, the appearing of the Deliverer.

3. He has made a more serious and a more outrageous blunder by applying a prediction which has exclusive reference to the second advent to the first appearing of Christ. The Apostle is distinctly declaring, not what happened in the past, but what what will transpire in the future. The coming of which the Apostle speaks is decidedly at the close of the Gentile times—he determines the period to which the Prophet has reference. To inform us how many years before the prophecy was delivered, may be very interesting to some people, but has no conceivable relation to the argument.

4. He has made a mistake quite as gross in affirming that the end of this dispensation closes the door of mercy on Jew or Gentile. He may meet with more sympathy in this item than in any other, but, nevertheless, it is one of the most foolish conclusions of the Apostacy, and as wicked as it is foolish. The converse of the proposition would have more truth in it, viz., that the end of the dispensation opens the door of mercy both to Jew and Heathen—that not only is Israel restored, but the Lord our God receives the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

5. He seems never to have had a single inspiration of the depth and fulness contained in the language employed in relation to the ancient people, who, though actually infidels and enemies, are still beloved on account of the Fathers, and on account of the promises and purposes of God.

6. He seems never to have had a gleam of the mysterious fact which underlies all the Apostle's argument—that the deep judicial blindness of the Jews served the grandest purpose in large human weal, and was a necessary link in the chain of God's wonderful working. So great were the people in historical importance, so central in the scheme of human destiny, that their very ruin lifted the world.

7. He does not seem to have the least conception of what is meant by the emphatic statement that the gifts and calling of God are without repentance. God, who called that people into mediatorial relation towards all other races, has never repented of his purpose, never changed his mind concerning their position or the glories

promised them by a long line of prophets. They are still beloved on account of the immutable election, as well as on account of the Fathers.

Having laid these foundations, let us now try, not to give an exhaustive or thorough exposition, for that would occupy too much space, but by a few rapid and truthful glances to catch the spirit and life of the comprehensive argument.

It is clear enough that there was in the Roman Church a quarrel for spiritual supremacy. The old man of nature is tenacious of life, and he lingered in a sanctuary where all diversities of race and culture should have been merged in the exceeding glory and privilege of the new condition. The position of the Jew was this—"We have the Fathers, the Oracles of God, the Temple service, the promises, and a long line of miraculous radiance—you, Gentiles, who have been the outcast and alien in the past ages, cannot pretend to equality with the ancient people of God!" As the retort courteous is in human nature, the Gentile position was this—"True, you have had the Oracles, the Fathers, the promises, the giving of the law and the Temple service, and all the lustre in which you boast yourselves, but in your best days you made the Heathen blaspheme by idolatries and impurities—you killed your prophets and slaughtered your King—and though a few of you have been saved as by fire, the nation is given over to eternal blindness, and must inherit certain destruction." In such circumstances the great pacificator, the inspired Apostle, walks in between the parties with argument both masculine and authoritative. He shows powerfully that the races had been equally ungrateful. The Gentile began his moral life with a fine spiritual patrimony, but proved himself a prodigal. He had corrupted the divine traditions of the early world, though they were reinforced by the monitions of conscience, as well as by the laws and ordinances of nature. The Jew had been just as faithless in his treatment of the solemn law promulgated from Sinai, and unworthy of all the privilege of the noble position assigned to him. Gradually bringing them down to the same dead level as sinners before God, he shows them that if there has been or can be any deliverance or true elevation for either race, it cannot be from intrinsic merit, but must be entirely owing to the grace and mercy of God in Jesus Christ our Saviour. He had already humbled the Jew by showing him that the great spiritual promise which constituted Abraham heir of the world ("In thee shall all families of the earth be blessed") was not through their boasted law. It was one

provision in a covenant ratified with Abraham more than four hundred years ago, in order that the inheritance might be sure to the spiritual as well as to the natural. And now, in this 11th chap. he turns to the Gentile who was affirming that the ancient people were *cast away* and lost. "God forbid. I myself am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." Nor was Paul standing alone. When Elias made his wail he imagined that he stood alone, but God even in that dark day had reserved to himself seven thousand men who had never bowed the knee to the image of Baal. So in Paul's time, there was a faithful remnant according to the election of grace. Israel had not obtained what she was seeking, but the election had obtained it, and the rest were blinded.

But now as to the blinded—have they stumbled to fall for ever? God forbid! this is the strongest manner of denying the false and narrow imputation. No! broken, but not destroyed—fallen, but not hopeless or irrecoverable. On the contrary, their fall and blindness for a time was necessary to human salvation. The deed by which they called down wrath upon themselves, though it ruined for a time their nation, brought riches and salvation to the world—"If their fall be the riches of the world, how much more their fulness. If the casting away of them be the reconciling of the world, what shall the receiving of them be but *life from the dead*?" Though onward to the 24th verse the Apostle consents to reason the case as if it were hypothetical, yet his very language on the road shows how thoroughly he knew the fact of their restoration, and how the certainty and greatness of it filled and dilated his spirit. So mysterious was their life connection with human destiny, that even in their ruin, as Temple and polity went down in fire and ashes, they scattered life and healing through the world—they flung the seeds of renovation among the Ethnic races. If so, when such a people rise again purged and enlightened, how high will they lift humanity as they themselves ascend before God! It will have all the grandeur and moral influence of resurrection from the dead.

But let it be distinctly noted—and it is just here where such expositors as C get lost—from the 35th verse onward the Apostle ceases to talk of the matter as hypothetical, and brings it into the region of the absolute. He lifts the subject *clear out of the province of probabilities or possibilities, or contingency*. He **DECLARES THE ABSOLUTENESS AND CERTAINTY OF THEIR RESTORATION.** This he does by revealing

a mystery, or secret, for the effectual cure of Gentile conceit—"For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. AND SO ALL ISRAEL SHALL BE SAVED: as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins."

The fact, the time and the manner are all here. By the ordination of the Lord, the blindness which has fallen upon Israel must endure for a predestined time, determined in the mind of God, until the fulness of the Gentiles be come in—at which time the veil shall be lifted and the darkness flee away for ever. In this manner shall it be done. The deliverer shall come out of Sion, and turn away ungodliness from Jacob: and all Israel shall be saved. The remaining verses thoroughly sustain this conclusion. Though the people were enemies of the Gospel they stood unchanging in the election, for God had never repented of his gifts or calling. Furthermore, there was a deep interweaving in the scheme and working of God. The aliens of a former day received mercy through Jewish unbelief, only that it might flow back again in sweet reciprocity. "Even so have these also now not believed, that through your mercy they also may obtain mercy; for God hath concluded them all in unbelief, that he might have mercy upon all." We may well join the Apostle in his devout wonder, "O the depth of the riches, both of the wisdom and knowledge of God! How unchangeable are his judgments, and his ways past finding out!" If the reader will turn to the 12th chap. of Zechariah and read from the 9th verse to the close of the chapter, he will discover what kind of conviction and emotion follows when they look upon him whom they pierced. They distinguish his glory and beauty as well as their own blindness and miseries, and their faith is embodied in deep and godly repentance. Prophecy has a germinant accomplishment. The inchoate pledge might be seen in the mourning which took place among the small remnant who returned from Babylon, just as the reality of the kingdom for which we are looking was shewn forth in miniature by the glory on mount Tabor. C. concluded that their house was left unto them desolate. It was, but how different the conclusion of C., to the conclusion of the Lord. His solemn language, though awful, finished by the gleam of life and hope—"Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth,

till ye shall say, blessed is he that cometh in the name of the Lord." This calls for no subtle explication—we see the lifting of the funeral pall, and the rising of the dead. When a converted nation cries with one voice, Blessed is he that cometh in the name of the Lord! the house is desolate no longer, the ruins are raised up, the breaches are healed, the lights are burning, and triumphal harmonies richer than of old float through the land of miracle and holiness.

Granting the conversion of the Jewish people—which is as capable of proof as the fact that Jesus is the Christ—where could we reasonably have them located, save in their own country? It serves a good purpose to render this prominent, helping to correct the formless and shadowy dreams of modern theology. The ideas which people generally have concerning heaven and the future, are a disgrace to the intelligence of the age. To float among clouds in some far-away planet, seems to be all that is conceivable. We must get back to the definite and literal, and discover that if we are ever to have any reward in glory and honor, it will be here where we have sinned and suffered, where we have lived and labored for God, for truth, for freedom, and immortality. The glory which the Jewish people shall have in the age to come is clearly painted by Isaiah in the 60th and in the 65th chapter of his prophecy. If it has any resemblance either to Mormon Zion, or Mohammed's Paradise, we must simply conclude that these latter vile systems are not wholly both evil and unnatural, but they have retained some attributes of verisimilitude, that in the midst of all their wildness and wickedness they keep hold on some verities which are reasonable and human.

The reader will doubtless observe that in this and previous articles I have taken little notice of C. in regard to his Greek or his *paranthetical* discoveries. In truth, it was not necessary to my argument. A few words, however, may perhaps be of some service to teach him more caution in that line of things. In regard to the 16th verse, C. says that "*is*" is not in the original, which is perfectly true, at the same time it is certainly implied. Such is the difference in structure and genius between the two languages, that the supplying of a small word is frequently necessary, even to give a faithful rendering. The "may be" which our friend suggests is a perfect outrage, and would dislocate and destroy the argument. It is the sequence of ideas, the correspondence and harmony in the terms of the proposition which our friend fails to apprehend. "May be" might as safely be applied to

the first term as to the second. Hence, if we are to preserve any coherence in the sentences or propriety in the thought, the word "is" is the most simple which can be supplied, and it is entirely faithful and congruous. In fact, the first fruit would not be a first fruit were it not prophetic of the harvest.

In respect to verse 17, C. has been deceived and snared by finding "for" in the margin. Notwithstanding that discovery, let me inform him that *en never* means *for*. With plural nouns and pronouns it frequently means *among* or "*in among*." In reference to *so*, or *houtos*, to render it "*in this manner*," though making no difference in the sense, would really make our own argument more impressive and striking, for the *manner* in which the salvation shall come is immediately described. As to the *parenthetical* sections in Prophets or Apostles, with which C. has entangled himself, let me help him out of that *jungle*. By the time that he gets better acquainted with original documents (a glance at some old codex would do it) he will learn that *paragraphs* and *parantheses* don't proceed from the Spirit of God, but are *almost* entirely *editorial*. The only safe way is resolutely to pursue continuity of thought according to logical and grammatical laws. C. is mistaken grievously, when he makes the Apostle *doubtful* about *saving* any of them; the work was still advancing in a measure even at the time when the Apostle was writing. The Apostle only wishes to reveal the urgency of his own heart, the yearning of his soul over the people so memorable and so precious on earth and in heaven. There is another circumstance unknown to C. which deepened his earnestness, which intensified his labor in all the means employed. He knew that the "salvation" which came to the "first-fruit" was richer than that which was far away in reserve for the *blinded*. They who distinguished the beauty of the Lord, at that time being of the body of Christ and the temple of the Holy Ghost, were prepared for the loftiest condition, that of glorified humanity, having a place in the city of God, or the heavenly Jerusalem. Whereas, great as the salvation may be which cometh to the blinded at the fulness of the time, when the veil is lifted, it is vastly inferior to the power, splendor, and privilege of the bride, the wife of the Lamb. It might appear from many things uttered by C. that *some* people were expecting that ancient Israel would be saved and honored in *unbelief*. I have never had the misfortune to meet with people of that order. That the *condition* must be in existence, that a cordial faith must exist is, I believe, admitted by all. But, then, it is still an absolute cer-

tainty that Israel shall be saved; because God has revealed it unto us that the condition shall be complied with—he has disclosed to us both the time and the place of the wondrous unveiling. We may say to C. and those few who are like minded, "If thou wert cut out of the olive tree which is wild by nature, and wert, contrary to nature, grafted into a good olive tree, *how much more* shall these which be the natural branches be grafted into their own olive tree!" Though, as I have already noted, all critics and expositors of eminence are agreed that this chapter teaches the restoration of Israel, yet the special illustration of the olive tree seems to have baffled them all. Nothing adequate has been written on the matter. All that I can do in such case is modestly to indicate, rather than expound, my own views in the conclusion of this article.

It appears to me that the 24th verse contains *three* distinct trees—first, "the olive tree *wild by nature*"; second, "a *good* olive tree"; third, "*their own* olive tree." The Gentiles were out of a tree wild by nature. The nature of moral fruit as it grew by natural development was powerfully set forth by Moses of old. "For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons and the cruel venom of asps" (Deut. xxxii.) Their olive tree was as bad as their vine—growing in the wilds of unsanctified nature, the produce was equally unfit for the lamps of God or the service of humanity. It was only fit to kindle or to nourish fires of ruin for the wilderness of Gehenna. It was different with Israel. Their olive tree was planted in soil which had supernatural culture, angelic watching, and glory from a sun higher and brighter than the lord of day. The peculiar people, with a God-given law and glorious ritual, with a holy land and miraculous forces, stood in the place of honor and glory, a green olive tree, fair and with goodly fruit. Though never what it might have been, had the people been steadfast with God, yet the thousand miraculous and moral appliances were not entirely lost. There was such fruit produced as Gentile culture could never shew from their wild olive tree. There never was a spectacle so sublime in any Heathen land as that which was seen when Solomon the King lifted up his hands at the dedication of the great Temple, and the glory of God's presence filled his own house; nor was there ever moral feeling so deep as that which swelled like a spring-tide river in the hearts of his happy people.

I do not understand that the Gentiles, when cut out of the wild tree whose fruit

was bitter and poisonous, were grafted into the *Jewish tree*. No, they were grafted into a *good olive tree*. A new aspect of the Lord's wonderful work was manifest on earth—the Potter making another vessel by clay added from the Gentile pit—shewing another olive tree, where Jew and Gentile might blossom on the same stem and bear fruit of the same quality. In this fair creation, this new thing in the moral world, the Jews were the first fruit. The gospel first promulgated there was received by thousands, who constituted the election. The same mighty instrument was effectual with the Gentiles—a people was “taken out of them”; they were grafted “in among” the Jewish fruit into a good olive tree. Such being the case, it could be said to the Gentile if he grew vaunting and pitiless, “If thou wert cut out of the olive tree which is wild by nature, and wert contrary to nature grafted into a *good olive tree*, *how much more shall these, which be the natural branches, be grafted into their own olive tree!*” As the reference here is clearly to the *blinded*, whose blindness was to endure for a pre-destined period, the Apostle does not mean

to teach that they can ever get into that which he called a *good olive tree*, but into *their own olive tree*. If you Gentiles, *wild* by nature, by a process *contrary* to nature have got into a *good olive tree*—supremely good and fair, a nobler tree than that which blossomed in the Holy Land—*how much more shall these, the natural branches of the old tree, be once more restored—grafted into their own olive*. The reasoning is thus in strict correspondence with the ancient prophets, who always place in the foreground of the latter-day glory the national polity of Israel—the large restoration both of spiritual life and political sovereignty. In that grand old tree of Palestine the blinded shall finally bloom in the ripeness of the time, when their darkness, fever, and unbelief all flee away from the presence of the Deliverer. As to that good olive tree, so majestic in appearance and so gracious in produce, which began to be revealed from Pentecost onward, it will still remain separate in peculiar glory—it is altogether a finer production, and with its immortal fruit so divinely fair, may only be seen in the principal garden of the Lord. A.

## ITEMS OF NEWS.

### NEWCASTLE DISTRICT MEETING.

The Half-Yearly District Evangelizing Meetings in connection with the church meeting in the Cordwainer's Hall, Friars, Newcastle-upon-Tyne, convened by circular, were held on Whit-Tuesday last, in Providence Chapel, Marlborough-crescent, (kindly granted for the occasion) when brethren were present from Howden, Jarrow, North-shields, Sunderland, Middleborough, &c. Papers on the following subjects were read and discussed:—“Evangelization—What is the best method to pursue in our circumstances?” “Christian Liberality—Does it rise above, or fall below the *Jewish Standard?*” “Christian Duty, in the relation to the Truth in our present circumstances.” The following resolutions, with others of minor import, were unanimously adopted:—

“That we co-operate for the realization of any and every Christian object, which may not be so well obtained by the small churches here in their individual capacity.

“That we continue to co-operate in the interchange of preachers, and that a plan for the next six months, similar to the one in use, be arranged forthwith, printed, and circulated.

“That statistical information as to the progress of each church be laid before

the half-yearly meetings, embracing the number of members, officers, average attendance on Lord's days, total amount of contributions, most successful means of evangelizing, &c.”

Other matters were discussed—such as raising a co-operation fund for this district, the desirability of which was freely expressed. The free utterance of conflicting opinions was invited and given, and it was gratifying to observe that such were both given and received in a kindly spirit. In the interval between the two meetings, the brethren and friends took tea together in the Cordwainer's Hall. The attendance was good, and from the spirit manifested it is fondly hoped that better days are in store for us. The interchange of preachers works well. Our meetings in Newcastle are much better attended—ten have been added to the membership of the church since Christmas last; and though we feel it is still the day of small and feeble things with us, yet there is now a fair prospect of doing something in the cause of our blessed Lord. To his glorious name be all the praise.

J. MOFFITT.

### LABORS OF HENRY EXLEY.

As the brethren have heard but little of or from me since the last Annual Meeting,

the following items may prove interesting. From the Wigan Meeting I went to Liverpool, where I continued for two months, laboring also at Mollington, Chester, Saughall, and Southport, with six immersions as the result. After spending four days at Wakefield, I labored in Huddersfield, from Oct. 30th to Dec. 21st; visiting, also every week Millbridge, and preaching to good and attentive companies. The church had several additions by confession and immersion. I spent seven days at home, and then started for Banbury, to succeed Bro. Evans. Remained there eight weeks, visiting weekly Bloxham and Wardington, where we had good and deeply interested audiences. Seven gave themselves to the Saviour and four were restored. Feb. 23rd, started for Wakefield, preaching at Birmingham and Nottingham on the way. Reached home on the 27th. Labored during the short stay for the brethren there, when one, under the drawing of the truth, yielded and was baptized at Huddersfield. The Baptists also kindly lent us their chapel and bath, when I had the joy to baptize a sister brought to the knowledge of the truth by Bro. Evans. March 18th, reached London, giving half my time to Chelsea and half to Piltdown and Brighton; visiting also during that time Banbury, Bloxham, and Wardington, returning home once, where I was refreshed by one deciding for eternal life. At Piltdown and Chelsea three put on Jesus in holy baptism and two have been restored. One remark, and I conclude this sketch—a very imperfect one indeed, but sufficiently long for the *B. M. H.* I think I can truly say, that in every place I have visited good and increasing audiences have been uniform; and it has seemed and has been felt, both by myself and the brethren, a cruel thing just when the promise of most good was seen, that it was no longer in my power to stay—other churches, with needs equally great, calling me away. I am deeply impressed with conviction that the present system of what I may call broken-up labor is not the need of the churches, but a very much longer period—say of twelve months at the least.

H. E.

#### NEW BRINSLEY.

The church at New Brinsley held their first anniversary on Lord's day, June 4th. A tent was erected on the Common to accommodate more than the meeting-place, and upwards of 300 people listened to an address on the Christian System. On Monday 170 took tea under the tent, and the children of the school were afterward supplied. In the evening a public meeting was held in the same place, when Bro.

Rae, evangelist, and Bros. Brierley, Bell, Hutchinson, Brett, Richards, and myself took part in the meeting. A goodly number came from a distance, and friends to a considerable number flocked from the villages around. The success of our first anniversary drew from the Wesleyans of New Brinsley signs of very bad education. On Monday they held their usual anniversary, attended with banner and band, consisting of violins, violoncellos, clarionette, &c. Our meeting on the Monday having commenced with singing, prayer, &c. all at once we were brought to a stand by the said band marching close by playing, not the Old Hundred, but a dance tune—I think it was "The Girl I left behind me." Supposing they would march on or else go back again for "the Girl," we waited; but no, they set up the banner a few yards from us, and continued playing, we could not move our tent and so a deputation waited upon the leader of said band and kindly asked them to move a little further on. He replied, after this tune is ended we will; but either that tune or some other continued until after our meeting was over. Still the people paid great attention, and went home refreshed in spirit. At the close a young man confessed his faith in Jesus and was baptized. This makes five immersions within the last month. The brethren in this locality are working for God.

R. MUMBY.

#### CAMDEN TOWN AND NEW ZEALAND.

Within about twelve months fourteen have left the church in Camden Town for New Zealand. I send extracts from letters from one of these.

W. D. H.

"Auckland, 2nd January, 1865.

Dear Brother.—It is with great pleasure I now address you, and through you many dear, dear brethren in our native country. It is indeed with feelings of love and respect that I think of those who have taught me, and others, with Christian kindness and gentleness the way of the Lord. We often pray for you and those with you, and that many more may be brought to the enjoyment of like precious faith with us. And now, meeting as we do with those here who speak the same things in the same loving spirit, truly we feel that 'tis like a little heaven below.' You will be pleased, dear brother, to hear, and to be able to inform dear brethren at home, that the cause of the Redeemer is prospering here, although we meet with misrepresentation and opposition in various ways.

On the Lord's day before we landed three were added to the church here, after making the good confession, and being

immersed in the Maitemaba, in the presence of a goodly number of brethren and friends. On our first Lord's day here a young man was received, who had been immersed by Bro. Wallis, with a young soldier who had attended the meetings with one of his comrades for some time, and who had been immersed in the river before the hour of meeting. But the enjoyment of the day did not end before the day closed, for the friend and companion of the brother who had put on the Lord Jesus in the morning determined to do likewise; and so he did after the evening meeting, when most of the audience went down to the river side. Through the kindness of our Heavenly Father, we have all enjoyed good health since our arrival in the colony. R. DOWNEY."

"Auckland, 1st March, 1865.

Dear Pastor,—I am very glad to be able to inform you that since writing to you last, the Lord has been pleased to bless the efforts which have been put forth here, so that we have been required to go down to the water three times. On one of these occasions we immersed another soldier, (a friend of the two named in my last,) and at another time two daughters of one of our sisters at Albertland. Our number is now about sixty. The building of our meeting-house is making rapid progress. I expect that as soon as it is finished it will be paid for, so that we shall have no debt upon it.

R. DOWNEY."

In his first letter Bro. Downey says, "you will be pleased to learn that we were able all through the voyage to break the bread together every Lord's day. On landing we received at the hands of brethren here a very affectionate greeting, indeed; all seeming to vie with each other in trying to make us feel at home."

LINCOLN.

*The Christian Church.*—On Friday evening a baptism after the primitive manner took place in the river Witham, near the bottom of Princess-street. A short address was delivered by Mr. Clarke from Acts viii. 38, "And they went down both into the water, both Philip and the Eunuch; and he baptized him." At the close of the address a young woman robed in white stepped to the side of the water, when being asked, "If on the testimony of the Apostles and Prophets, she believed with her heart that Jesus Christ is the Son of God?" she answered, "Yes" Upon this confession, after the manner of Philip and the Eunuch, they both went down into the water, when she was baptized. About 150 people were present, and the greatest order and decorum prevailed. The present meeting-house of

the members is the room at the east end of the Grammar School, where services are regularly held.—*From the local press.*

HUDDERSFIELD.

For the last eight weeks (with an interval of about ten days spent at Wortley and Wakefield) we have been rejoiced by the presence of our Bro. and Sister Thomson. We have found in him an energetic and devoted laborer in the cause of the Lord, anxious to spend and be spent in his Master's service; and in his dear wife, a beloved sister and a zealous co-worker. During his visit he has held as many as three and four week-night services, besides three on the Lord's day. The brethren have been stirred up to greater devotedness and strengthened in the Christian life, and we trust 'ere long to reap other fruit in the surrender of several to the claims of the Lord. Bro. Thomson's services at Whitsuntide will be gratefully remembered by our brethren laboring in the Sunday school, and to the presence of himself and sister Thomson may be ascribed the fact that we had one of the most interesting festivals we have ever held.

On Thursday, June 15, the brethren assembled in good numbers to take tea and bid farewell to Bro. and Sister Thomson, also Bro. and Sister Haley—the latter being on the eve of sailing for America. They are esteemed members, with whom we have held sweet fellowship. Interesting addresses were given, expressive of regret at parting and abounding with good wishes for the welfare, temporal and spiritual, of the departing ones.

June 18, 1865.

G. H. S.

MARYPORT.

Had a preacher followed Bro. Thomson in this town, many would have been added to the church. As it is, we are thankful to report two additions since our last notices.

J. F.

LEICESTER.

The addition of three should have been noticed last month. Two others have been restored, one received from a Baptist church.

J. L.

June 8.

WHITEHAVEN.

Two have been added to the church since our last report.

W. B.

WOLVERHAMPTON, BIRMINGHAM, &c.

Since the 23rd of May our attention has been given chiefly to Wolverhampton, Wednesbury, and Birmingham. Beginning

with Wolverhampton we found good congregations, and much opening for visitation of people willing to hear. We immersed two and received the good confession of another, who is to be baptized in a few days.

In Wednesbury the church is encouraged by the immersion of two and the restoration of one, and by some increase of hearers at both in-door and out-door preaching.

In order to their membership in the Birmingham church we went down into the water with three, and last Lord's day after preaching G. S. Dowling immersed one other.

D. K.

June 23.

### Obituary.

#### FALLEN ASLEEP IN JESUS,

JOHN HAWKER (a member of the church at Camden Town during the last twenty years) on the 19th April last, in the 86th year of his age, exclaiming, "I am going to Jesus!" He was remarkably happy under all circumstances, exemplifying the precious truth, that godliness with contentment is great gain. Poor indeed, yet making others rich; being rich in faith and profitable conversation. It may be

confidently added, that all who knew him admired and esteemed him. He was spiritually minded, which is life and peace.

JAMES ROBERTSON, Viewforth House, Grangemouth, on the 9th May last, in the 48th year of his age. He was baptized and added to the church in Grangemouth in 1842, along with his mother, who survives him. He continued steadfast in faith, joyful in hope, and patient in tribulation through many years of much bodily weakness and suffering. Taught in the school of affliction, he learned to sympathise with those in like circumstances, and took pleasure in ministering to the wants of such. He loved not in word only, but in deed and in truth.

— MORGAN, Wife of J. Morgan, of Swansea, on the 19th June, 1865, in her 23rd year. She was brought to obey the truth by Bro. E. Evans in 1861, and was a sincere lover of all who love the Lord Jesus. To her last moment she rejoiced in the Lord.

J. M.  
JOHN DAVIES, of Mollington, on the 10th June, 1865, in his 72nd year. (See p. 246.)

ERRATUM.—W. Haigh, in last Obituary—read aged 50, in place of 64.

### SUBJECTS OF THOUGHT.

TRUE Christians are loyal citizens of "the kingdom of heaven," of which Christ is the Head: and hence it is one of the marks by which they may be recognized, that they are habitually conversant with the things of that kingdom. The faithful and intelligent subjects of a civil government naturally interest themselves in their public affairs, in the character, principles, and measures of their sovereign, their history and laws, the advancement and honor of the nation, and generally in those things that involve or concern their obligations and prospects as a commonwealth. It would be virtual disloyalty, a kind of negative treason, on their part to be ignorant or unmindful of the public documents, policy, and relations. Now there are things that belong especially to the divine kingdom, through its successive stages in this world and at its consummation in the next—to its history and laws, its progress and prospects, and particularly to the character and purposes of the Sovereign, his virtues, endowments, and plans, and his authorized communications—things which, if indeed we belong to that kingdom, we cannot but think of with interest, and study attentively, esteeming them more momentous than all things besides. They will be much in our thoughts, tempering our feelings, directing our conversation,

and stimulating our hopes. It may be expected that we shall not lose sight of them amidst the most exciting earthly affairs—even amidst the agitation and perils of our time and country; and that if occasionally disturbed or distracted by extraordinary events about us, we shall readily recur to these higher and enduring themes. And what is this but saying we shall be habitually conversant with the only authorized documents of the kingdom of Christ, the communications from its Monarch, the record of its history, and the character of its destiny, which we acknowledge to be found in the Bible? Secular affairs will not divert our attention from these things. The literature of the day, the news of the day, will not occupy us to the exclusion or disparagement of this book. The kingdom of this world will not make us forget that kingdom which is not of this world. In the wars among nations, we shall not lose sight of strife ever going on between our Lord and our adversary and of our Lord's sure coming and victory. Nor shall we care so much even for our capital as not to care for "the New Jerusalem." How far can this be affirmed of all those "who profess and call themselves Christians?" O! that the host arrayed under Christ's banner were more loyal to their Prince!

AUGUST, 1865.

THE LAW OF TOIL.

"Whatsoever thy hand findeth to do, do it with thy might."

HOPE is a cunning artist. For the youth, standing upon the verge of the world's arena, and about to plunge into the midst of its toil and strife, she paints a future more glowing than the figures of Titian and sunnier than the landscapes of Claude. Listening senates are swayed hither and thither by the lava tide of his eloquence ; books are written, overflowing with life and power ; mammoth warehouses, redolent with spices and swelling with the products of every cline, and huge deeply laden vessels, sailing away into the horizon, rise up, and he is enrolled with the world's merchant princes.

Pictures such as these go to make up the ideal future of most ardent young men. But how is this ideal to be made real ? How are these dreams to be realized ? This is a riddle which no Oedipus can unravel for us. It involves the eternal problem of human life, and that every man must solve for himself. One thing, however, is certain—that no path of life can be pursued successfully, no hopes, however brilliant, can ever be crowned with fruition without earnest, enthusiastic toil.

Goethe has told us that whatever we desire earnestly in youth, in old age we shall have in abundance. Goethe never uttered a falser sentiment. A man may go longing from his cradle to his grave, and yet be as far from reaching the wished-for boon in the end as in the beginning. It is a settled law that something can never be obtained for nothing ; and the mere desire for a thing is as near nothing as one can well offer for it. This world is no garden of the Hesperides, in which we can lie supinely upon our backs and catch the golden fruit as it falls in showers around us.

"To every form of being is assigned  
An active principle; howe'er removed  
From sense and observation, it subsists  
In all things, in all natures."

Yes ; activity, toil is the law of our being ; and as such it manifests itself in everything around us. It speaks in the roar of floods and the rush of storms ; it is seen in the swell of the heaving sea, in the stir of the restless air, and in the changes of the fleecy clouds. It is written with God's own finger on every quivering muscle in the human body, and on every restless passion of the human soul. Truly has Spencer said, "Before heaven's gate high God hath sweat ordained :" for toil is an ordinance of the Almighty ; and his spirit within us, and the multiplied voices of nature around us call upon all to obey it. If we refuse, farewell golden dreams and brilliant hopes, farewell earthly honors and earthly happiness—they can never be ours.

Young men are blessed, generally, with wonderfully active imaginations ; but in some persons this faculty is almost as potent as the wonderful lamp of Aladdin in the Eastern tale. They have only to set it at work, when, *presto !* they are famous. The dwelling-place of these aspirants is usually in cloudland. They own vast estates in the air, and are constantly employed in erecting magnificent castles thereon. But there comes a time when age, like an avenging Nemesis, awakens them from these enchantments ; and then it is, while looking back

through their past lives, and beholding the long array of hours squandered and opportunities lost, that they cry out in the bitterness of their souls, Alas ! it is but a dream. Every one, even the most active, will give way to the fascination of reverie at times ; but to the man who yields himself captive to it hour after hour, and day after day, it becomes the syren which would lure him to intellectual shipwreck. No one ever yet dreamed himself to eminence. How often in the world do we see dull mediocrity, hammering away with dogged perseverance, outstrip brilliant genius, visionary and despising labor ? By what process was built up the Platos and the Pauls, the Ciceros and the Burkes of the world ? What elevated the Corsican to the throne of an emperor ? What made Erskine and Brougham Lord Chancellors of England, and raised Warren Hastings from the humble clerk to the governorship of the Indies ? Dreams and visions ? No, toil—years of incessant, self-denying toil. One of old has said, "The gods give nothing to the slothful ;" and history, in language not to be misunderstood—so plain that he who runs may read—tells the same.

Take a national example. Cast your eyes over Europe—note her cities, her towns, and her villages, teeming with life and activity. See her fields waving with golden grain, and her hills crowned with the vine. Mark her triumphs, intellectual and physical. View her commerce, Briareus-like, stretching forth its thousand arms, and drawing to her bosom the rich and rare of every clime. And now turn to Asia. Silence broods over the land. Here, too, we find cities, but they are as cities of the dead. No cultivated fields, no thriving villages gladden the eye ; all is ruin and wretchedness. And yet travellers tell us that the natural advantages of the East are not a whit inferior to those of Europe. Whence, then, this great disparity ? The answer is plain—men work in Europe, in Asia they smoke and dream.

But perhaps the most forcible illustration of the principle we are endeavoring to enforce is to be found in the fact that the men who have filled the largest space in the eyes of the world have, for the most part, sprung from the humbler walks of life. Look back into the past, and whence have come the men of might who

“ Above the rest,  
In shape and gesture proudly eminent,  
Stand like towers : ”

the Shakesperes and Miltons of poetry, the Lockes, Coleridges, and Kants of philosophy, the Newtons and Davys of Science, the Angelos and Raphaels of art, the Cromwells and Washingtons of the field ? He who wrought the mightiest reformation but one the world ever saw drew his first breath in the cottage of a German wood-cutter. Luther's iron fibre grew not in luxury. No patrician arm nailed those tremendous theses to the cathedral doors of Wittemburg, which sent such a thrill of terror through the cloistered halls of the Vatican. Poverty was the rough nurse of the majority of these men, and the boat which carried their fortunes was impelled by their own right arms.

Rarely can those who are born heirs of impending wealth bring themselves to labor. The reason lies on the surface—their position removes one of its most powerful incentives. Hence the dearth of eminent men among the wealthy classes. Early initiated into the routine of fashionable folly, they apply themselves to the cultivation of their heels rather than their heads. They are know-

ing in wines, cards, and horseflesh, wise in coats and cravats, and deep in the mysteries of training tan spaniels to stand on end. They achieve nothing—other minds than theirs enlarge the borders of science, other pens than theirs sway the world of letters, other hands than theirs grasp the helm of state. Motionless in the midst of eternal motion, the tide of life sweeps by them, and they remain like stagnant pools—the birthplace of all vile and slimy things.

Indolence is always the begetter of mental cowardice, and what more pitiable object can be imagined than the mental coward, the poor, vacillating manikin—for he is not a man—who feels within his heart no strong foundation of steadfast purpose upon which to build the edifice of his hopes? What great line of action can such a one ever follow out? The course of a man who intends doing anything worth doing in this world, cannot always run parallel with that of the multitude; and he may be sure that as soon as he leaves the beaten track, contempt and ridicule are not far off. The multitude are as ready to stone the prophets now as in days of old. But give a man the courage and confidence which are ever the companions of energetic toil, and him calumny and reviling can never conquer. No matter with what fury it pursues him, he heeds it not. He has a soul

"That spurns the crowd's malign control."

Linked to his purpose by iron bands, calmly, steadily, untiringly he pursues it step by step to its accomplishment. There is among the beautiful myths of the ancients the story of a certain giant, Antæus, who, every time he was knocked down in the combat, got up and fought ten times harder than before. So is it with the enthusiastic worker. Whenever he is knocked down by contempt or adversity, he does not lie groaning for help like the waggoner in the fable, but arises and struggles onward with tenfold might. Such was the spirit of those who have dared to be men when manliness cost something—the Galileos, the Miltos, the Cranmers and the Knoxes of the world. Toil in many cases, sanctified by faith, strengthened their hands, and aroused in them a fiery energy which the blasts of opposition only fanned into a fiercer flame. How irresistible is this untamed and untamable energy begotten of enthusiastic toil! No barrier of prejudice or opinion can stand before it. You cannot check its victorious career as it leaps exultingly from discovery to discovery; new truths ever beckoning imploringly in the dim distance, a universe ever opening and expanding before it, and above all a voice still crying, On! on! on! though the clay fall from the soul's struggling powers! On! though the spirit burn through its garments of flesh as the sun through the mist! On! on!

"Along the line of limitless desire."

\*\*\*

---

### THE CONVERSION OF PAUL.

PAUL is first introduced to our notice in connection with the martyrdom of Stephen. All that is said of him here is, that the clothes of the witnesses against Stephen were laid at this young man's feet, and that he was well pleased with his death. But it is impossible that such an exhibition of sublime piety and faith could have been witnessed by such a nature as Saul's without producing a profound and indelible impression upon his mind. He had heard the speech of Stephen to the close, and by his education in the law was well qualified to appreciate its argument. The fearful accusations which Stephen hurled like thunderbolts at his persecutors, drawn as they were from the veritable history of the past, must have worked with peculiar power in the mind of

this highly educated young man. The familiarity which Stephen manifested with the history of the Jewish nation, his wonderful art of grouping into a few paragraphs the great outlines of that history, and the original power with which he struck out the key-note of its wonderful spiritual harmony, must have awakened in Paul new and strange reflections ; for he had long been a devout student of these writings, and here was a divine light thrown upon them, calculated to reveal to him new and wondrous things, such as he had not seen before. Add to this the heroic death of the proto-martyr. Think of a man enthusiastic and pious, who verily believed he was doing God's service, listening to a speech like Stephen's, and then imagine him looking upon the sublime confidence of his faith as, lifting his countenance all radiant with the vision of the glory of God earnestly up towards the heavens, he exclaimed, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God ;" and then commanding his spirit to Christ and kneeling calmly down for his death, utter that tender yet loud intercession for his murderers, "Lord, lay not this sin to their charge !" What must Paul think of all this ? That it would move him deeply, can scarcely be denied ; and that it should excite him to a thoughtful consideration of the mystery of that power which sustained the martyr in his heroic death, is a probability at once natural and evident. He consented to his death because he sincerely thought that, according to law, he ought to die ; but doubtless the sublime moral spectacle of his constancy and love was working an impression upon his heart that could never be effaced.

It has long been thought by many of those who have meditated most upon this case, that Paul's heart was here for the first time challenged to think upon the probable error of his course. Vicente Joannes, a celebrated Spanish painter, we are told, "in a picture of Stephen conducted to the place of execution, has represented Saul as walking by the martyr's side with melancholy calmness. He consents to his death from a sincere though mistaken conviction of duty ; and the expression of his countenance is strongly contrasted with the rage of the baffled Jewish Doctors, and the ferocity of the crowd who flock to the scene of bloodshed. . . . But the picture, though historically incorrect, is poetically true. The painter has worked according to the true idea of his art, in throwing upon the persecutor's countenance the shadow of his coming repentance. We cannot dissociate the martyrdom of Stephen from the conversion of Paul." —(*Life of Paul, by Con. and Hows*, p. 75.) In the language of Augustine,

*Si Stephanus non orasset  
Ecclesia Paulum non haberet*

Literally rendered,

*"If Stephen had not have prayed,  
The church Paul would not have had."*

This supposition presents us with no uncommon case. Thousands were brought to inquire into the power of this new life, by watching its triumphs over death in the persons of the martyrs, and thus owe their first movements towards conversion to this form of testimony. "The ashes of the martyrs became the seed of the church."

We are thus particular to notice these facts, because they help to place before us the true state of a man, the process of whose conversion we are attempting to understand. We are told, indeed, that he was "still breathing out threatenings and slaughter against the disciples of the Lord," but this conflict of feeling which we are supposing to have already commenced in his heart is not incompatible with this fact. On the contrary, it helps to explain it ; for Paul would naturally regard these misgivings as the weakness of a heart too ready to shrink from the stern duties of the law, and nerve himself all the harder for his bloody task. Sympathy with Stephen he would regard as treachery to God, and in proportion as conviction vacillated, would passion rage. Naturally, then, he "went to the chief priest, and asked of him letters to Damascus, for the synagogues, that if he should find any who were of this persuasion, either man or woman, he might bring them bound to Jerusalem."

And now behold Saul thus commissioned on his journey from Jerusalem to

Damascus. There are many things about this journey, and the nature of Paul's commission, that we would like to know, but of which the New Testament says never a word. He went forth armed with the authority of the great Sanhedrim. This extended over the Jew in all religious questions, no matter where he might be found ; and as there were many Jews at Damascus, the persecutors naturally hoped to catch a rich supply of victims for their yet unsated appetite for vengeance. But how Paul travelled, what road he took, and what was the number of his retinue, we are not told. There were men journeying with him, we are told, but whether appointed to accompany him, or merely accidental companions of the way, we are not informed. The probability is that they were appointed to accompany him by the Sanhedrim, as a sort of *posse comitatus*, to assist in the arrest and transfer to Jerusalem of such victims as Paul might catch at Damascus. In some of our Bibles we have pictures of Paul falling from a horse, smitten to the earth by the Holy Spirit : and doubtless many a venturesome guess of theology has sprung from these pictures. But we know of nothing more gratuitous, since, we shall see, there is not only not a word said about Paul's being on horseback, but the Holy Spirit also is not once introduced in the whole narrative of Paul's conversion !

To this narrative, then, let us turn our attention. It is three times given in the New Testament—once by Luke (Acts ix.) and twice by Paul himself—once in the 22nd chapter of Acts, when he harangued his countrymen from the steps of the fortress in the city of Jerusalem, just after he had been rescued from the violence of a mob—and again in the 26th of Acts, when he made his ever memorable defence before Agrippa. If we may judge of its importance by the space which this narrative holds on the pages of the New Testament, but few events in all that record can be cited to surpass it.

The journey from Jerusalem to Damascus was nearly completed. For near one hundred and fifty miles he had toiled through the weary stage, and now he stands in sight of the distant city. "Among the rocks and brushwood," says Howson, "at the base of Antilibanus are the fountains of a copious and perennial stream, which, after running a course of no great distance to the south-east, loses itself in a desert lake. But before it reaches this dreary boundary, it has distributed its channels over the intermediate space, and left a wide area behind it rich with prolific vegetation. These are the 'streams from Lebanon,' which are known to us in the imagery of Scripture (Song of Sol. iv. 15.) the 'rivers of Damascus,' which Naaman not unnaturally preferred to all the 'waters of Israel.' (2 Kings v. 12.) By Greek writers the stream is called Chrysorrhoas, (Strabo, xvi. 2. Ptolem. v. 15, 9. See Plin. H. N. v. 16.) or the 'river of gold.' And this stream is the inestimable treasure of Damascus. The habitations of men must always have been gathered around it, as the Nile has inevitably attracted an immemorial population to its banks. The desert is a fortification round Damascus. The river is its life. For miles around it is a wilderness of gardens,—gardens with roses among the tangled shrubberies, and with fruit on the branches overhead. Even in the city, which is in the midst of the garden, the clear rushing of the current is a perpetual refreshment. Every dwelling has its fountain, and at night, when the sun has set behind Mount Lebanon, the lights of the city are seen flashing on the waters.

"It is not to be wondered at that the view of Damascus, when the dim outline of the gardens has become distinct and the city is seen gleaming white in the midst of them, should be universally famous. All travellers in all ages have paused to feast their eyes with the prospect, and the prospect has been always the same. It is true that in the Apostle's day there were no cupolas and no minarets—Justinian had not built St. Sophia, and the caliphs had erected no mosques. But the white buildings of the city gleamed then, as they do now, in the centre of a verdant inexhaustible paradise. The Syrian gardens, with their low walls and waterwheels, and careless mixture of fruit and flowers, were the same then as they are now. The same figures would be seen in the green approaches to the town, camels and mules, horses and asses, with Syrian peasants and Arabs from beyond Palmyra. We know the very time of the day when Saul was entering these shady avenues. It was at mid-day (Acts xxii. 6,

**xxvi. 13)** The birds were silent in the trees—the hush of noon was in the city—the sun was burning fiercely in the sky. The persecutor's companions were enjoying the cool refreshment of the shade after their journey, and his eyes rested with satisfaction on those walls which were the end of his mission, and contained the victims of his righteous zeal."

Such was the scene before Saul, and here the new-born peace of the Christian life, that had sprung up in this renowned city, was to be broken by this persecuting minister of the Sanhedrim. But before that hour comes another sight bursts upon his vision, and when again he looks upon these golden waters it is to be buried with Him whom he had persecuted, in the liquid grave of baptism. We will look narrowly at these facts. "Suddenly, at mid-day," says he, "there shone from heaven a great light, above the brightness of the sun, round about me and those who journeyed with me. And when we had all fallen to the earth I heard a voice speaking to me and saying, in the Hebrew language, Saul, Saul, why do you persecute me? It is hard for you to kick against the goads. And I said, Who art thou, Lord? He replied, I am Jesus the Nazarene, whom you persecute. But arise, and stand upon your feet. They who came with me saw the light and were afraid, but did not understand the voice of him who spoke to me. And I said, What shall I do Lord? And the Lord said to me, Arise, and go into Damascus, and there you shall be told of all things that are appointed for you to do? And as I could not see for the glory of that light, I was led by the hand by those that were with me, and went into Damascus. And one Ananias, a devout man according to the law, who had a good report from all the Jews who dwelt there, came to me, and standing by me said, Brother Saul, receive your sight. And the same hour I looked upon him. And he said, The God of our fathers has chosen you, that you should know his will, and see the Just One, and hear the voice of his mouth; for you shall be his witness to all men of what you have seen and heard. And now, why do you delay? Arise, and be immersed, and wash away your sins, calling upon the name of the Lord" (Acts xxii.)

These are the main facts in the case. In the *first* place, we notice this significant feature with respect to them—that is, that the Holy Spirit is not once mentioned in the whole narrative. Look closely at every word, reader, and consider its meaning, and test for yourself the correctness of my statement. We deny that the Holy Spirit is mentioned in any word or sentence of this whole account—not in any version of it. This can be tested by a simple inspection. Look at the text in any translation, or in the original, and you will not find this word. More than this. We deny that anything recorded in the narrative was done by the *personal agency* of the Holy Spirit. The "great light from heaven" was simply a physical miracle, wrought like all the other miracles which our Saviour performed, by himself in person; and so far as we distinguish the proper essential acts of the Father, the Son, and the Holy Spirit at all, was clearly nor referable to the agency of either the Father or the Holy Spirit. And this is important, because it preserves the harmony of the gospel system. The Holy Spirit is never represented as appearing to any person in the exercise of direct miraculous power upon him for his conversion. If it had been so in this case we would have been presented with an anomaly as great as if in nature gravity should take the place of heat, or in government the executive assume the legitimate function of the legislative. In a certain high and sublime sense, whatever the Son does the Father also does. They are one—and he is but a shallow thinker who *excludes* the Holy Spirit from any act of the Father or the Son—but in the revelation which we call the Christian system, the Father, Son, and Holy Spirit are not more clearly distinguished in name than in the work which is assigned, by the concurrent counsel of the three, to each distinctively. As, therefore, in harmony with this system, the Holy Spirit never appears as the direct and immediate agent in working miracles for the conversion of men, it would have been a violation of this law of the system for him to have been introduced as the agent in this case.

But some will say, was it not through the power of the Holy Spirit that the Apostles performed the miracles which they wrought? We answer, yes. But

these miracles were not personal influence wrought directly by the Holy Spirit upon the parties to be converted, but manifestations of supernatural power in the persons of the apostles in proof of their mission. To the eyes of the people who saw these miracles, they were the immediate acts of the apostles by whose agency they were wrought. If the people saw in these miracles anything more than the agency of the apostles, it was only through the indirect process of an inference, or by faith in the statements of the apostles themselves; the Holy Spirit did not appear in and could not be known *directly* through the miracle.

A proper consideration of this invariable law of the Christian system, will not only enable us to dissipate many a delusion concerning the influence of the Spirit in the work of conversion, as it is mystified in the present day, but help us also to understand more correctly the case of Paul.

Returning, then, to this feature of the case, we ascertain "the great light" to be simply a physical miracle. Its direct effect was the same upon Saul and his companions. *They all fell to the earth.* In the pictures to which we have referred, Paul is represented as violently dashed from his horse, as by a physical force, like a flash of lightning or a thunderbolt. But in this representation we have not only the unwarranted assumption of a horse in the case, but a mistake, we think, also as to the cause of Paul's falling to the earth. *Epeson te eis to edaphos* (*επεσον τε εις το εδαφος*) "I fell to the ground," says Paul. This word *pipto* (*πιπτω*) occurs frequently in the Scriptures, as expressive of an action of worship, also as an expression of fear. This latter was probably the effect here. This sudden splendor, surpassing the noonday brightness of a Syrian sun, was well calculated to alarm them. The case is precisely parallel to that reported in the account of the transfiguration. There a "bright cloud overshadowed them, and lo! a voice from the cloud saying, This is my beloved Son, in whom I delight; hear him. And when the disciples heard it they fell on their faces and were greatly afraid. And Jesus came and touched them and said, Arise, and be not afraid" (Matt. xvii. 5, 6).

In respect of the miracle, then, there was nothing peculiar to Saul. All witnessed it, and all were similarly affected by it. *It excited them all with fear.*

The next point in the development which demands our attention, is the "voice" that was heard. It seems they all heard the *noise* of a voice, but only Saul *understood* what was said. Little critics are fond of regaling their scepticism by a fancied discrepancy in the different narratives here; but we can allow them no comfort save at the expense of their sagacity. It is an admitted and constantly applied principle of interpretation, as to both sacred and profane compositions, that a charge of contradiction is not to be made, if any plausible way of reconciling two or several statements can be pointed out. If in one statement it is said, "they heard nothing, but only saw the light," and in another, "they heard the voice, but saw no man," we have only to suppose that in the first case, *hear* is used in the very common sense of "*understand*"; and in the second case, in its literal sense of simply experiencing the sensation of sound. The two statements together, then, will mean that they heard the sound of a voice, but did not understand what was said. This fact may be explained in two ways. The language, being Hebrew, may have been strange to them or Paul may have been at some distance from them at the time, and words distinctly intelligible to his ear may have reached his companions only as confused sounds.

As to the second discrepancy, in which Luke represents the men as *standing amazed*, and Paul says *they fell to the earth*, it is scarcely worth a reply; for we may either understand the expression "*stood amazed*," as equal to riveted to the spot, or arrested in their progress, by amazement, without intending to describe any precise posture of the body,—so we may understand the two narratives as referring to two different instants of time. Thus, suppose at the first moment of the "great light" they all fell; but the men not being further affected, soon rose up, and stood upon their feet, while Jesus conversed with Saul, who still remained prostrate upon the earth. Either of these very plausible suppositions answers the demands of the critical canon by which the narrative must be tried—and we pass on.

This voice was addressed to Saul. It said in Hebrew, "Saul, Saul, why do you persecute me ? It is hard for you to kick against the goads." These are veritable words—addressed to the understanding, and challenging Saul to reason with Him whom he persecuted. His response indicates that Saul knew the speaker to be divine :—"Who art thou, Lord ?" This he knew by the miracle, but it does not appear that Saul, as yet, felt assured that it was Jesus. That his conscience, already no doubt troubled by the sublime spectacle of Stephen's constancy and faith, would suggest the thought that it might be Jesus, is highly probable ; yet such a man is not to be converted upon a perhaps—a conjecture—it might be of fear. He wants assurance and this is given him in the reply : "I am Jesus of Nazareth, whom you persecute. It is hard for you to kick against the goads." By the miracle, Saul knew the speaker to be a divine messenger, and therefore to be trusted and obeyed ; and by the answer to his question, he next becomes convinced that he is the very Jesus whom he was persecuting in the person of his followers. This brings us, then, to that stage of Saul's conversion in which he is first brought to believe in Jesus ; and we see that this conviction came by hearing. Saul's faith then, is produced like every other man's faith, by the evidence of miracles and the word of God. Up to this moment Saul is the bitter and relentless persecutor of Jesus, but ignorantly and in unbelief ; but now, he discovers his mistake. He can doubt no longer, and in harmony with the high integrity and honesty of his nature, he is ready at once to reform—to abandon his persecution—to submit himself to the authority that he had despised, and which he had compelled others to blaspheme. What has wrought this wondrous change ? Does any one say, it was a special and mysterious work of the Holy Spirit, miraculously applied to his heart. We reply, that the narrative does not so teach us. It was the effect of *miraculously attested words* addressed to his understanding through his ear, just as they come to you, reader, or any other man who believes. Every man who has the New Testament, has the same kind of testimony, and the same verbal revelation concerning Jesus. Saul had these directly from Christ himself ; we have them also from him, through others divinely commissioned to deliver them to us. In Saul, they fell upon a noble heart—one that feared God, and who was prepared and ready to do his will, as fast as he discovered what it might be. In his own language—"He was not disobedient to the heavenly vision."

Up to this stage, we inquire, what was there peculiar in the case of Saul ? We answer, As to the *nature* or *kind* of means employed, there was really no influence that is not exerted, *in kind*, in every conversion. *The testimony of miracles confirming the word spoken*, in one short sentence, comprehends it all. In the language of Hebrews, it is the same "great salvation, which at first began to be spoken by the Lord, and was confirmed to us by those who heard him ; God also bearing testimony with them by signs and wonders, and by various mighty deeds, and by distribution of the Holy Spirit, according to his own will." (Heb. ii. 3, 4.) The only peculiar feature, is the personal appearance of the Saviour.

Thus we see that so far as the faith of Saul is concerned, there was a direct application of the ordinary means of the Gospel, but beyond the fact of the personal appearance of the Lord Jesus, whom he did not know, save upon his own statements, there was no influence that is not virtually at work to-day, wherever the testimony of the apostles is heard and the gospel is faithfully preached. Jesus preached himself, the Christ, to Saul—the apostles preach Jesus, the Christ to us. Jesus confirmed his own word by a miracle—the apostles confirm theirs by the same infallible sign. Saul saw, and conversed personally with Jesus ; this is an honor to which we are not admitted. Is it essential to conversion ? No one will say so. What then was the design of it ? The scriptures are plain. They tell us it was to make him an apostle. "The God of our fathers," says Ananias, "has chosen you, that you should know his will, and see the Just One, and hear the voice of his mouth, for you shall be his witness to all men, of what you have seen and heard." Paul was a worshipper of the "God of our fathers" already, and here is a new work, which he calls upon him to do, requiring, as a special qualification that he should first see the Lord.

But we anticipate our narrative. The bright vision left him blind. He is led as a helpless child into the city, whose Christian life he was about to invade with the havoc of his persecution. He had seen the Lord—had heard his voice in distinct and specific command—had been convinced that the Jesus whom he had persecuted was the Christ the Son of the living God: but how had all this left him? Blind and penitent! Oppressed with the overwhelming grief of his fearful situation, he neither ate nor drank for three dark and dreary days of sad and anxious repentance. Fasting and prayer both belonged to the religion of the Jews; and Saul, ignorant of what he should do, waiting, according to orders, for the promised information, naturally resorted to these means of getting relief to his burthened conscience. The goads were piercing him to the deep, and he felt that he could only believe and wait. Neither his praying nor his fasting brought him any peace. The order of the gospel dispensation had been established, and it could not be violated, even in the case of Saul. The sense of the remission of sins is to be given only through baptism, and this Saul must know in his own experience; and for this, though he does not understand it, he is now waiting. After all, the human preacher must intervene and be honored as the minister of this grace, before Saul can feel the answer of a good conscience. The Saviour will not alter the means by which his message of mercy is to be brought home to the hearts of men, even for this chosen vessel. To make him an apostle and fit him for the great and special work of his messenger of the gospel to the Gentiles, he will appear to him—speak to and convince him of his might and authority, but he will not give him a sense of the pardon of his sins or tell him directly how he may get it, save in harmony with the commission which he had given to the apostles just before his glorious ascension to his throne. Saul must be baptized, and this condition of pardon he must hear and receive from Ananias. And it is beautiful to see how submissive this proud persecutor has become! Like a little child, this learned disciple of Gamaliel, the honored agent of the great Sanhedrin, bows himself under the hands of an obscure private of that same Jesus he was just now persecuting; and one of the helpless ones that he came to punish, is acknowledged as the bearer of a message of pardon and peace to his own-soul, from the despised Nazarene.

Our space will not allow us to prosecute this inquiry any farther. Our main object, however, is already accomplished. We see that in Saul's cause two things were to be accomplished. 1st. His conversion. 2nd. His preparation for apostleship. His conversion was effected like all other men's, through faith, repentance, and baptism; and he was brought to these, just as other men are—by the preaching of the word, with the confirmation of miracles. His preparation for the apostleship was also like that of the other apostles—through direct revelation of the person and will of the Lord. So that he could say, "Have I not seen the Lord Jesus," and claim to speak by original commission from him, without the necessity of conference with, or instruction from the other apostles.

Let us therefore lift this case out of the mysticism by which it has been so long confused, and in the light of a clear analysis, make it a strong confirmation of the unbroken harmony of the Christian system, and another proof that the way of this great salvation is to all and for all the same, and so plain that even the simple wayfarer need not err therein.

W. K. P.

---

## THE CITY OF GOD.

### CHAPTER. IV.—REVELATIONS XXI.

AN inspired writer says, "Every house is builded by some man, but he that built all things is God." The houses and cities reared by man are frail and perishing—slime and sand are under their foundations, the rot is in the walls, and the elements are all at work with decomposing power, wearing and wasting away. But He whose "ways are everlasting" and whose work is perfect, who hath set his "stories in the heavens," buildeth for eternity. "Whatsoever God doeth it shall be for ever: nothing can be put to it, nor anything taken from it,

and God doeth it that men should fear before him." In regions material or moral his works are all beautiful in their time or season—and what is more, are all abiding. Even the things which seem to be abrogated only suffer a rich change, and the essence remains after the form has departed. In olden times the perfect thing was shadowed forth in many shapes. There was a Tabernacle, exquisitely finished according to the divine pattern; and when the work was finished it was filled with the glory of the Lord. The cloud was upon it by day and the fire by night, and the lifting of the cloud was the sign of their marching onward. The people received from one King their religion and their law, for God was lifegiver and lawgiver. When the perfect thing cometh, the Great Voice says, "Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people; and God himself shall be with them and be their God." It was known to the Hebrew prophets that God was a spirit whom the heaven of heavens could not contain, filling all space in such a manner that no wings of the morning could transport to a place where he was not. In heaven, or earth, or hell—in light or darkness—from the prevalent One there was no escaping. But it was equally known to them that there was some central place, some heaven of heavens or highest heaven, which was the palace of the Eternal King, the place of his court and throne, where his glory prevailed in a peculiar manner and all "the sons of God"—the thrones, dominions, principalities, and powers—gathered in homage and worship, receiving the life and the law. This chapter indicates a change in the seat of government. As the kingdom of God is come, in which his will shall be done on earth as in heaven, heaven has come down to earth. The peculiar splendor burns in a new centre. Nor is it an occasional fire, or a wandering fire, or a fire alternated with cloud. The steady, changeless glory of the divine presence fills the city evermore, and darkness hath no place.

God said through the Prophet Isaiah, "For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind" (lxv. 17.) But the Prophet, from his Hebrew platform, is content with giving us a glimpse into the earthly glory—Jerusalem below, alive with joy and worship, clothed with beauty and honor, her sons and daughters crowned with sanctity of thought, with length of days, and with prosperity of action. But the Apostle reveals the heavenly aspect of the New Jerusalem—the Jerusalem above. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." Under God, in accordance with his wisdom, cosmical changes depend upon moral changes. When the Spirit originally brooded over the waters, and the decree went forth which separated light from darkness, man was in prospect as the crown and glory of the work. When he fell into ruin the visible was darkened with his fall—"Cursed is the ground for thy sake." In woe or in weal, the Lord and the inheritance, the priest and the temple, are inseparable. Creation has for ages groaned and travailed in pain, waiting for the manifestation of the sons of God, at the adoption or redemption of the body. Redemption begins with man, and with man it begins *inwardly*. First a redemption of the soul by the blood of Christ and the power of the Holy Spirit, and secondly a redemption of the body from corruption and mortality. All *flesh* is grass, perishing and vain; but a change begins when the spirit is impregnated with incorruptible seed, which is completed when mortality is swallowed up in life. A new earth is a renovated earth, with all its elements and forces employed in fields of righteousness and truth. Just as man remains in substance the same when body and spirit are both redeemed and glorified, so Nature will remain the same in the "times of restitution." It is the recovery of the Paradise beauty and sublimity; but it is more than that, for as the glorified man is higher than Adam in his prime, he lifts the material province as he arises in his own spiritual grandeur. In casting our eyes over the earth in its present state, though we see in the earth as in man some remains of the primal grace and beauty, yet we both see and hear many things which speak of disorder and ruin, of vanity, convulsion, and penal agency. If Eden had been enlarged as a dwelling-place for a holy seed whose ways were perfect, we cannot conceive that malaria, fever, and plague

would have steamed from sluggish rivers and fallen in dreadful night-dews—we cannot conceive that black death would have journeyed in the air, or blight descended on the fields. There would have been no mouths of flame from burning mountains sending out rivers of symbolic hell, no earthquake throes or chasms of sudden darkness to devour humanity and human glories. There would have been no insurgency from sea tormented by the blast, overleaping the walls to sweep away both cities and people—no awful mingling of lightning, hail, and torrent, as if demons were abroad on the wings of the tempest. These things, though they may serve salutary purposes in the hands of God, yet still indicate penalty and disorder, wrath and wailing. How could it be otherwise, when we have ransacked the bowels of the *creature* for elements and agents of destruction—when we have caused her spacious rivers to run crimson with human blood, poisoned the air with the vilest exhalations from perishing humanity, made the sea a highway for voyages of encroaching lust, infernal ambition, and pitiless, fiendish cruelty? On all parts of the soil our structures have been erected, and the buildings have been raised under such circumstances that, as the Prophet said, "The stone cries out of the wall, and the beam out of the timber answers it." The same voice of power which once said, "Let there be light, and light was," speaks again, "Behold, I make all things new." He shook the *earth* at Sinai, when the typical people received the law; but once more he will shake not the earth only, but heaven also, that all vile things may perish in the rebuke of his presence and the thunder of his voice, and that the things which cannot be shaken may remain and flourish for ever.

It appears that the Great Builder rears the city which is the final abode of glorified humanity. Carried away in the spirit to a great mountain, John sees the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, "having the glory of God. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "And the building of the wall of it was jasper, and the city was pure gold, like unto clear glass."

On this and other subjects connected with divine revelation men have made their own difficulties, by coming to the testimony with minds already filled with lumber. The next world, the other and the better world, has been sublimated into vapor. The ransomed shadows, having little substance in themselves, of course only require a home in cloud land. The phantoms might soar into the ether, or ride on the sunbeams, or volley on the wings of the wind from one place to another. The truth is, that the glorified body only stands in opposition to corruptibility, not in opposition to substance. The members of the church triumphant will be as substantial as ever, and as much in need of a solid dwelling place. To seek for occult meanings in such circumstantial statements only reveals that disease of the perverted intellect which began with Father Origen. The golden city with its jasper wall which descends from God out of heaven will be just as much a reality as the City of Edinburgh, overlooked and ornamented by Arthur's Seat and Salisbury Crags. If the reader will examine Ezekiel from the 40th chapter to the close, he will find some remarkable points of correspondence between the Jerusalem below and the Jerusalem above. God is the builder of both, only the higher one is simply built by his fiat, as he built the rocky ramparts of Nature and piled up the solar and sidereal worlds. The lower city, though it has the same Architect, is doubtless reared by instrumental causes, by executive human hands.

But while the reader will find remarkable points of correspondence in arrangement, he will discover points of difference equally memorable. I would not care to point them out, had I not the firm conviction that the erections belong to one period. The splendor of the glorified church and the triumph of theocratic Israel begin together, and mingle their floods of radiance in the same grand age. Not to enlarge on the fact that the higher Jerusalem is more distinguished by material glory and beauty, there is one great difference which strikes us at once, falling on the reflective mind with solemnity and awe. The lower Jerusalem has a *temple*, but respecting the higher John says, "*I saw no temple therein*, for the Lord God Almighty and the Lamb are the temple of it."

While environed with mortality and secular business and all the vanity of the lower life, we require a temple for the concentration of solemn thought, where the communion of saints may gather to a head and the hymns of gratitude float heavenward. If in the present estate we came to a city without a temple, we might conclude that God was absent. In such a place Secularism would be the moral system, and Atheism the theological creed. It is positive good in our present circumstances of limitation to feel the peculiar sanctity of both time and place, when we gather with one consent for the social worship of the living God. Such feeling was very deep among the Hebrews, where, in a sacred building, they saw the visible outshining of the Lord and knew that they were under the covert of his wings. It ought to be more intense among the people who form the living temple wherever they assemble in divine order. But how transporting to reach a place where no temple is seen! In all our hymns and prayers, triumphal or contrite—through all our ordinances, of water or wine—in all our endeavors for the good and the true, we were seeking the essential life, and lo! it is revealed, seeking the essential love, and we are baptized into the flood. The Lord God Almighty and the Lamb are the Temple—no need for a special place of worship, seeing that the Divine glory spreads impartially through the whole city, all places and all time, in that abode, being equal in sanctity and glory. In the period of mortal imperfection, it was necessary to have special times, and holy places, and appointed ordinances, in order that the pilgrims so faint and weary might be replenished from the heavenlies; but at last we have reached the city of God, where the fountainhead of life is manifested, and the channels and distributing pipes are all unnecessary. Worship there will be through eternity—life and hope, trust and love, reverence and rapture, embodied in sublime hymns—but the special Temple can find no place in the city.

Another remarkable circumstance, is the fact that the city has no dependence for its light on any material luminary—"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." "And the gate of it shall not be shut at all by day, for there shall be no night there." The passages concerning the earthly Jerusalem have some resemblance to this, but critical reflection will lead us to perceive decisive difference. In Isaiah ix. "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (19-20). Likewise in the 24th chapter of the same book, "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (23). The prophet, as I understand, has before him the same glorious reign of the Divine One, who will glorify in due measure all provinces of the kingdom during his benignant administration. But the elder prophet, though he dips his pencil in the same coloring and employs the same images, is evidently describing an inferior domain. The images are clearly different in scope and meaning. The Jerusalem below has been delivered from unbelief and misery, from sin and sorrow—a spiritual sun has arisen, which will never be buried in any Western sea. The Lord is to the land and the people an everlasting light never again to be quenched in any darkness of earth or hell. The moral radiance, the light of God's settled countenance, is so sublime that in the bold figure the moon is confounded and the sun ashamed. The external orbs are indeed shining upon them by night and by day, as they have done upon humanity from the beginning; but there is a splendour of life diffused from the face of the Lord which eclipses and puts to shame all material brightness from sun or star.

But in the Jerusalem above the same images are employed in the conveyance of another and a brighter order of things, perfectly distinct. Doubtless the spiritual splendour is even more intense, and the waves of a finer radiance roll in the Holy City, but that is not the point of difference to which I allude. It has reference to the fact that the glory of God will be objective as well as subjective. The richness and fulness of the inward light is not all, but even

externally no other sun or moon is needed, for the visible lustre of God glorifies the whole city. Common day is eclipsed and darkness cannot enter, for there is no night there.

It was a great work which God did in the beginning, when he created light and poured forth the revealing tides over the sculpture and painting of the young world. Notwithstanding this work, in the outer court primeval darkness continues to divide the empire. It is significant of an advanced position when we reach a place where the holy light pervades and reigns with undivided dominion. In the presence of the "Father of Lights" we require no orb as the agent or vehicle of his glory.

Doubtless each reflective reader will likewise feel the moral suggestiveness of the language. Darkness is the original element and home of confusion and disorder, and night the time for guilty enterprise and deeds of shame and outrage. The men of lust and blood, who hide themselves during the day, are alive with feverish life, and in the congenial blackness urge onward their works of wickedness and ruin. Even the *redeeming* aspect of darkness adds impressiveness to our meditation. It has a phase of mercy. The black shadows drown for a time the miseries and sorrows of the million, and give temporary respite to the heirs of calamity and wretchedness.

It is fine and elevating to arrive at a city where *darkness* is not desired for one purpose, or needed for the other. There are no enterprises of guilt for which night might be invoked, and there is no wretchedness which might seek darkness as a covering. Neither are there, as in the present estate, any deformities which might be better half veiled or wholly hidden. As the things deformed and disjointed, wrecked, and broken and marred, belong to another shore, and all things here are divinely fair and symmetrical, it is time for all the shadows to flee away. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." It is inexpressibly painful and humiliating, that man formed in the image of God, with the light of intellect on his brow and the mysteries of conscience and will in his spirit, should from time to time have his countenance darkened by anguish and sullied by tears, and that from the couch of disease, pain and sorrow, he should pass into the glooms of the grave. Death is natural among the inferior creatures, where there is only the animal soul, but neither spirit nor moral agency. It is preternatural among men. The wild rending of hands and heart while body and spirit are being wrenched asunder, the desolate chamber when the struggle is over, where we tread lightly and whisper to each other, the nodding sable plumes of that chariot which calls for the departed, all testify that an enemy is present. To man death came by sin. It is only in this city that the language has its full accomplishment, "Death is swallowed up in victory." Immortality could not have been secured in Eden, save by feeding on the tree of life; but though it grows in this city it is not needed by the inhabitants—the glorified are far above that necessity. The black river of death is nowhere in the city, but on the contrary, there is a pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb. On each bank of the glorious river the tree of life blossoms in beauty and bears fruit every month, and the leaves of the tree are for the healing of the nations. This language teaches that in the lower and inferior provinces of the vast dominion the imperfection of the flesh remains to some extent. There are saved nations walking in the light of the Holy City, gathering honor in its reflected glory, and bringing their tribute to the pearly gates, who are not clothed upon with immortality. There are times when they require *healing*, and the trees of life which grow and flourish on the banks of the holy river supply medicinal foliage for the relief of their infirmities and the replenishing of their life. The beauty and fragrance of the tree is within, but its virtue and power is only required outside.

As the city is a place of awful purity, it can only be inherited by the valiant and the pure. "He that overcometh shall inherit all things, and I will be his God and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars,

shall have their part in the lake which burneth with fire and brimstone, which is the second death." Murderers, and whoremongers, and the abominable cover the ground occupied by all the host where the animal passions reign, where wrath and uncleanness are nourished into mastery, until the revel of the sunken soul, baptized in fierce or leprous passions is consummated in wickedness of action. The *unbelieving* comprehends all classes of Atheists, Deists, and Infidels, from ancient Sadduceeism down to modern Secularism. The *Sorcerers* include all the godless swarm of those who turn away from the true source and fountain head of information respecting divine things, seeking help or light from spirits of the dead. From ancient necromancy and witchcraft down to the spiritualism and clairvoyance of our own times, the infernal art has taken a thousand strange forms; but it is altogether vile and belongs in all shapes to the depths of Satan and the mysteries of hell. The *liar* represents all the false and untrue persons, whether their falsehoods are embodied in speech or in action. The *fearful* represents the people who, though believing in divine things, *dare not* trust God with their souls, lest they lose some human glory or honor. They were anciently represented by those who believed in Christ, but durst not confess him, lest they should be put out of the synagogue. And, alas! how many are there in the same fearful state, who admire the anciant order of divine worship but dare not commit themselves to it, lest the Lord should not give them a piece of bread, or lest the world should refuse approbation. *Idolater*, though it begins with the gross worshipper of the carved and molten image, is not exhausted in that rude form—the shapes of idolatry are subtle and manifold. If a man worship any object by such devotion that the Lord cannot reign in his heart or found the kingdom in his spirit, idolatry is there, and he never can find the city of the living God.

One thing seems firm as the rocks or everlasting mountains—yea, better established, for there may be storms in which these things are uprooted and driven away. I mean the conviction that all evil things are perishing. They have no living root or essential life, no true stamina or endurance. They do not belong to the kingdom of God. There is sweetness as well as certainty in this conclusion. We have seen in past ages, and still see, the stormy giants of crime and disorder, the throned forces of evil, despotic, pitiless, cruel and sensual. But Atheism, superstition, and sorcery are only the fierce and lurid phantoms of a day. We know that the life which they have from the Devil's battery is only galvanic and hideous, and that they go storming on to their destiny, which is perdition. And in like manner all unrighteous power, all clamorous anarchy, all insurgent passion—all are perishing. Though resplendent in purple and gold, though throned and mitred, and jewelled, the base things are all sweeping on to the lake of fire, where the devil and his slaves, where the deceiver and his victims, perish in the same ruin. But the things which belong to truth, virtue, and holiness have immortality in themselves. They proceeded from God and find their way back to the city.

Steadily marching and fighting on, may we reach in safety that city which shuts out all defilement, but gathers all glory and beauty, that the uncreated light may shine within and without, and the blessedness be ours evermore.

G. GREENWELL

### THE TERM "CONFESSIO<sup>N</sup>."

SINCE the time when the simple confession of the name of Jesus Christ was supplanted by cumbrous catechisms, the language of Scripture concerning "the good confession" has been obscured in nearly all translations. Having abandoned the practice, men soon lost sight of the word which represents it. The Latin Vulgate, the original elements of which came into existence while the confession was still preserved in practice, is the only translation I have ever seen which is uniformly faithful to the original in the use of this term. Everywhere that the Greek has *homologeo*, the Latin has *confiteor*, except in Mat. xiv, 7. Here, in

the statement that Herod "*promised* with an oath," the Greek term is used in an unusual sense, and the Latin very probably has "*pollicitus est*."

In the common English version we have the verb rendered "*profess*" three times, and "*giving thanks*" once. The noun, in five out of its six occurrences, is rendered "*profession*." To this circumstance can be traced a peculiar phraseology of the present day. We call Christians "*professors*;" we say of one who is converted, that he has "*made a profession*," or that he has "*professed religion*;" and we even sometimes speak of "*professing* faith."

To our brethren must be accorded in history the credit of at last restoring the confession to its original place in the Christian economy, and of bringing back this term to its proper conspicuity. We have not yet, however, fully emancipated ourselves from the above named sectarian phraseology, nor have our critics and translators yet done full justice to the original term as found in the New Testament.

In this latter direction Bro. Anderson has accomplished much by his very excellent translation. He has brought out the fact that Timothy "*confessed the good confession before many witnesses*" (1 Tim. vi. 12,) has held up Jesus Christ as "the apostle and high priest of our *confession*" (Heb. iii. 1,) and has restored the apostolic exhortation, "Seeing, then, that we have a great high priest, who has passed through the heavens, Jesus the Son of God, let us *hold fast our confession*." (Heb. iv. 14.) He has also brought light and order out of darkness and confusion, in Hebrews x. 23, where the common version has it, "Let us hold fast the *profession of our faith* without wavering, for he is faithful that has promised"—he gives us instead, "Let us hold fast the unwavering *confession of our hope*, for he is faithful who has *promised*." Here the gross blunder of rendering *elpis faith* is avoided, the connection which exists between the good confession and the one hope is indicated, and the dependence of *hope* upon the *promise* of him who is faithful is exhibited.

With these improvements, the student of Anderson's translation will find a much wider range for thought upon the confession, and can arm himself with additional arguments in its defence. But, for complete developement of the subject, we need a still closer imitation of the Vulgate's fidelity to the original. In Hebrews xiii. 15, we have, as rendered by Bro. Anderson, the exhortation. "Through him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name." Now the literal rendering of this passage is this: "Through him, therefore, let us continually offer the sacrifice of praise to God, that is the fruit of lips *confessing* to his name." The "our" before "lips" is not in the original. This rendering shows that the sacrifice of continual praise to God, is the proper fruit of lips that confess to his name. The Apostle had asserted above, that "We have a sacrifice, of which those who serve the tabernacle have no right to eat." He here tells what sacrifice that is. This is the primary object of the sentence, and incidentally he alludes to the fact that such praise is the natural fruit which should spring from lips which are sanctified by confession. The confessing intended may be not only the original confession of faith in Jesus, but all subsequent confessions of sin, and all repetitions, before the world, of the original confession; for in all these ways the lips of Christians confess to his name. Here, then, is another important thought connected with the good confession. It is, that lips which have made the confession should ever after speak the praise of God, as a tree brings forth its proper fruit. The obligation to do so is assumed by making the confession—so that it is not a mere idle ceremony, as sectarians declare, but an act which consecrates even the lips that speak it to the praise of God.

In the 9th chapter 2nd Corinthians there is another passage in which, though the task is more difficult, the force of the term confession should be eliminated. Speaking of the contribution for the poor saints in Judea, Paul says, "The administration of this service not only supplies the wants of the saints, but also abounds in many thanksgivings to God, since, through the proof which this service gives, they glorify God for your *acknowledged subjection* to the gospel of Christ." The words here rendered "your acknowledged subjection," are *hypotage homologias humoon*, literally "the subjection of your confession,"

Paul means that the saints of Judea would glorify God for the subjection to the gospel of Christ which followed the confession that the Corinthians had made. It was then, as it is now, that the confession was not always followed by that complete subjection to the gospel which dethrones all selfishness, and makes the brethren prompt to supply each other's wants. That the confession was followed by such subjection in the case of the Corinthians is held up by Paul as a cause for thanksgiving to God ; and in thus holding it up he shows that he who makes the confession places himself under obligations to exhibit just such liberality to his poor brethren. Here is another thought giving honor to the good confession, and which the mere English reader has no access to from any English translation. As I intimated above, it is no easy matter to translate the passage so as to give this thought the perspicuity which it has in the Greek, and which is also given to it in the Latin Vulgate ; but no doubt Bro. Anderson will prove equal to the task, if he will undertake it. By using the same freedom in rendering the genitive in this clause, which he has employed in the preceding clause, we might have it thus : "They glorify God for the subjection, which your confession yields, to the gospel of Christ." This is not very bad English, and it gives the sense of the original.

Every one who has ever read Trench's "Study of Words," a work with which every preacher ought to be familiar, is alive to the fact that there is a great deal of *history* in single words. I am sorry that he has not given us a paragraph of the history that is in the word *confession*. The term has a reference to *crime*, and indicates the final acknowledgment of something which had hitherto been kept secret. It throws the memory back, therefore, to the time when it was considered a crime to believe in Jesus. It reaches back to a period in the life of Jesus, when the Pharisees agreed that any who should confess themselves guilty of this crime, should be excluded from the synagogue, (Jno. ix. 52,) and when many rulers believed on him, but through fear of the Pharisees dared not *confess* it. It brings us along, too through the dark periods of heathen persecution, in which to *confess* one's self a Christian was to court imprisonment and death. The saints who suffered death in those persecutions were called by contemporaneous historians, "*confessors*," and well would it have been for the world if that name had never been supplanted by the term *professors*, so suggestive of mere pretence. Every man who confesses Jesus Christ is a *confessor*, and if we have a name derived from this source, let us be called *confessors*. Leave the term *professor* to quacks who *profess* a knowledge of medicine, to pettifoggers who *profess* a knowledge of the law, and to pedagogues who *profess* to be men of learning : but let the term *confession* and its cognates hold a perpetual place in our vocabulary and in our affections, ever reminding us of the first words we spoke when coming as penitent sinners to the footstool of Jesus, and of the bitter persecution that has often followed the confession of faith in Christ. "Let us hold fast our *confession*."

J. W. McGARVEY.

### THE NATURE OF CHRISTIAN FAITH.

THREE expressions are used in Scripture, by which the moral feelings which Christian faith includes may be clearly ascertained.

To "believe," is to take the word of any one, to receive his statements as true. This may be done from evidence adduced, without any reference to personal character, as we take the affirmation of a child, whose cry declares its pain, or that the habitation is on fire. The fact is received in that case, but the idea that the child is competent to meet the declared emergency never enters the mind. To "rely upon," includes more ; it is an act by which one person reposes, what he feels to be important, on the character and competency of another. It implies a sense of personal insufficiency on the part of the believer, and a personal all-sufficiency on the part of him who is entrusted with the matter in hand. The former kind of faith is needful in receiving the doctrine which our Lord declares ; the second is required in confiding to him, in his action and office, the great work of salvation with which he is entrusted. To "believe into,"

means something more even than this; for a person "*in Christ*," is not only dependent on his aid, but subjected to his authority; and is, actually and willingly, in the power of Christ. The sense of the expression requires the introduction of a verb of motion, as if written, *he believed (entering) into Christ*, when the action is in the present tense; or, *he believed (having entered) into Christ*, when the action is in the past tense; and cases occur in which it might be written, *he believed (to enter) into Christ*, when the person named was in a state of mind, wherein the confidence he had in Christ prepared him to place himself, for time and for eternity, in the hands of the Redeemer, without any reservation. In these three forms of expression, the three-fold aspect of a disciple's faith is placed before us. By a subject of this faith, the word of the Lord is admitted as true, the personal character and attributes of our Lord are admitted to be perfect, and the directions of our Lord are received as legitimate and authoritative. These are not three kinds of faith, but three aspects or actions of the same faith—the faith of a Christian disciple. By these features, too, it is distinguished from all merely intellectual states of mind. The most capacious knowledge of Divine truth may exist, where this moral subjection to the Saviour has never been yielded; but however ignorant or sinful a man may be, if this believing subjection to the Saviour be attained, professed, and accredited, he shall be saved, and ought to be received as a subject of the kingdom of our Lord Jesus Christ. It is this which makes him look back on his past life with contrition, to the future with hope, and to show a grateful devotion in present obedience. To the ascertaining of this condition in the heart, therefore, all attention ought to be directed in admitting members to the Christian church. The cant of liberality, and the slang of sectarian strictness, may, by the most of men, be acquired with equal facility; but when used to veil the deformities of an unrenewed heart, they can only lead to increased corruption. It is the heart that must form the place of the Redeemer's throne, and before he takes his dwelling there, the heart must be broken. It is the broken, the contrite, the new heart, with all its delicate moral sensibilities and griefs, which forms the seed-bed of Christian virtue. This child-like disposition in the presence of the Saviour, which receives his doctrine, reposes on his personal perfections, and submits to his authority in all things, known and unknown, for time and for eternity, is the new creation of God; and of those who are such he forms his family, his church, his kingdom, that shall remain for ever. Let the builders of Zion find and use these living stones, this gold and silver, these precious stones, and come what will the work shall never perish; but if through impatience or worldly policy, they build into his holy fabric wood, hay, straw, stubble, or icy conglomerates of polemical dogmas frozen to consistency, smeared with the compost of formal profession, and marked with the watch-word of sectarian interest, the work shall not stand, immersed or unimmersed. It is vanity, and the day shall declare it.

---

### THE GOOD SHEPHERD.

---

"My sheep hear my voice, and I know them, and they follow me." (John x. 27.)

---

THIS beautiful illustration, was peculiarly appropriate to that pastoral people whom the Saviour addressed. All have heard of the extraordinary affection which exists between the Eastern shepherd and his flocks. Day and night does he watch over his sheep, guarding them from the attacks of wild animals, sheltering them from the storm, leading them to good pastureage, and anxiously searching for and bringing back any that may have strayed away. And the sheep hear his voice and follow him. This is strikingly illustrated by the following quotation from Hartley's Researches in Greece and the Levant:— "Having had my attention directed last night to the words in John x. 3, I asked my man if it was usual in Greece to give names to the sheep? He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep I asked the shepherd the same question

which I put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its companions and ran up to the hands of the shepherd, with signs of pleasure and prompt obedience which I had never before observed in any other animal. It is also true that 'a stranger will they not follow, but will flee from him.' The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching they would all learn them." Thomson says, "The shepherd calls sharply from time to time to remind the sheep of his presence; they know his voice and follow on; but if a stranger calls they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger."

How strikingly touching are the Saviour's words as he thus figuratively makes known to the world the glorious fact, that between him and his faithful followers there should exist feelings of the tenderest love and affection, which in him are displayed by his watchful care over his disciples, and by them in a willing and loving obedience to all his commands.

Very forcibly was this interesting portion of our Saviour's teaching brought before my mind a few weeks back, when on one of the mountains in North Wales. We had attained some considerable height, when we noticed the dark clouds beginning to gather around the highest point, and in a short time a few large drops of rain gave notice of the coming storm, which threatened to be a heavy one. Directly after the clouds were observed, we heard the loud and clear voice of the shepherd in the distance, calling at intervals to the sheep; and presently we could see them from all parts running and leaping towards the point whence the voice came, and when they had all gathered around him, he led and they followed him to the fold. Eventually the storm came, but the sheep were under shelter, for they had obeyed the voice of the shepherd.

It is a cheering employment to the true disciple of Christ, to contemplate the Omnipotent Creator as the "Good Shepherd," who will not let him want, but will make him to lie down in green pastures, and lead him beside the still waters, shielding him from every storm, protecting him from every enemy, and finally bringing him into those living pastures where he will remain in eternal happiness. Who would not wish to be a sheep of this fold?

"My sheep hear my voice." Ah! here is a test by which we may prove whether or not we belong him. The followers of Christ will be found ever listening to the voice of the Saviour, giving heed to his words as they are set forth in the book of life, and joyfully hastening to obey all His commands. A stranger will they not follow—the commandments and traditions of men they will avoid, and their motto will be, "None but Christ." Constrained by the love of Christ, they eagerly ascertain what the Lord will have them to do, and with hearty and cheerful obedience proceed to obey.

"And I know them." The Saviour "knows" all the wants, the dangers, the temptations, the characters, the feelings of each of his loved ones, and takes a deep interest in their welfare. "Every hair of your head is numbered." What encouragement for the Christian to put his whole trust in the Saviour, to cast his entire burden on him, to "rest in his love."

"And they follow me"—another mark by which the Christian is known. How many are there in this our day who claim the Christian name who have not this mark—who only follow Christ as far as is convenient and pleasant?

If we would be sure that the Good Shepherd is *our* Shepherd, and that we are sheep of his pastures, we must attend to this description—this identification—given by the Shepherd himself, and assure ourselves that we bear those marks which he mentions, i.e., that we listen to the voice of the Shepherd, and *follow* him. Yes! follow him at all times—not merely at stated periods, but in our daily walk and conversation. So imitating his mild and loving spirit, that all may see that we have been with Jesus. Follow him, not merely when to do so is to forward our worldly interests—not merely when we find it easy and pleasant—not only in the "dewy mead," but "through the sandy desert." We must follow him whithersoever he leadeth. Ah! if we but meditate on the love of our kind Shepherd—if we let the love of Christ constrain us, it will be our

*delight* to do His will. That is but doubtful love, and but a poor Christianity which requires to be continually urged to duty by warnings of the consequences of disobedience and neglect, and which follows him like one who performs a heavy task. Let us, then, consider Him who bore our sins and carried our sorrows—who freely gave himself a ransom for us all—by whose stripes we are healed. Let us endeavour to realise the depth of that love wherewith he has loved us—dwell upon the *great salvation*—reflect upon his continual love, his long-suffering, his pardoning mercy, and we shall love *Him* because He first loved us. Then it will be our meat and drink to do his will.

Oh! for this love let rocks and hills,  
Their lasting silence break,  
And all harmonious human tongues,  
The Saviour's praises speak.

Manchester.

W. H. E.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

POPULAR APPEAL IN FAVOR OF A NEW VERSION OF SCRIPTURE,  
by JAMES JOHNSTONE—London, Nisbet, Berner's-street. Parts I. and II.

A THOUGHTFUL, scholarly demonstration of the need of revision. The plan is that of dealing with topics of interest which in the Common Version are rendered obscure, or which appear otherwise than in the original. Though we cannot accept the whole of the author's conclusions his pages deserve commendation as being profitably suggestive and in many instances bringing out truth that is not seen in King James's Translation. In illustration we give a brief chapter, only remarking that in the version by H. T. Anderson, and also in that of the American Bible Union, "give up the ghost" is removed from the texts cited and "expired" very properly fills its place.

### Passages.

Job	xxxiv. 8.
Psalms	xxvi. 9.
	lxxxvii. 1.
Ecclesiastes	x. 1.
"	xiii. 1.

### Hebrew idiom.

men wicked.
men bloody.
mountains holy.
fies dead.
days evil.

### Idiom of our language.

wicked men.
bloody men.
holy mountains.
dead dies.
evil days.

In the above five instances the change from the Hebrew idiom to that of our language is made by simply transposing the words, putting the first last, this is a very common difference between the two languages. We generally place adjectives before the nouns to which they relate; whereas, in Hebrew, adjectives generally come after nouns to which they belong.

Such is the power of idiom on the human mind, that it can be remembered long after the words which conveyed it have been forgotten; hence idiom has been called the soul of language, and words the body of it. Idiom is the

AN EXPLANATION OF THE WORD IDIOM,  
AND REMARKS ON A SCRIPTURE IDIOM  
WHICH HAS BEEN VILIFIED IN OUR  
LANGUAGE, THROUGH ITS BEING  
ABUSED IN THE RECEIVED VERSION  
OF THE SCRIPTURES.

Before the important subject referred to in the succeeding chapters can be understood, it is necessary that there should be swept away some more of the rubbish of men's writing which cumbbers the path; but as a preliminary step to the reader's understanding the writings now to be handled, it is requisite that a few remarks be made on what grammarians call idiom which may be illustrated as follows:—

great difficulty in translating the Hebrew and Greek Scriptures into our language. Men have not agreed as to how far we should sacrifice the idiom of our own language for the sake of more fully understanding what God has said to us in Hebrew and Greek. There are some men who would keep our Received Version of Scriptures as it is, rather than run the risk of losing any of the present idioms of our language. A reviewer in the "American Bibliotheca Sacra," of April, 1856, writes—"There are turns of expression for which our language is indebted to our English Bible, and which are now indispen-

to the perfection of the language itself. We can never feel at home in reading any translation which exchanges these simple idioms for novel and stiff phrases." Here the writer confesses that "there are turns of expression for which our language is indebted to the Received Version of the Scriptures," which is an acknowledgement, that the turns of expression alluded to were taken either from the Hebrew or Greek, or that they were framed by the men who made the Received Version; and yet he demurs to any new translators of the Scriptures taking the same liberty of conveying into our language more Hebrew or Greek idioms. In fact, he wishes the idioms of our language to be stereotyped, and maintained as they at present are, in the Received Version of the Scriptures.

An idiom in our language, which has been promulgated and fostered by the Received Version of the Scriptures, must now be referred to. In order that it may come with all its power on the mind of the reader, let him suppose himself standing on a race-course, of the kind called a steeple-chase, where a piece of ground, naturally even, has been turned into a succession of deep ditches and high fences, all made for the purpose of giving certain horsemen an opportunity of competing with each other in trying how many of these ditches and fences they can leap over without getting their own or their horses' necks broken. As there is in these sports a manifest risk of death, none will engage in them but those who are godless; hence the language of the race-course smacks of Heathendom. Having in imagination entered the steeple-chase-course, let it further be imagined that the race is going on

*Passages.* *Translation of the Hebrew.*  
Gen. xxv. 8, and expired and died Abraham.

" " 7, and he expired and died.

" xxxv. 29, and expired Isaac, and died.

" xl ix. 33, and he expired.  
Job iii. 11, and should have expired.

" x. 18, I might have expired.

" xiii. 19, and should have expired.  
" xiv. 10, Yea, expireth man.

Lam. i. 19, they expired.

*Passages.* *Translation of the Greek.*  
Acts v. 5, having fallen down, expired.  
" " 10, and expired.  
" xii. 23, expired.

and that the horse has fallen—both rider and horse being injured. The horse is a favorite one with the frequenters of the turf, and great interest is excited in consequence of the accident, as very heavy bets are pending on the probability of this horse being able to run another race; a crowd of enquirers rush to the spot, all cannot get close to see what is the result, those who are outside cry to those near the animal to tell them what has happened. While the excitement is at its highest the horse dies, and the persons near it intimate to those further off that the horse is dead. But in what idiom do they speak? One cries out, "It has kicked the bucket;" another, "It has given up the ghost"—two phrases which in our language are now the same in meaning. If a stranger to these scenes be present, who does not understand these expressions, and enquires of the crowd, What is meant by "given up the ghost?"—a man dressed in black, with a white neckcloth, who once matriculated at a college, but is now enjoying horse-racing, informs him that the phrase is a Scripture idiom. With this hint let us turn to the Bible to find what instances of this idiom there are in the Received Version.

In Acts, xii. 23, we read "And immediately the angel of the Lord smote him (Herod), because he gave not God the glory; and he was eaten of worms, and gave up the ghost."

Now, the Greek words which mean "gave up the ghost"—viz., ἀφῆκε τὸ πνέωνα are not in this verse, and the following is a list of texts from the Received Version, where the translators have inserted the words "gave up the ghost" without any authority whatever from the Hebrew or Greek:

<i>Received Version.</i>	<i>Translation of the Septuagint.</i>
Then Abraham gave up the ghost, and died.	and Abraham failing died.
and he gave up the ghost, and he failing died.	
and died.	
and Isaac gave up the ghost, and failing Isaac died.	
and died.	
and yielded up the ghost.	he died.
why did I not give up the ghost?	and not immediately die.
Oh, that I had given up the ghost.	and I not die.
I shall give up the ghost.	and fail.
man giveth up the ghost.	but a mortal having fallen, is no longer one.
gave up the ghost.	they died.

#### NEW TESTAMENT.

*Received Version.*  
fell down, and gave up the ghost.  
and yielded up the ghost.  
gave up the ghost.

In the nine foregoing texts from the Old Testament it is the Hebrew word *to expire* that occurs in all of them. It means to breathe out. The heart and lungs of the human machine having made their last effort to continue working, the breath stops and the man dies. A corresponding word in the Greek, *ἔξεψυχεν expire*, is used in the three texts from the New Testament; so that in all these twelve texts no countenance is given to the idiom, "gave up the ghost." However, Dr. Campbell in his "Notes on the Four Gospels" (vol. ii. p. 458,) has insinuated that the Septuagint countenances this phraseology. With a view to test this a literal translation of the foregoing texts has been given above, and it shows that as far as these are concerned it was not from the Septuagint that the translators of the Received Version obtained the idiom "gave up the ghost." But Dr. Campbell at the place quoted states, that the Septuagint contains, in Gen. xxxv. 18, a phrase which he alleges is similar to *ἀφῆκε τὸ πνεῦμα gave up the ghost*. The phrase is *ἐν τῷ ἀφίεναι αὐτὴν τὴν ψυχὴν, in the departure of her own life*. The following is a literal translation of the verse—*It came to pass now in the departure of her own life (for she was dying) she called the name of him, son of my sorrow.* There is nothing in this verse to warrant Dr. Campbell's alleging that the Septuagint phraseology is here similar to *ἀφῆκε τὸ πνεῦμα, gave up the ghost*; and if it had been from this verse the translators of the Received Version took the idiom *gave up the ghost*, they would have used it in this verse, but they have not done so. The following is the received version of it—"And it came to pass, as her soul was in departing (for she died,) that she called his name Benoni."

Dr. Campbell, in his wrongly biased state of mind on this subject, goes a step further. He says, "An example has been produced from Euripedes of this very phrase *ἀφῆκε πνεῦμα for expired*. Can it be that it was from Heathen authors the translators of the Received Version adopted the idiom, *gave up the ghost for expired?*" After all the research that Dr. Campbell and other men of his views have made into the works of Heathen writers, they have only been able to discover one instance of the use of the words *ἀφῆκε*

*πνεῦμα gave up the ghost*, instead of *ἔξεψυχεν expired*, and that instance occurs in the plays of Euripedes, a man whose writings are characterised in the Encyclopœdia Britannica as follows—"He touches the hidden springs of human passion with a masterly hand. Still he is full of faults, which the good taste of all ages must condemn. He is too fond of learned digressions, of 'wise saws,' and 'philosophical maxims.' What does all this amount to? A Heathen play writer, whose desire after "wise saws" and "philosophical maxims" was such that his plays are characterised as being so far spoiled by this very propensity, this man is found once to have used *ἀφῆκε πνεῦμα gave up the ghost* instead of *ἔξεψυχεν expired*. Is this sufficient foundation for asserting that it was the custom of the Heathens so to use the words *ἀφῆκε πνεῦμα gave up the ghost?* On the contrary, the use of these words only in the writings of such a Heathen as Euripedes is a proof that they were not ordinarily used by Heathens instead of *ἔξεψυχεν expired*; and for the origin of the phrase *gave up the ghost* in the Received Version we must look elsewhere. The words *ἀφῆκε τὸ πνεῦμα gave up the ghost* occur in Scripture, but they are only used to describe the God-man Jesus Christ's act of offering up his human soul into his Father's hands. Now these sacred words, which are used only on one occasion by the Holy Spirit, to describe the greatest event that ever happened in the universe, have been prostituted in the Received Version by being there used to describe the death of a wretched Herod, and of other ordinary human beings, so that through the constant use of them by the people in our language in their Bibles, they are now commonly used to describe the death of brutes. There is no language too strong wherewith to condemn the improper use of these holy words in the Received Version, yet there are men who call the Received Version "a well undefiled." It cannot be that, when through its sacrilegious use of the holy words describing Christ's act of offering his soul, they have been so corrupted that they are now the common language of the race-course, an entirely wrong meaning being now put upon them.

That the words *gave up the ghost*

were not an idiom of our language for the word *expire*, prior to the translation of the Scriptures into our language, is presumed from the fact that in the Bishop's Bible, published in 1535, the words *gave up the ghost* are nowhere used but to describe the act of Christ offering up his soul.

Reader, your sin in this matter has hitherto been of ignorance. When perusing your Bible you have applied to the deaths of Herod, Ananias, Sapphira,

and other sinners the sacred words wherewith the Holy Spirit has described to mankind the act by which the Lamb of God, by his divine power, offered his soul a sacrifice to the Father. Do not be again a participator in this wickedness—score out of your Bible the words “*gave up the ghost*” from the twelve texts referred to and substitute the word *expired*, or its variations as given for those texts.

### AMERICA—SURVEY OF THE SITUATION.

We have been subjected to a trial, a fiery trial—the trial of four years' war, the most terrible of which history gives any account, in which the fiercest political excitements have prevailed, the most deadly hatred has existed between contending parties; convulsions and revolutionary movements prevailed all round us. Our country has been filled with the wounded, the dying and slain. The most furious elements in the nature of man have been let loose, and desolations of almost fearful and shocking character have extended through the land. Such tests as the one to which we have submitted are not coveted on our part. When the Lord pleases to subject us to them, we recoil and seek to avoid them. Still, to them we are compelled to submit. Nor are they without their use, and in some respects, they are advantageous. They probably do not make us any better or worse, but *try us*; show what we are. They do not make bad men, but develop, bring out and show who are bad men. Nor do they, on the other hand, make good men, but bring out to view and show who are good men. It is an advantage for us to know on whom we can depend, in the kingdom of God as in the matters of the world. In this respect, we are pretty well tested, tried, or proved, and there will not be much trouble in determining the question, Who can be depended on for the next twenty years? The men and the churches that have stood the trial, maintained their integrity and honor through the immense commotion and upheaving, may be trusted. But we must classify.

1. *The test of preachers.* There has been a severe trial of preachers, and every one a little unsound, has in some

way or other shown it. Worldly allurements and attractions have been held out to them of a very inviting and fascinating character, and none but those of the purest integrity, greatest determination and fixed devotion, have at all times maintained their pure moral bearing, calling and position, with the dignity, gravity and honor demanded by their position, or come out with their garments entirely unspotted.—Still, it is most profoundly gratifying and encouraging, to see how large a number of the preachers of Jesus—those devoted wholly to the religion of the New Testament—have maintained their position with honor. If any of those have at any time been drawn a little aside by the tremendous tide, the crashing and stupendous movements around them, on a calmer reflection and prayerful review of the matter, they have perceived the impropriety and resumed the even tenor of their way. It may be that some few of the preachers have partaken so largely of the spirit of the world and its operations that they have become wholly devoted to the world—entirely swept away by the storm and are gone for ever. We fear that this will prove to be the case with a few; but certainly this number is exceedingly small compared with the great number of preachers and in view of what they have gone through.

Then there are a few more, who have participated in these matters, read of them, talked of them and thought of them, till they have lost the spirit and power of the gospel; their earnestness, heart and soul in the work; their zeal, animation and deep solicitude in the work, are gone. In one word, their moral force for saving men and extend-

ing the cause is gone. Their preaching is without life, soul and interest. They do not preach as if they were expecting to save anybody, or even were impressed with the idea that anybody was lost, or needed saving. While their general reputation and honor are not seriously impaired, they have become cold, dull and lifeless. They have literally lost their power as preachers of the gospel, and are not sought by the brethren or depended on for any important work. These, by all means, should determine to rouse up, turn their attention anew to the work, and go into it with spirit and power. Dreamy, dull, cold and prosy preaching never did amount to much, and is certainly not that which will save people now. We never more than now needed stirring, spirited and animated preaching, and nothing else will do the work.

Another and very small class, during this time of general demoralization, have sought to supply the deficiency of interest in their preaching and *draw out an audience* by some innocent expedient, against which they say there is no Scripture, and which they think will have a *more drawing tendency than the preaching*. But we think this is making too little of the preacher and preaching. Better depend on a good preacher, good preaching, and an influential church, under the influence of the love of God, than any little and childish expedients. Let the glory of God be seen in the church, in the manifestations of the love of the saints, the power of the gospel, the pure worship, the preaching of the gospel with spirit and power, the turning of sinners to God and joys of new-born souls cleansed in the blood of Jesus, and the audiences will *come, and come to some purpose*. A few flaws have appeared, a few shaky places have been discovered—a slight manifestation of a sickly and morbid feeling; but on remembering that there are not less than three thousand preachers, and the vast sifting we have gone through—the general demoralization—the amount of defection of any sort is exceedingly small, and the astonishment is that such a vast body of public men should have gone through such a trial, such tremendous temptation and demoralizing pressure, and come out so safely. We have reason for thankfulness and gratitude to God

that we have such a class of men devoted to the cause—that they have proved themselves to be men of stamina. They may be depended on. Through thick and thin, adversity and prosperity, peace and war, *they have remained one*. They to day, thanks to heaven, are *one*; and the Lord helping, they are to *remain one*. What a glorious phalanx, growing and increasing in all that makes man great and influential in saving the world.

II. *The test of churches.* The congregations have been tried, tested and proved. The pure gold has been tried in the fire. Through four years' terrible war, political rage and fury, strife and hatred—when all the worst passions and most dangerous elements were literally unchained—the congregations of the saints, with amazing unanimity, in divine glory and sublimity, stood firm and maintained the true worship of the only true God and our Saviour Jesus the Christ, many of them not failing to commemorate the Saviour's death on a single Lord's day. Tried by the pressure of difference in political opinion and sentiment to the utmost extent in almost every congregation, with the conflicting political and religious parties all around them, there they stood in glorious splendor, demonstrating all we have been preaching from the beginning on the power of the law of God as a bond of union—there they stood adhering to the prayer of Jesus, that *they may be one*, maintaining *the unity of the Spirit in the bond of peace*, while the creeds of the parties about us were nothing but ropes of sand in holding the people together amidst the clashing elements. The people are scattered by the convulsions of the world and their creeds are demonstrated to be powerless and useless. But to-day finds the congregations of the Lord, founded on the rock—on Christ, and governed by his law—as firmly united, as completely one in the highest sense, as at any former period. Congregations that have stood through the storm and maintained their integrity, can be relied on. It is perfectly astonishing too, what a vast proportion have stood the trial, and maintained their ground. Other churches have been born and reared up in the midst of the storm. Those being born

and reared in trial, are certainly prepared for a calm.

III. *The test of individuals.* During the wonderful trial through which we have gone, individuals have been subjected to severe trials or tests of honor, or principle. Such times as we have gone through try men's souls. Temptation of every imaginable sort—to corruption, dishonesty and unfaithfulness—have been before individuals; dangers of every imaginable sort have environed them, and the astonishment is, that such a vast number of them have proved true. Enough have remained true to be a glorious comment on the faith, showing that there is a power in it to save men and lift them above the world. True, we have to lament that a number have fallen, utterly apostatized, and are gone for ever; but when we think how small this number is compared with the aggregate, we are filled with gratitude and thankfulness that such a vast proportion have

stood the test and are firmly settled in the faith. The Lord keep them till his heavenly appearing and kingdom.

IV. *The prospect.* The prospect is brighter now than ever before for the gospel. The field is now clear and open before us and the cause, we hope, is now commanding itself to the people with more force and clearness than ever. The whole country will soon be fully open to preachers and publications. Some thirty-two million of people are in our own country to be saved or lost, and what we do for them must be done soon, for every thirty-three years sweeps a generation of them into eternity.—What an incentive to call out our noble young men into the field to work, and indeed, not only our young men, but all who can do any part of the vast amount to be done. The harvest truly is great and the laborers are few. Let us work as the magnitude of the work demands. The Lord help us to work.

B. FRANKLIN.

### THE MEN WANTED.

BRO. FRANKLIN.—It is with great reluctance that I leave this beautiful place—the “City of Brotherly Love”—beyond a doubt the most inviting field of evangelical labor in the land; but since it cannot be otherwise, I am exceedingly anxious to see our pulpit here occupied by an able and earnest advocate of primitive Christianity.

The point is such an important one, may I not call upon you, Bro. Franklin, to send these brethren a preacher? We want some lion from the wild woods of the West to come and stir up this people—startle them with awful roarings of the mighty truth.

The man who “don’t want to wound any one’s feelings”—is willing to “conciliate” the rev. clergy by compromise—and who believes in making our religion “popular and fashionable, so as to attract the masses”—had better stay at home—he could do nothing here.

To give you an idea of “*the situation.*” There appeared in one of our recent daily papers a brief account of all the churches in Philadelphia; and really it seems that their name is Legion. Indeed, they are so numerous, and so different in their respective creeds, that the seeker of truth must stand bewildered among the countless steeples—not knowing at which shrine to bow; and the enlightened Christian must experience feelings similar to

those of the Apostle Paul when he walked the streets of Athens and looked upon her ten thousand idols, but found only one altar bearing the inscription, “To the Unknown God.” Now, all of these religious bodies seem restless, dissatisfied, and longing after better things; and some large organisations have not only renounced human creeds, but have already approached very near the same ground which we occupy. At this time there is a movement in all the churches of the city, looking towards an organic union, and to me, somehow, it is a thrilling sight to see hundreds of preachers from the Presbyterian, Baptist, Episcopal, Methodist, Lutheran, Covenanters, and other churches, convened to discuss this great subject. God speed the day when all His children shall be one!

Under the existing circumstances, is it strange that great multitudes are to be found who reject the claims of Christianity,—and multitudes who have never heard the gospel, and are now contentedly, because blindly, going down to ruin? Surely not; but the matter of wonderment with me is, that our brethren, in their wisdom, have never thought to send missionaries to the cities of our own country. History shows that the city has ever been, and must remain, the radiating centre of most, if not all, wide-extended influences. The blessings or curses of civilisation, learn-

ing, and religion generally flow forth from the city to the country—rarely from the country to the city. It appears that the gospel was first preached in Jerusalem, the great resort of the nations, and then in the large towns and cities throughout the world. I am in favor of sending the gospel to Jerusalem and the South Sea Islands—but first to our own people.

Let our A. C. M. Society send ten men to Philadelphia. Let them preach in the halls, the workshops, the shaded parks and crowded market-houses—tell the common people the truth from heaven, and I am confident, even in that short space of time, a grander victory will be won than has ever yet crowned the efforts of the Society.

We have a band of sterling brethren here, who are struggling bravely on, and praying for the advancement of our Redeemer's cause. I leave them consider-

ably strengthened, united, and at peace among themselves. G. G. MULLINGS.

Philadelphia, May 11, 1865.

#### REMARK

We will keep an eye out for a man for Philadelphia. The brethren need have no fear that we will send such a man as they "don't want." The brethren generally are specifying what kind of men they "don't want," and the kind they *do want*. We are corresponding on this subject nearly every week, and we are pleased with the description of men the brethren want. They have not got tired of the Jerusalem gospel yet, nor lost confidence in it, nor do they intend to depart from it, nor add anything to it.

We regret profoundly Bro. M's loss of health.—*American Christian Review.*

### THE AMERICAN FREEDMEN AND THE SCRIPTURES.

To the Editor of the *Millenial Harbinger*.

DEAR SIR.—Dr. Wyckoff, one of the secretaries of the American Bible Union, says that society has an earnest wish to be enabled to give a copy of its REVISED ENGLISH TESTAMENT to every freedman who can read, and to promise one to every freedman who will learn to read; and he begs me to request of you the insertion of a few lines, briefly to inform your readers of this object, and to ask their aid.

Dr. Wyckoff says, "We have now nearly four millions of blacks to be educated. Baptists have more responsibility in this matter than any other people. The colored race prefers us. They most readily follow our leadings. We are making great efforts on their behalf. They need above all things the Scriptures. Give them copies of the Revised Testament and they spare no pains to learn to read it. It TAKES with them like a charm. If we had one hundred thousand dollars to expend in this way we could use it all to advantage. Don't fear war between England and America. We need now all your sympathy and aid to raise and Christianise the colored race. And the white race at the South is not much above them."

I know how many appeals the willing-hearted have for their aid. But certainly nothing is more desirable than the cementing of love between England and America, the foremost among favored nations, by doing good. Now that they have seen achieved so great a blessing for the colored race as earthly liberty, they will feel it to be a most welcome proof of sympathy to

be aided in their endeavours to give them knowledge of the better liberty.

I am requested to say that I will receive donations for this object, and shall be most happy to do so. Please to advocate it, and to say that you will receive what your friends may wish to send you for the "A. B. U. Freedmen's Fund." Accept my thanks for the good will you have expressed towards the society, notwithstanding what you may think to be some little inferiority in their version.—Yours sincerely,

10th July, 1865. Wm. NORTON.

We would prefer to find Dr. Wyckoff writing of the responsibility of Christians to put into the hands of the freedmen a pure version. That would be far better than the responsibilities of Baptists. We desire to know no man as a Baptist, and the best thing Baptists can do is to bury their sectarian name and their sect in one grave. We want Christian churches and not Baptist churches, and certainly the American Bible Union should neither have the name *Baptist* nor a *Baptist* version. Our readers understand all this. We refer to it, not to say "Don't give," but to remind them that there is no better version at a small cost than that of the A. B. U., and that the freedmen should have the Word of Life without delay and that therefore in this work of Scripture distribution the hands of the Union should be upheld. There is

no doubt of the need for supplying the freedom, and none as to the desirability of using the Union Version for that purpose. We shall most gladly receive

and transfer to Mr. Norton, as the agent of the A. B. U. in this country, whatever our readers may please to contribute for that purpose.—ED.

## TO THE YOUNG—HOW TO DIE.

OUR Obituary this month bears record of the departure of John Patterson Anderson, whose parents are in fellowship with the church in Nottingham. He was born in March, 1852, and was early characterized as a quiet, thoughtful boy. By his own desire he entered the Sunday school at Barker-gate in 1863, and was earnestly devoted to it till the time of his illness. Gastric fever seized him in October last, and terminated in pulmonary disease and death. During the first three months he appeared perfectly resigned and happy. Early in the year he heard that R. Mumby had addressed the Sunday school and offered a reward for the most scriptural answer to the question, "What is the purpose, or design, of baptism?" He gave his mind to the enquiry and obtained the prize; but the investigation destroyed his peace, and he felt that the promises upon which he had relied were really not to him. "They do not belong to me—I have no right to them. God will not forgive such a sinner as I have been." He continued in this state of mind till Brethren Parris and Mumby called to see him, when it was seen that he was mourning because he had neglected the command, "Repent and be baptized, every one of you." His parents took occasion to ask him, whether, if he were in health and strength, he would give himself to the Saviour? "Yes! and

without delay," was his answer. Accordingly Bro. Parris baptized him, in his room, in the presence of members of the church. On the following day with several he commemorated the death of the Lord. Restored to perfect peace no further doubt or fear disturbed his mind. His sufferings were frequently acute and his cry was, "O Lord, how long?" His last hour was calm and peaceable. Taking farewell of parents, sisters, and friends, as though he were going upon a short journey, he said, "I shall soon be with Jesus. All is well!" He desired to have them all around him at once, and then said, "You will all be on the right hand. It must be the right hand! must it not?" About an hour before his departure he repeated, as well as his strength would allow, the 23rd Psalm. Afterwards he whispered, "Sheep, sheep." A friend said, "He wants the 10th of John read." His father read the chapter, and when at the 27th verse he said, "Yes, that is it—His sheep hear his voice, and they follow him." With these words upon his lips he calmly fell asleep in the Shepherd's arms. The parents sorrow and rejoice. Christian parents, train ye your children for the Lord! Brethren, do not neglect to present the gospel to the young! This case, were there no other, would repay for all the labor given to the Nottingham Sunday School.

## QUERIES.

## I.—ARE THERE BAD AND GOOD CHRISTIANS?

I SHALL be thankful for answers to the following enquiry—

If a man give his heart to Christ and, by baptism, become entitled to the name Christian, but after that fall away and become as bad as any sinner in the world, is he still to be called a Christian? That is to say, are we to speak of him as a Christian after his conduct excludes him from fel-

lowsip with his brethren, or as one who is no longer a brother?

S. D.

## II.—CHRIST THE FIRST-FRUITS (1 COR. XV. 20, ACTS XXVI. 23.)

In what sense was Christ the first-fruits of them that slept, for we read of Lazarus and the widow's son being raised before Christ died?—Yours, &c.

S. H.

## OPEN COUNCIL.

### THE THRONE OF DAVID AND THE RESTORATION OF THE HEBREWS.

I. The *question* concerning the throne of David, which for some months has been kept before the readers of the *B. M. H.* I understand to be simply this: Has our Lord Jesus Christ already taken his seat on the throne of David, or has he yet to do so?

II. The *presupposition* underlying this question is plainly, that it is a divine ordinance that Jesus Christ should sit on David's throne. This has been assumed as undeniable, and admitted by all. The Bible testimony on this head appears much too explicit to admit of doubt. "Also the Lord telleth thee [David] that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine **HOUSE** and thy **KINGDOM** shall be established for ever before thee: thy **THRONE** shall be established for ever" (2 Sam. vii. 11-16.) "His seed also will I make to endure for ever, and his **THRONE** as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. **NEVERTHELESS**, my loving kindness will I **NOT UTTERLY** take from him, nor suffer my faithfulness to fail. My covenant will I **NOT BREAK**, nor **ALTER** the thing that is gone out of my lips. Once have I **SWORN** by my holiness, that I will not lie unto David. His seed shall endure for ever, and his **THRONE** as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven, Silence!" (Ps. lxxxix. 29-37.) "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called **Wonderful, Counsellor, the Mighty God, the Everlasting Father, (Father of the Age?) the Prince of Peace.** Of the increase of his government and peace there shall be no end; upon the **THRONE OF DAVID**, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this"

(Is. ix. 6. 7.) "And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the **THRONE OF HIS FATHER DAVID**: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke i. 30-33.) "Men and brethren, let me freely speak unto you of the Patriarch David, that he both died and was buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God **HAD SWORN WITH AN OATH** to him, that of the fruit of his loins, according to the flesh, he would **RAISE UP CHRIST TO SIT ON HIS THRONE**; he, foreseeing this, spake of the resurrection of the Christ, that his soul was not left in *Hades*, neither his flesh did see corruption" (Acts ii. 29-31.) From these quotations it is so apparent that the promise that the Christ should sit on David's throne is *unconditional*, that we need not be surprised that all seem willing to assume that the Messiah either is sitting, or will hereafter sit, on David's throne. Still it may do good service to bring out this feature of the question into prominence. *Messiah's destination to sit on the throne of David, the son of Jesse, is unconditional. It is among the sure mercies of David. It has been confirmed by two immutable things, the promise and oath of the God that cannot lie, and is absolutely unalterable.*

III. But what is meant by "David's throne." A "throne" is a symbol of royal dominion. David's throne is David's royal dominion. Whoever sits on David's throne is invested with David's regal rights, and wields David's sovereign power. A king's throne is essentially related to his own kingdom: while it may have accidental, temporary, or changing relations to other kingdoms, it stands for, it signifies, the king's royal right and power over his own kingdom—not over any other than his own, whether that other be visible or invisible, real or imaginary. Moreover, in the case of a subordinate king, whose kingdom constitutes a mere province in an empire, the throne of the king and the emperor are to be clearly distinguished. No one would think of confounding the throne of Herod the Great with that of Augustus Caesar by whom the former was confirmed in his royal dominion over Judea. The throne of a king may belong to an emperor, be in his gift and under his

control, and yet is not therefore *the* throne of the emperor. Premising these remarks, what are the facts of the case before us?

*First.* That the David whose throne we are considering is the *literal, historical, David*—not an ideal David, not the Messiah under that name. We cannot confound the father and son—“ shall give unto him the throne of his FATHER David.”

*Second.* That David's throne was subordinate to God's. *The* throne of David was not the throne of God. It was God's, in this qualified sense, it was a throne belonging to God—in his gift and under his control. It was one of the numberless thrones at his disposal, but certainly not his own supreme, universal, invisible dominion over all the universe. David's kingdom was but a province in God's empire. Nay, even within that limited sphere, God held and wielded control otherwise than through David. The spirit of life and inspiration, the plague of terror and death, were sovereign forces which never passed into David's hands.

*Third.* That “the throne of David” was national—in other words, his dominion was over the Hebrew nation. He reigned over other nations only as tributary to Israel. The nation of Israel is essential to the throne of David. You cannot conceive of the throne of David without the nation of Israel.

*Fourth.* That the throne of David was political and secular. It is not meant that it was not religious—it was preeminently so, as regards constitution, laws, and the scope it afforded for direct communion with God in secular things. But David's dominion was secular. It bore down on daily, individual, social, and national life in the same way as the throne does in other kingdoms of the world. The political life of the Hebrews stood in immediate relationship to the throne of David. David was not merely the spiritual king of the pious in Israel. His subjects were not at liberty to be serving Pharaoh in temporal things, while they were serving him in spiritual things. The kingdom of David was a politico-religious national organism pervading the daily secular concerns of all its members. In David's day the “penny” had not “Cæsar's superscription” upon it. “The things of David” were “the things of God,” *so far as they went*, while they did not infringe on the higher domain of the invisible providence of the Most High.

*Fifth.* That the throne of David was visible—his dominion was a visible dominion—his sovereignty was maintained by himself in person before the eyes of his subjects. Not that David was always promenading the streets of Jerusalem, nor that his subjects had unlimited access to

his palace. A throne may be visible, a reign may be personal, without supposing any such absurdity. The chief thing that goes to make a reign personal is the maintenance of personal intercommunion between sovereign and subject. Merely to see a monarch may be a small matter, but to have access to him with complaint or petition, to be able to obtain his mind and will on passing events, and to be in a position to secure from him the application and execution of law—these certainly are not small matters. These privileges, at all events, the throne of David conferred. David did not give a constitution to Israel and then retire into inviolable privacy. He did not leave all cases of persistent injustice to await an appointed day of judgment at the close of his reign. His administration was personal, actual, continuous, and manifest. It thus met the ever recurring and changing necessities of a living people in their multiform political relationships.

David's throne, then, was a kingly one in subordination to the Divine imperial throne—it was essentially related to Hebrew nationality—it dealt with political and secular affairs—and was maintained by the personal, direct, actual, and manifest, administration of the King.

And such is the throne, under the designation “the throne of David,” promised to the Messiah. When, and only when, we find Jesus Christ wielding a sovereignty over the nation of Israel which is subordinate to the divine providential government, and which, while perfectly religious—as, under him, it must necessarily be—is also political, secular, and visible, then may we say, Jesus Messiah, Son of David, now sits on David's throne.

On no account may we explain away the identity of “the throne of David.” There may be a thousand other thrones in the universe over superior, subordinate, co-ordinate and concentric spheres. Jesus Christ may be the heir of them all—his sovereignty within these spheres may be past, present, or prospective; but the throne of David remains, as individual, distinctive, and distinguishable as the throne of Nebuchadnezzar or the throne of Napoleon. Whether any given person is sitting on this throne of David at any given time, is a question of fact, to be determined by evidence.

IV. We are now in a position to put the question, Is Jesus Christ now sitting on “the throne of David?” It can scarcely be doubted to what conclusion we must come. We are destitute of evidence on which to base an affirmative answer. We know of no witnesses, living or dead—of no documents, written or printed, affirming

that Jesus is at the present time sitting on David's throne. The question is a question of fact, and can be proposed in terms too plain to be mistaken. Is Jesus Christ now reigning, after the manner of David, over the Hebrew people? Is he now at the head of that people, as their politico-religious monarch, carrying his sovereign sway through their national polity and life? Unmistakably he is not—unmistakably he never yet has been. We say unmistakably, for not only are we entirely without evidence to that effect, we have the most palpable demonstration to the contrary. On the one hand, no Jew or Christian affirms it—no Apostle or Prophet affirms it—no statesman or newspaper affirms it. Every conceivable informant is as silent as the grave concerning any past or present politico-religious rule of Jesus of Nazareth over the Hebrew nation. On the other hand, it is notorious to all the world that the Hebrews as a nation have no such ruler. Every one knows that the nation of Israel, the nation David reigned over, is in a dispersed and disorganized condition. No one now sits on David's throne—no one now exercises over Israel a national dominion. Man does not—God does not. The Davidic nation is scattered through the nations of the earth, and so Gentile thrones hold power over its dispersed members. The Davidic nation is under the supreme throne of the Most High, invisible and purely providential in its dominion. This throne is indeed now occupied by Jesus as the Son of God, not as David's Son, but it is distinct, as we have seen, from David's throne. The Hebrews, without knowing it, are under the dominion of their Messiah, not as sitting on the throne of David, but as sitting on the throne of God. Our inquiry has to do, not with Christ's *paternal*, but with his *maternal* rights. Not only, then, for absolute want of evidence whereon to ground

an affirmative reply, but also because of the most satisfactory evidence of a negative kind, are we forced to the conclusion that Jesus does not now sit, and never yet has sat, on the throne of his Father David. The Davidic nation has never yet in one solitary national act owned or obeyed as their King the blessed Son of Mary. They refused and crucified their King—they again and again refused him when preached to them by the Holy Spirit sent down from heaven: for these enormous sins they are under the rod! Will they never repent? Will their God never heal the stroke of their wound? Will he never again "send unto them Jesus, who was before appointed for them?" Will David's throne remain vacant for ever? Will Jesus never ascend it?

As firm believers in the Messiahship of Jesus of Nazareth, we of course cannot rest in any *merely* negative conclusion as to his inviolable destiny. Because he has not yet taken his seat on David's throne, therefore, as surely as God cannot lie, he *must yet do it*. Israel will yet say of HIM, "Blessed is he that cometh in the name of Jehovah." Their "seasons of" national "refreshing" will yet come "from the presence of the Lord" Jesus, as at once their spiritual Saviour and their national King. "The zeal of Jehovah of Hosts will perform this."

I have not mixed up with this question the other one of Israel's restoration to the land of Palestine. If any one, admitting the reference of David's throne to Hebrew nationality, and consequently granting the reorganization of the Hebrew nation with Jesus at its head, still thinks that Israel will be localized rather in Great Britain or in France than in Judea, I shall first express my thankfulness for the progress made, and then advance from the *throne* to the *land*, the prophecies concerning which, in the Old Testament and New, are sufficiently explicit. O.

### WORLDLY CONFORMITY.

W. S. asks, "What is meant by the expression, 'a living sacrifice?'"

The verse in which it occurs commences the hortatory application of the Apostle's previous argument; we must therefore look for an explanation in the thoughts and language of preceding chapters. Ch. vi. verse 13, I think, provides a parallel and an illustration of the phrase in question in these words, "Yield yourselves unto God, as those that are alive from the dead." And also verse 11, "Likewise reckon ye also yourselves to be *dead indeed* unto sin, *but alive* unto God through Jesus Christ our Lord." *Dead, but alive*—that I apprehend, is the explanation of a living

sacrifice. For animal sacrifices were always slain. And Paul says that we also in our baptism were baptized into death (verse 4.) In baptism we yielded ourselves to God "that the body of sin might be destroyed, that henceforth we should not serve sin" (verse 6.) But that was not all. There was more than death—more than the abandonment of sin. There was a rising again. There was the commencement in our baptism of a course of obedience to God. Not only therefore must we reckon ourselves *dead indeed*—slain, sacrificed—but the life which we henceforth live in the flesh must be wholly dedicated to God. The body which, with all its

members, was laid as dead in a watery grave must henceforth, and so long as it retains vitality, be kept always and entirely sacred to God as a *living* sacrifice. We are never to use our members in self indulgence or in the service of sin, but always in the service of righteousness and to please God. And all "through Jesus Christ our Lord"—through the power he wields in glory as the giver of life and through the constraining influence of his immeasurable love.

But W. S. next asks—"Are we really called to make sacrifices under the Christian dispensation?"

I answer, "Yes," but with a reservation. I say yes, because we are all priests, and priests must have something to offer; but I make this reservation, we cannot present a *sin offering*, or add to the value or efficacy of the one offering of our High Priest. The sacrifices we are called to offer will be found stated in Heb. xiii. 15-16. We are to offer spiritual sacrifices, but not animal sacrifices; and therefore observe this, that where Paul speaks of presenting our *bodies* as a sacrifice, he is merely using a figure, the explanation of which is given above. The real sacrifice was in the death of Christ and it was only because we are baptised into *his* death, and are said to be crucified with Christ, that Paul exhorts us to *reckon* ourselves sacrificed with him—devoted to God now and always. The sacrifice of our bodies, then, is a figure, but at the same time it is not a fiction. There is a real setting apart of our bodies to the reasonable service of God, though there is not a real animal sacrifice. It is only a faint endeavour on our part to imitate and reciprocate the great sacrifice made on our behalf. Christ gave his body for us. Well, I cannot make another true sacrifice of my body, the thing is impossible and the very thought borders on impurity. But I will do what I can, I will live to him who died for me and rose again. I will live to him because I live by him.

Next, "How are we to avoid being 'conformed to this world?'" No question can be more easily answered. Simply and clearly by avoiding "anger, wrath, malice, blasphemy, filthy language, lying, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things sake the wrath of God cometh upon the children of disobedience, in the which ye also walked sometime, when ye lived in them" (Col. iii. 5.) And not only are we to avoid the grosser vices of an evil time, but all that is akin to them, all that partakes of the nature of sin, all that is opposed to the will of God, all that detracts from the perfection of the Christian character.

And "How and to what extent are we to be 'transformed?'" How? by the renewing of the Holy Spirit, shed on us abundantly through Jesus Christ our Saviour. To what extent? After the image of him that created us—as holy as he who has called us in all manner of conversation—completely, body soul and spirit—perfect, as our Father in heaven is perfect—pure, as Christ is pure.

But perhaps these answers do not satisfy the querist. He probably thinks that the conformity to this world here spoken of means conformity to the personal habits and social customs of our time and country. If so, I decidedly think he is wrong; for as it is part of our duty to Christ to obey magistrates, so it is clearly our duty to conform to a certain extent to the world's ways and customs. In common with all the world, we must be fed, clothed, and housed. But are we to use peculiar food, or dress ourselves in differently shaped garments, or build a new kind of dwelling house? Are we to eschew forks and knives and eat with our fingers, as a more primitive and less artificial custom? Indeed, not to conform to the world in such matters would only bring the Christian name into deserved contempt. The extent to which conformity to the world in this sense is to be carried is just what constitutes the science of Christian living, to guide us in which the great bulk of Scripture was written. Perhaps we may give pre-eminence to the words uttered by the Master himself, and therefore refer W. S. to Matt. vi. 19-34. We may also point out a few brief maxims, such as 1 Cor. x. 31, Col. iii. 2, Phil. iv. 5, 1 Thess. v. 15, Tim. vi. 8, Heb. xii. 14, 1 Pet. ii. 17, all well known, but always worth turning up. Let it be understood, then, that the "conformity to this world" of Rom. xii. 2, means conformity to the unholiness, unthankfulness, and wickedness of the present state; but that it does not absolutely forbid conformity to prevailing customs. We therefore now turn from this passage altogether, and advance to the others quoted by W. S. Gal. v. 21, and 1 Pet. iv. 3.

It is asked, "What are we to understand by 'revellings' and 'banquetings,' seeing drunkenness and excess of wine are also named separately?" I am not competent to unfold the precise meaning of these words in the original, but as regards our translation of them an English Dictionary will suffice to show that revellings and banquetings are not necessarily synonymous with drunkenness and excess of wine. Revelling is "loose and noisy jollity," with or without wine: and a banquet is simply a feast, and does not necessarily include intoxicants. Evidently the thing

condemned in all four is "excess"—dissipation, the abuse of the good things of this life, and the enjoyment of them solely for the satisfaction of a fleshly mind, loosed from the restraints of godliness. But to come to the real point aimed at—what about dancing to music?

Well, Scripture does not decide against it, and the act is certainly not in itself sinful. I must say I have witnessed private social parties in which the dancing appeared to me of the most innocent character, suggestive of nothing but what was pure and of good report. There was no undue stiffness, and yet all were evidently under the restraints of well-behaved society. In fact, upon this the whole question hinges. Under due restraint the thing is not sinful, and may even be commended as preferable to the dulness of inaction, but the danger to young Christians is this, that if allowed to dance at all they will dance anywhere, in any company, at any hour, and to any extent. Here, therefore, the authority of the elder must step in. The church must have oversight, and alas! for the church where the overseers are not

vigilant, or where they wink at what is doubtful. I say, then, that the decision of this question lies fairly within the province of the overseer. We cannot lay down rules for all places and all times, and therefore I conclude that if the overseers of a church see fit to prohibit dancing altogether, the members ought cheerfully to obey as they would obey the Lord Jesus. It would, after all, be no great sacrifice on their part: and besides, if we do not obey those who are over us in the Lord in matters admittedly within their province, the authority of the Lord himself is defied, and the spiritual life of the church cannot fail to be affected. But to the overseers I would say, Let your decisions be guided if possible by personal knowledge, not traditional policy; and do not infringe upon the liberty of those you are set to watch over, merely in order to save yourselves the necessity of that vigilance which the Chief Shepherd demands, and which cannot be dispensed with. A merely repressive policy may lead to worse evils.

ROXBURGH.

Edinburgh.

#### DANCING.

THERE are two principles in God's government of universal application.

*One is, that man is responsible for every self-inflicted injury.*

The injunction, "Do thyself no harm," is an epitome of the teaching and spirit of the gospel on the subject.

*The second is, that man is responsible for the injury he does to others.*

The mark set on Cain; the repeated "thou shalt not" in the Decalogue; the rapid footfalls of the avenger of blood in pursuit of the man-slayer; the silent remorse, and the outspoken clamors of a guilty conscience, as also the awards of the Judgment Day, severally and unitedly attest this.

Both principles are so obviously scriptural and true as to need neither argument nor illustration.

Let us apply them to the AMUSEMENT OF DANCING—promiscuous dancing in the parlor bud, and also the full-blown bud in the splendid saloon.

*1. The dancer may not injure himself.*

He may not put a pistol to his head, a knife to his heart, or a rope attached to the limb of a tree to his neck: that would be *suicide direct*.

He may not stupify or madden his brain with alcohol; derange his nervous system and all his vital functions with narcotics: that would be *suicide indirect*.

He may not directly or indirectly darken his mind, sear his conscience, harden his

heart, plunge into sin, and snatch from the hand of the recording angel the pen with which his name might have been enrolled in the Book of Life: that would be the *suicide of the soul*.

But, says the apologist for dancing, he may dance alone, or with his fellows in his chamber, or in a grove, and enjoy a compensated glow of health and spirits: he may dance with a bevy of both sexes in a parlour and be as innocent as a lamb capering with his mates in a pasture

Admitted he may: but will he stop there? Is it the way with young people initiated into any art, especially one so fascinating as dancing, to pause just where they should? Is it in human nature to put any real or supposed accomplishment, calculated to win approbation and applause, under a bushel?

No: if he dances well in the parlor, he will be anxious to "trip the light fantastic toe" in the ball-room; and if he shines there in the evening, he is most likely to shine in the small hours of the night. And what is said of him is more emphatically true of the more sensitive and sprightly young lady.

Here the mischief develops. The passion for the giddy dance pushes its votaries headlong. Late hours; going from the heated ball-room into the chilly air of the night; colds, coughs, the hectic flush, seated consumption, the shroud, and the grave, succeed in their regular order.

Nor are these the worst results. What dissipation of mind precedes, attends, and follows the dance! what disposition to frivolity and worldliness! what insensibility and deadness to spiritual things follow!

If the dancer has been thoughtful on the subject of salvation, how are his thoughts scattered to the winds! Has he been in the daily habit of reading the Bible and prayer? Both the Holy Book and the closet door must be closed till the ball is over. He feels the striking incongruity between the scenes of the ball room and the performance of sacred duties. He can not go from his knees to that room, nor retire from it to his closet to commend his acts and his soul to God.

Every one feels that a professor of religion there is out of his place—that his profession is thus degraded, his character injured, and that plants would as soon grow on the heated lava of a volcano as piety thrive there.

## 2. *He may not injure others.*

If it were admitted that he may fire the magazine and blow himself to atoms, still he must be held responsible for the effects of the explosion on others. *None of us liveth to himself, and no man dieth to himself.* The principles of God's government attach responsibilities both to his living and dying; responsibilities growing out of the relations he sustains to others; responsibilities which bind him to the judgment and the awards of eternity.

The dancer has an influence. To deny it would insult him. His *example* is influential. Some may attend the ball because he is to be there. His *persuasion* is influential. Numbers credit his representation of its being the most select, fashionable and hilarious affair of the season, and go. And if some denur his *railery* is influential. To be told that they are to be sent next week to the nunnery and the theological seminary for orders and rosaries—that they are getting too religious to enjoy a little innocent amusement, or too penurious to spend a little money in a rational way, or too superstitious to enjoy life, stings them to the quick, and accomplishes what neither his silent example nor his power of persuasion could effect.

No matter by what means, they are there; he with a few others of like influence has brought them there. Some of them are from Christian families; some are pondering the greatest question that ever occupied the mind of man; some are just on the turning point of their destiny; and some are heedless as the flitting bats on a summer evening. A promiscuous tide swings up and down the hall like the waves of the sea, laying on the sand-beach

the precious articles of a wrecked ship, and then hurling them back into the deep.

O what a violation of solemn promises—what an abandonment of serious thought and purposes—what a hardening of tender hearts—what destruction of precious souls does a single night in a ball-room often make! The Lord forgive the cruel instruments of all this!—*forgive them, for they know not what they do!*

Thus do the principles of God's government arrest him who sacrifices himself on the altar of a fashionable amusement, and him who immolates others on the same altar, and hold them for ever responsible for the fearful injury done.

But does not the Bible countenance dancing? Did not the *man after God's own heart* dance? Yes, as a religious expression of joy, *David danced before the Lord with all his might* (2 Sam. vi 14); and on a few other similar occasions it was done, but even on such occasions the two sexes never mingled in the dance.

Do you say the Bible contains no example of dancing as an amusement? Not at all; it contains two. One of them is recorded in the 21st chapter of Job, where the wicked are described as saying unto God, "Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him, and what profit should we have if we pray unto him?" Of these ignorant, mercenary, prayerless parents it is said, "They send forth their little ones like a flock, and their children dance?" The other may be found in the 14th chap. of Matthew, where the daughter of the profligate Herodias danced off the head of John the Baptist.

But does not Solomon say there is "a time to dance?" Yes; and in the same breath he says there is "a time to die." He recommends neither dancing nor dying: he simply states there is a time when men dance, and a time when they die, and times when they do twenty-six otherthings.

Does the Bible, then, *proscribe all rational recreations?* Not one of them. Go and seek them. Go forth to the mountain or meadow, to the forest or flower garden, to the ocean side or the shore of an inland sea, to the city or the country—go singly or with chosen companions, go one mile or go twain—and as you go drink in some of the purest enjoyments provided for a rational soul. Or what is better, just where you are, open your eyes to the beauties of God's works, and your heart to the impressions of his word. Then will your peace be as a river, and your recreations as fountains of living waters; while the fashionable saloon will be given up to the satyrs which have so long danced over the ruined "beauty of the Chaldee's excellency."

J. S.

## ITEMS OF NEWS.

### CONFERENCE IN EDINBURGH.

Delegates and other brethren from the churches in Scotland met on Saturday, July 15th, in Roxburgh chapel. Just after ten o'clock the meeting was opened with singing and prayer. Alex. Paton stated that he occupied the chair from being the chairman of the previous meeting, and that his business was to induct a chairman for the present gathering. After some little conversation it was resolved that Bro. Alex. Paton occupy the chair this year also.

The chairman made a few remarks as to the object of the conference—the responsibility of the Disciples from the stand they take before the world—the general feeling of regret which exists in contemplating the results of past efforts—that we must now determine to do something more worthy of the cause we advocate.

T. H. Milner was then unanimously voted secretary for the ensuing year. As Secretary for the past year he read the following report:—

"REPORT BY THE EXECUTIVE COMMITTEE.—The past year has not been one of much fruitfulness of apparent results—the considerable number of baptisms reported by Bro Abercrombie from Drumclair excepted. It appears to have been one of languor in most of the churches. The year, it will be recollect, opened with the tour of Bros. Abercrombie and Brown north, and of Bro Rotherham in England. Though no doubt pleasant and profitable in many respects, the stay of the brethren was too short in any locality to lead to decision on the part of those who heard them preach. The two former brethren have pursued their labors steadily through the year—Bro. Abercrombie devoting himself chiefly to Bo'ness, Armadale, Bathgate, Crofthead, &c., and Bro. Brown being engaged chiefly in Glasgow, under the guidance of the eldership there. Bro. Rotherham's autumnal visit led the church in Camden Town, London, to desire his prolonged services. The executive, as requested, relieved him from further stay in Scotland first week in November; prior to which time he had held a series of interesting and useful meetings in Dundee. Bro W. Thomson, having arrived from America in October, supplied the lack occasioned by Bro. R.'s removal for the period of four months, visiting during that time Edinburgh, Dundee, Dysart, &c. So recently as June Bro. T. C. Parris, from England, has found his way to Scotland, and been fully employed in preaching the word in Glasgow, Bro. A. B. the meantime proceeding northward to

New Pitsligo, in response to repeated invitation from that and neighbouring places.

The want of preachers has, as hitherto, prevented the work from being prosecuted in many centres in which, to all appearance, the labors of an evangelist are essential to the increase of the church in the locality. To remedy this greatly felt deficiency correspondence has been entered into by the Secretary wherever there was any promise of a brother being likely to take the steps necessary to a career of ultimate public usefulness, and the executive are happy to be able to say that four or five brethren have signified their willingness to fall in with such arrangements as may be deemed advisable for their probational entrance on gospel labor. The consideration of this important matter will no doubt prove the chief business of the conference, and one well deserving the ready attention and co-operation of the churches. This will explain the tenor of the resolutions which the executive have prepared for submission to the General Meeting.

As to funds: enough has come in during the past year to meet expenditure, and leave a balance of £23 3s. 2d. in the hands of the Treasurer. As shewn in the detailed financial report, the balance in hand a year ago was £27 0s. 10d.; the receipts from 1st July 1864 to 30th June 1865 from churches and individual brethren are £216 17s. 2d.; and the disbursements, £220 14s. 10d. Of course a larger contribution of means must be made next year if the work is to be extended as it now appears it may be. With two or three exceptions, the churches have not fallen short of previous contributions; though no doubt there is ability to do much more than has hitherto been done; but of the willingness to make the required increase the executive entertain no doubt, once it is found that the money can be well spent."

Letters from churches unable to send delegates, and from individual brethren unable to be present, were next read. The letters expressed the determination of the churches to do their utmost to support the Evangelist Fund, and if possible to augment the sums previously sent. Bro. Abercrombie was then called upon to give a short account of his labors. He said this he had done monthly in the pages of the *Christian Advocate*, and therefore instead of repeating what had already appeared, with permission of the chairman he would read a short address on Evangelistic Work—which was listened to with great attention and pleasure.

The Delegates then expressed the senti-

ments and desires of the churches. They one and all reechoed the statements of the letters previously read. The brethren from Dundee, in the name of the church, requested that the next conference be held in that town. In the afternoon it was agreed that the next meeting be held in Dundee, on Saturday, July 14th, 1866. The meeting at half-past one was adjourned till three o'clock.

At three o'clock the meeting resumed. After a hymn and prayer business recommenced. The first subject brought forward was the support of evangelists. The restrictions binding the hands of the executive to £90 per annum for each evangelist was removed, and discretionary power vested in them to augment it as they see necessary.

The enlargement of evangelistic effort was then dwelt upon. The need for more evangelists and more means. T. H. Milner read the following six propositions which were unanimously agreed to.

(1.) Bro. Milner, having reported that the initiatory effort that has been made in the way of helping brethren forward in study and training for future gospel work has led four or five brethren, well reported of and recommended by those knowing them and their aims and labor, to offer themselves for preparatory educational and evangelistic service, it is deemed advisable that the executive enter into arrangements with these brethren conditionally upon its appearing that brethren and churches are prepared to supply the requisite increase of outlay attendant upon their thus giving themselves to gospel work.

(2.) In view of the way thus opening up for the gradual and permanent increase of the evangelistic staff, it is recommended to brethren and churches to take into immediate consideration what they ought and are prepared to do, and to report the same to the secretary as soon as possible, that there may be no unnecessary delay enforced upon the executive.

(3.) That it appears from a careful consideration of facts and correspondence, that about two hundred pounds per annum additional to the amount hitherto contributed for evangelistic purposes in Scotland might be well spent in giving the effort this extended and necessary addition.

(4.) Agreed, on the suggestion of Bro. Milner, to place the Education Fund under the direction of the executive of that for evangelistic purposes, so as thereby to carry out the foregoing resolution, and to secure for the Education Fund the benefit of the advice of brethren.

(5.) That inasmuch as it is not designed to confine the labor of brethren aided by this additional effort to Scotland, brethren

and churches in England, Ireland, and the colonies are invited to co-operate.

(6.) Considering that the church is the school of Christ, whence those who are to serve him in the gospel ought to be raised, it is earnestly recommended to the elder, teaching, and leading brethren generally to adopt all judicious means in the encouraging and aiding of young brethren of promise to the cultivation and use of their gifts."

Mention was made of a Bro. Scot of Statfield, near Elgin, as one whom it would be well to help in the work of the Lord, being a well-informed brother, and one competent to make known the truth. The meeting left his case in the hands of the committee.

It was then unanimously resolved that Thomas Parris be invited to labor in Scotland.

Bros. Abercrombie and Brown were requested to continue in the work of the Lord.

Bro. Wilson of Dalkeith concluded with prayer.

At half-past six the delegates, brethren and friends met in the Upper Queen-street Hall, when a most substantial tea was discussed. After tea four young brethren (three from Drumclair and one from Morningside) gave each a short address on Evangelisation, with much credit to themselves and pleasure to the friends assembled. After which addresses were delivered by Bros. Duncan of Shetland, Hossock of Banff, Morris of Dundee, Forsyth of Auchtermuchty, and Parris from England.

#### EXETER.

I should be sorry to leave England without expressing, through the pages of the *Harbinger*, the gratification I have felt in meeting with some of the people of God who are united in the bond of "truth and love" in this country. May I be permitted, therefore, to occupy space for this purpose? By doing so you will oblige me, and, I have no doubt, please brethren in Australia, who feel an interest in my movements.

The first congregation I met with after my arrival in England was that in Bristol. Our Bristol friends meet in an upper room of moderate dimensions, comfortably fitted. It was on the morning of the 7th May I united with them in the breaking of bread. It was a solemn and thankful occasion. God our Father had brought me and my little son safely over thousands of miles of ocean, and after the lapse of months I was again privileged to "remember Jesus" in his own ordinance. The brethren listened with kind attention to remarks and exhort-

tations from me, and in their prayers and thanksgivings remembered me and "those who are dear to me. In the evening I discoursed to a good assembly, and on the Monday evening following delivered a lecture on "Religious Life in Australia," also to a good audience—several old acquaintance were present. My efforts to instruct and interest were very graciously received by the brethren who expressed their pleasure and approbation. I was pleased to find in my social intercourse with our Bristol friends so many healthy symptoms, and hope they will 'ere long make considerable progress; but in order to do this, evangelistic help is needful. I received an affectionate letter from Brother Dillon, inviting me to Bath; but I was compelled to decline going, though great pleasure was thus lost to me.

The next church I visited was the one in Camden Town, London. Here I made the acquaintance of our experienced and beloved Brother Pastor Harris; also Brothers Rotherham, (evangelist) Inwards, and Ludbrook. Many kind enquiries were made respecting Brother Earl, now laboring in Australia. They have not forgotten him, nor are they likely to. While memory holds a place in the church at Camden Town, Brother Earl will be affectionately remembered. I received much kindness from the dear brethren in Camden Town, which will cause my short stay amongst them to be gratefully remembered. I had the pleasure and profit of listening to discourses (on two different occasions) from Brothers Rotherham and Inwards, and it was my privilege to address the brethren three times in Milton Hall. Upon the third occasion I gave my lecture on "Religious Life in Australia." Brother Rotherham presided. In spite of a wet night there was a goodly assembly, many present having friends in Australia, and therefore much interested in news from that land. I was much pleased with the Sunday school in Camden Town, and thankful to think that the dear little ones have a share in the love of the brethren; and that a good staff of teachers engage in this holy, happy work. At the request of the superintending brother, I briefly addressed the scholars.

The Chelsea brethren were the next whose acquaintance I made. Very much gratification resulted from the introduction—indeed, I am debtor both to the Chelsea brethren, and those of Camden Town, and felt great satisfaction in laboring amidst so much that was genial and encouraging. For several days I had the pleasure of Brother Black's society, at whose house I stayed. It was no small pleasure to find that sisters Black and Ludbrook are daugh-

ters of the highly esteemed James Wallis, with whose name and Christian reputation we are so familiar. How delighted I should have been to have seen him! Three times I addressed the brethren and others in Sydeny Hall, Chelsea. But the time of parting came, and I left, with many kind wishes on both sides, the London churches, and returned to this city where my relatives reside.

As there is no congregation of our brethren here, I have not been able to make myself so useful as I desire. I have, however, spoken five times in Exeter—thrice at St. James' Free Church, and twice at South-st. Baptist Chapel.

On one of the two last mentioned occasions I lectured on the subject of "Religious Life in Australia." Mr. Mann, minister of the chapel, presided. Amongst those present was my old and beloved pastor, Mr. Hellings (now very aged and retired from the ministry,) also several other ministers. The chapel in which I lectured is that in which the revered Samuel Kilpin, a man distinguished for his holy life and acceptable preaching, formerly labored.

I regret I have not been so fortunate as to see and converse with you; but I have had the *Harbingers* to inform and instruct me, and that is something. I might here take the brotherly liberty of saying that, in my opinion, the *Harbinger* would be still more interesting if it contained more intelligence. This is also the opinion of many others. I should have sent many items of intelligence from Australia, but for dread of the editorial scissors.\* I have a great abhorrence of mutilation, and do not care to be limited to a bare recital of dates and numbers. Some years ago a few of my communications were pared down, and that has been a caution to me.

Before concluding I must mention that I have secured a passage in the "Great Britain," which is advertised to sail on the 15th of this month, and I hope in September to rejoin my dear ones at the other end of the world.—With Christian love, I am, dear brother, yours faithfully in Christ,

S. HALSTAFF COLES.

P. S.—In my former communication the word "ult." instead of "proximo" is used. I think this error must have been the printer's.

July 4, 1865.

\* Looking into a certain compartment of our desk which has long been the abode of these offending *scissors*, we observe that they bear a somewhat heavy and uncomfortable-like appearance. They look like sancy culprits, more disposed to turn again than to fall asleep over what they consider a somewhat unjust complaint. But there, we must leave them in their solitary gloom, and perhaps by our next issue they may put their feeling into words, and if so we shall then have a few lines signed "Editorial Scissors."—ED.

## MELBOURNE, AUSTRALIA.

Another month has passed and gone—a month replete with trials and triumphs, joys and sorrows, smiles and tears. But hitherto the Lord has helped us, and borne us safely through them all. Of this past month much might be written, but I forbear. My report shall be brief. In addition to my regular appointments at St. George's Hall (which continue as well attended as ever) I have held some interesting meetings at Cheltenham, Bulleen, and Brighton, with cheering results.

During the past month *eighteen* have been added to the cause we plead—sixteen by faith and baptism, one f. om the Baptists, and one reclaimed. The foundation of the new chapel, we expect, will be laid during the coming week. The brethren at Ballarat are also erecting a neat and substantial chapel, and hope to have it completed the latter part of May or the beginning of June; at which time I expect to pay them a visit.—Yours in Christ,

HENRY S. EARL.

April 25, 1865.

During the past month *fourteen* persons have been added to the church—eight by faith and baptism, five from the Baptists, and one by commendation. Several others have decided for Christ, and will "be buried with him in baptism" to-morrow night. The good work is still advancing.—Yours in Christ,

HENRY S. EARL.

May 25th, 1865.

## MARYBOROUGH VICTORIA.

Since my last the Lord has added one to our number. In a remark upon an increase of evangelistic labor you made me to say—"What is an Evangelist?" I answer—a mighty power for good. But it should have been what is *one* evangelist for Victoria? Brethren Hesketh and Hill have visited Wedderbourne, where their labor of love was blessed, and three having decided for Christ were baptized the following Lord's day. We want the new hymn book much. Hope it will be a large and varied selection. We like your idea on the subject much. D. WILLDEN.

May 25, 1865.

## WIGAN.

Since our last communication we have been obliged to use the pruning knife, but at the same time our hearts have been gladdened by receiving back some who had strayed, and immersing into the glorious names three who are now united with us in church fellowship, and one whose residence away from this place prevents him meeting with us, but who has for some years been a preacher of the truth as

far as he knew it, and who bids fair now he has learned the way more perfectly to be very useful in the Lord's vineyard.

July 17th, 1865.

R. H.

## MARYPORT.

It is with great pleasure I again report progress. Three males have been baptized into Christ and united with the church here.

J. F.

## MANCHESTER.

The short stay of Bro. Thompson in Manchester has resulted in edification and increase to the church. On the eve of his departure six were immersed into the name of the Lord.

## LINCOLN.

During this month the church in Lincoln has been refreshed by the labors of Bro. King. The time was not favorable for meetings, owing to excitement consequent upon the election, but some heard to profit. Four confessed the faith, three of whom were immersed, one having held back on account of illness.

## MIDDLESBRO ON-Tees.

The Lord is blessing his people here—our little company is growing larger. One and another are becoming obedient to the truth. On Thursday evening, the 6th ult. we immersed into the name of the Father, Son, and Spirit, three sisters. The faithful declaration of the truth as it is in Jesus is exciting inquiry in our neighbourhood, and we anticipate, by the blessing of our Divine Master, the opening of several doors, wide and effectual, for the preaching of the word. We expect others to immerse shortly.

H. S.

## WHITEHAVEN.

Four have been added to the church since our last report.

G. S.

## Obituary.

## FALLEN ASLEEP IN JESUS,

WILLIAM GITTENS (grandson of William Watkin, Llanfair, Montgomeryshire,) on the 4th July, aged 20 years. He was a follower of Jesus for the last four years, and remarkable for zeal and piety. His death was a pattern of undivided faith in his Redeemer.

ANN TAYLOR (a member of the church at Loughborough upwards of 20 years) on the 23rd June, 1865, aged 60, after a lingering illness, which she bore with Christian fortitude.

JOHN PATTENDEN ANDERSON, of Nottingham, on the 20th day of June 1865, in his 14th year. (See p. 282.)

SEPTEMBER, 1865.

GETTING READY FOR CHANGES.

PRAYER AND PREACHING.

"We remember once being in a Roman Catholic Cathedral, in a German Town, which was crowded from altar steps to western door with apparently absorbed worshippers. The mass went on ; every lip was moving in prayer ; the little bell rang out, and every head was bowed ; more imperative it rang again, and a deeper hush seemed audibly to settle on the crowd ; once more it sounded, and the very breath was held. The mystery was over, and a priest, certainly a villainous-looking fellow, went into the pulpit. It was like reading the Riot Act. Up got nine-tenths of the whole congregation, and left the poor preacher to hold forth to the empty praying-chairs. The next Sunday we were in a Baptist chapel in England. The service began with a handful of people ; the first hymn was read to an accompaniment of rustling silk, whispering, and heavy boot-heels clamping down the aisles ; people came dropping in without the air of being later than ordinary till about half of the worship was over, and there was a tolerable audience for the sermon. The Catholics went to worship, and shirked the instruction ; the Protestants were not inclined to pray, but did not mind listening to a sermon. Each did according to their kind, for it would not be difficult to show that while Roman Catholicism tends, by all its peculiarities, to strike out of Christian worship the one half—teaching ; Protestantism, and especially English Dissenterism, is very apt on its part to reduce to too great unimportance the other half—devotion. The state of our Nonconformist congregations in regard to the properly devotional part of our public services has long been most unsatisfactory. There is something wrong either in the manner of congregational worship, or in the spirit of the nominal worshippers—possibly in both. Wherever the fault may be, it is sorrowfully manifest that there is one somewhere. The habitual lateness of attendance, the quiet vacancy of expression with which a congregation gets through the needful prayers and hymns, the strange variety of attitudes, speaking of listlessness, or decorous simulation of interest, or utter abstraction from all that is going on, which you may see during 'the long prayer,' as it is called, tell how the people feel. The official air of the minister, the scarcely masked repetition, Sunday after Sunday, of the same petitions—all the evils of a form with the addition of the evil of a sham, are too frequent signs how fatal to his own freshness of piety that part of his work so done becomes. The popular phrases are full of melancholy significance. 'I am going to hear Mr. \_\_\_\_\_ preach.' The very placard on our walls tells how deeply the disease has struck. They proclaim with their biggest, blackest letters, 'Sermon,' and hint in a line at the bottom, like a soft whisper, 'Service will commence at \_\_\_\_\_. ' It is sad indeed to have to believe that any body of Christian churches lacks true devotion ; but, while we can thankfully acknowledge the energy, and the liberality, and the many other graces which belong to the Christian life of the present day, we fear it cannot be denied that the prayer of the church is feeble and formal, and that whatsoever other tokens of vitality we may possess, they are only such as may consist with a very languid pulsation of the heart.

It is painful to think how little we make of our public worship in contrast with what it might become. The undue preponderance which we give to the element of instruction has blinded us to the transcendent worth of the other element of devotion. The prayer of the collected church is the highest and noblest function of the church. That great Christ-like task of intercession whereby is fulfilled the majestic promise, 'He hath made us priests to God,' and whereby most mightily the power lodged in the hands of God's family on earth is wielded for the world's good against the world's evil, is the sublimest work which man can perform. If we needed to compare the importance of the inseparable parts of the great whole of Christian duty, it would be the strictest accuracy which should place the prayer of the church high above its work on and its word to men, as being the sacredest and the strongest of the weapons it wields. The act of public prayer not only is the embodiment of the highest office of Christian men, but it calls into play a whole class of emotions altogether different from those excited by the ferventest solitary supplication. Bringing us into closest contact with each other, it delivers us from the overweening regard to our own selfish sorrows, and sins, and wants, which may often spoil, and must always taint, the cries to God which go up from a lonely heart. To unite with our brethren in real devotion is the cure for many a hypochondriac morbid emotion simulating religion, for many an exaggerated idiosyncracy blinding our vision of truth, for many a selfish desire, and many a narrow thought. To pray alone is indispensable for those who

carry each the awful solitude of an immortal responsible soul, who have mostly to live alone after all intercourse, to die alone after all love, to give account by themselves at the judgment-seat; but to pray fervently alone without longing for prayer in company is impossible, and to pray in company without having fervently prayed alone is impossible. The one act comes from the sacred individuality which God gives and Christ first of all glorifies; the other comes from the no less sacred social nature, equally the gift of God, and the renewed gift of his Son: and the latter is, we doubt not, nobler than the former, in the same measure as the community is mightier than all of the atoms composing it, and as the life realized in society is manifestly, by Divine ordination, higher, fuller, and every way richer, than even the analogous acts of a life narrowed and stunted by solitude. Common prayer is the highest expression of the common life of God's children. It is the strongest weapon we can wield for him. It is the most powerful uniting agency we can employ to fuse into one glowing mass the atoms that are isolated when they are cold, and flow together if only they are melted. It is the crown and flower of all solitary devotion. It is needed to complete that, and to develop aright the life of Christ in each soul. Being all this, and far more, what an aspect a congregation of praying men ought to present! Intense earnestness, calm because so deep, not cracking because glowing all through at a white heat, should sit visible on each of them; and the voice which rises from their midst should bear in its very cadence the sound of their tremulous tension of soul, and in its words the impress of a rapt communion with the living God. Alas! alas! is this what we know of our public worship?

The notion what we meet chiefly to hear sermons works most disastrous effects on all sides. To say nothing more of the harm it does the prayers of our congregations, the harm it does to preachers and the hearers can scarcely be overrated. Both alike are tempted to regard the sermon, for which everything else is sacrificed, as a mere intellectual exercise. Indeed, we know of nothing which has more powerfully fostered the craving for 'intellectual preaching' which so many good men are now beginning to run a-muck at, than the idea which these same good men have helped to keep alive, that people go to chapel to hear sermons. If your whole tone of speech, and thought, and habit about public worship has been, 'the sermon is everything and the prayers are nothing,' you have no need to wonder that preachers whom you have done something to make undevout should give you sermons scarcely distinguishable from review articles. We deplore the tendency of which we cannot but be sensible, to make discourses from the pulpit assimilate to discourses from the lecture platform, and to emasculate the appeal to men's hearts and consciences of its power. We are satiated and sick of the affected relish for 'intellectual preaching,' and of the poor spasmodic stuff which passes under that name, and precisely because of our dislike of the thing do we point to our mistake about the true character of our public worship, as being mainly concerned in the permission, if not the production, of a style of pulpit address, which brings down the preaching of the gospel to the level, and below the level, of the platform and the lecturer's desk. An undevout congregation makes an undevout sermon. An audience which is only an audience—that is, which comes to hear and not to pray—will generally get very little worth hearing, and will be little fit to benefit by what it gets. The sermon for which the worship is sacrificed, is sacrificed by the same act. It may retain eloquence, lustre, logic. It may be an admirable speech, a masterly disquisition, and so on; but as a sermon, unless it fall on hearts prepared by prayer, and sustaining through the knowledge and radiation of their devotion and speaker's devotion while he speaks, it is all unlikely to be of much worth.

We cannot but think that much might be done to alter this state of things, even without either alteration in forms, or the possession of a largely increased devout spirit among us. There might be, with our present position in regard to both, a right feeling about the importance of the devotional part of worship. Why should not the diffusion of that be made a more prominent subject of pulpit addresses, of church-meeting conversation, and by other ways be pressed upon the churches? Great numbers of our congregations have never had their plain duty in this matter plainly laid before them. It is not recognized with sufficient clearness by Christian people, that one of the gravest dangers threatening the spiritual condition of the church at present is the apathy to the devotion of God's house exhibited by Christian men. The Sabbath breakers and the habitual non-attendants startled us by their numbers; but, if we could get a census of the attendants who are non-worshippers, we should be startled no less. All this has to be brought home to the consciences of thousands of respectable working members of churches. That habit of late coming is not a trifle, but a very ominous sign. It needs to be plainly dealt with, not as if it were an annoyance and a source of irritation to a nervous preacher, but as a downright sin, which tells of low devotion,

which robs the late comer of what might have quickened his heart, wantonly weakens the prayer of the whole congregation. Surely, too, it would be possible to breathe a higher tone through the services.

For our own part, we should be disposed to add, that there should be as much of the audible participation of all the people as may be found possible. Responses, Methodist Amens, the repetition of the Creed, and the like, embody what we fail in—the uttered voice of the gathered people. Our prayer-meetings embody what we would gladly see adopted in our public services *when we are fit for it*—the priesthood and intercession of the whole church, as speaking through various members. We are by no means ripe for that yet, and to precipitate formal changes is only to delay them. They will come without our going to meet them. But we would gladly see some signs that we were *getting ready for changes* in that direction; and most gladly would we see the prayerful spirit so abundant in the church, that having filled all the forms which we now possess to overflowing, it would have to call for more and other vessels to contain its fulness. In the meantime, we shall not do much to increase the 'wine' by scouring the 'vessel,' though possibly some more regular and prominent recognition of the church in the prayers would be a wise, as it certainly would not be a wrong, thing. We have no faith in a Liturgy, or changes of that sort. It would be a remedy that would aggravate the disease, though it might mask its progress. But what we want is, first of all, that attention should be turned to the error and danger under which Protestants, and especially Dissenters, lie, of over-estimating preaching and under-estimating prayer in their public services; next, that those who have the power should seek to breathe more earnestness into their own participation in the public worship, whether they speak or are silent, and should seek to influence others; and last of all, which is the foundation of all, that all should seek, by a more constant experience of close secret fellowship with the Lord, to bear about a life so baptized in him, that its whole activity shall be prayer and its whole being worship. Such heart of secret devotion would flame in the public assembly, where even the feeblest dying embers by contact gather warmth and burst into a blaze; but where, too, those who come together without prayer as a preparation, and prayer as their purpose, and prayer more fervent as their end, come together for the worse and not for the better."

THE above is from the July issue of the *Baptist Reporter*. "Get ready for changes" is its meaning. That changes are much needed is evidently felt, but the careful editor is not disposed to have over much done. Why not recommend the application of the required remedy at once? Put an end to the unscriptural amalgamation of worship by the church and preaching to the world. Preaching is for those who are not in the kingdom—worship is the privilege of the saints. We mean not that the preacher should neglect to implore the blessings of God when about to preach the Gospel. Let the saints present unite with him in doing this, not as an act of "public worship" in which all are invited to take part, but as a priestly thanksgiving and intercession, in connection with which the unconverted have only the place of hearers. In such meetings the preaching may be in larger proportion to the worship than is now common in Baptist churches. But where is the meeting of the church for worship? Properly speaking, the Baptist churches generally have no meeting of the kind. Let them, then, restore the worship of the primitive church. On the first day of the week let the church assemble to break bread, it being understood that at that time every member, not detained by lawful causes, is expected to present himself. After the Jerusalem model let the *prayers* have due place, and each member who prays to edification have liberty to pour forth supplication and thanksgiving, till the felt wants and gratitude of the church have found proper utterance. Let the doctrine of the Apostles be read from the New Testament, with salutary lessons from the Old, and a portion of the time be devoted to teaching and exhortation, by members able to edify, but let worship proper chiefly prevail. Let our Baptist neighbors do this and, just as certain as God's ways are better than those of men, they will find the service answer

the end designed, which, according to the testimony of *The Freeman* their meetings do not.

A word here to churches which have restored the Apostolic order. In most instances your practice is faulty in the very particular complained of in the above article. You have the right place for prayer, but nothing like the due proportion. What you call the "Apostles' doctrine," by which is generally intended your own speaking, is far too prominent. This is a considerable evil, even when the talking is good, and a most miserable business when it is indifferent or bad. We know a few places where teaching and exhortation occupy not more than fifteen or twenty minutes, taken up each day by one or two brethren, and where five, six, or more, lead in prayer. The meeting is pre-eminently for worship, and the tone of it, and the benefits arising from it, far above anything realized where doctrine is the prevailing element. Let us aim at rising higher as worshipping assemblies, and come together rather to commune with the Lord than to listen to man. If brethren able to edify be present, in subordination to the actual worship, let us thankfully hear them, if not the Lord and the Spirit are present, and we can feast on the true heavenly bread and delight our souls in the precious things of a house and table never scantily provided. Our Baptist friends have an order of things which will not admit of their real need being met. We have the order divinely appointed to meet that need. Be it remembered that having it is one thing, and rightly using it quite another.

D. K.

### THE REVELATION OF A MYSTERY.

WE are all fond of mystery in some measure. For wise purposes, doubtless, the mystic element runs through nature and humanity. We discover it in every hoary wood and on every sea shore, in every old mansion and in every boor—indeed, in all human beings, savage or civilized. With what subtle enjoyment and large-eyed wonder a circle of boys gather round the winter fire by night, when the stories are about haunted castles and ghosts that moan in the darkness and glimmer in the moonlight. But the larger children gather with almost as much relish to hear some ventriloquist talk from his belly or in his shoes, or listen to a clairvoyant who travels in the spirit into a street in some distant town, and tells the breathless audience what is passing in the houses—all the tragedies or comedies which are being enacted. But we have another instinct, which serves as a corrective. We like to have mysteries revealed and secrets brought to light, though we often blunder in the process. This work likewise begins early. The boy cuts open the bellows in search of the wind, and pulls up his plants to see if they are growing; so the older boys, in council and battle-field, are always trying to cut their way into mysteries which remain insoluble. At Waterloo and Sebastopol they make grim havoc, but the column of human freedom rises no higher; from Councils of Trent and Synods of Dort they issue dogmas designed to give light, but which actually obscure with horrible darkness nearly all things, human or divine.

The former thing is good in its season. It is pleasant to feel at times that we walk on haunted ground and breathe an atmosphere of mystery, and if I merely followed the instinct of my own heart without regard to the want of the times, I would rather tell some fine old story than write a theological essay. But the work of the day must be done, for the night cometh in which no man can work. The work which I have immediately before me is of the *second* order—not propounding, but revealing a mystery and bringing a secret to light. There are three of us implicated, two of whom may be lawfully noticed. The first is Dr. Anderson, of Glasgow, of the U. P. Church, a man well acquainted with prophecy and altogether of a rare order among men, both in intellect and manliness. With the second I was not quite so well acquainted, but I have seen him and heard him—Dr. Cunningham, of the Free Church. He was quite a giant in physical stature, and possessed mind of a high, though not of the highest order. When I last saw him he looked like one of the children of Anakim in his prime, and seemed not likely to be overthrown; but in a wrestling match

with Death the Skeleton he was flung heavily, and passed into darkness in the midst of his renown. The third person in the drama or dialogue must remain in obscurity, as I am not able to conquer my natural modesty by offering any description.

In a speech delivered before the Synod of the United Presbyterian Church, 15th May, 1860, being the Tricentenary of the Reformation in Scotland, Dr. Anderson thus delivered himself: "Our reforming ancestors imported from Rome into the Reformation not a little of the doctrine of the mysterious, mystical power of the sacraments, as administered by the forenamed authorized priesthood. I need simply mention in evidence, not only Luther's dogma of consubstantiation and Calvin's notion of a real presence in the ordinance of the Supper, but the deliverance of the Westminster Divines in the Shorter Catechism on the subject of Baptism. I have never seen or heard a satisfactory attempt to vindicate that deliverance from the charge of teaching baptismal regeneration."

In the same year Dr. W. Cunningham hastened to the rescue. His article may be found in the *British and Foreign Evangelical Review*, and is entitled, "Zewingle and the Doctrine of the Sacraments." "Baptism is a sacrament wherein the washing with water, in the name of the Father, the Son and the Holy Ghost doth signify and seal our ingrafting into Christ, our partaking of the benefits of the covenant of grace, and our engagement to be the Lord's." Now the only ground for alleging that this teaches baptismal regeneration must be the notion that it applies in point of fact to all who have been baptized, and that all who have received the outward ordinance of baptism are warranted to adopt this language and to apply it to themselves. But the true principle of interpretation is this, that this description of baptism applies fully and in all its extent only to those who *ought to be baptized*, those who are possessed of the necessary qualifications or preparations for baptism, and who are able to ascertain this, and the question as to who these are must be determined by a careful consideration of all that is taught upon this subject. Much evidently depends upon the use and application of the term *our*—that is upon the question, Who are the persons supposed to be speaking, or to be entitled to speak here—that is, to employ the language in which the general nature and object of baptism are here set forth? The *our* of course suggests a *we* who are supposed to be the parties speaking, and the question is, *Who are the we?* Are they all who have been baptized, or only those who *ought to have been baptized*, who moreover are capable of ascertaining that they have been legitimately baptized, and who being satisfied in this point are in consequence able to adopt the language of the Catechism intelligently and truly? Now this question is similar to that which is often suggested in the interpretation of the Apostolic Epistles, where the use of the word *we*, *us*, and *our* raises the question, Who are the *we* that are supposed to be speaking—that is, who are the *we* in whose name, or as one of whom, the Apostle is there speaking? And this question wherever it arises must be decided by a careful examination of the whole context and scope of the passage. In the Catechism we have first a general description given of a sacrament, intended to embody the substance of what Scripture is held to teach or indicate, is equally and alike applicable to both sacraments. One leading element in this description is, that the sacraments are for the use and benefit of *believers*, and this principle must be kept in view in all the more specific statements afterward made about either sacrament. This consideration, as well as the whole scope of the statement, clearly implies that the description given of baptism proceeds upon the assumption that the persons who partake in it are possessed of the necessary qualifications—that is, *that they are believers*, and do or may know that they are so. It has always been a fundamental principle in the theology of Protestants, that the sacraments were instituted and intended for *believers*, and produce their appropriate beneficial effects only through the faith which must have *previously existed*, and which is expressed and exercised in the act of partaking in them. This being a fundamental principle in the Protestant theology of the sacraments, it was quite natural that it should be assumed and taken into account in giving a general description of their objects and effects. And the application of this principle of interpretation to the whole

deliverances of the Westminster Divines upon the subject of the sacraments, in the Confession of Faith and in the Larger Catechism, as well as in the Shorter, introduces clearness and consistency into them all ; whereas the disregard of it involves them in confusion, absurdity, and inconsistency." "This mode of contemplating the ordinance of baptism is so different from what we are accustomed to that we are apt to be startled when it is presented to us, and find it somewhat difficult to enter into it. It tends greatly to introduce obscurity and confusion into our whole conceptions on the subject of baptism, that we see it ordinarily administered to infants, and rarely to adults. This leads us insensibly to form very defective and erroneous conceptions of its design and effects—or, rather, to live with our minds very much in the condition of blanks, so far as concerns any distinct and definite views upon this subject. There is a great difficulty felt, a *difficulty* which *Scripture does not afford us any adequate means of removing*, in laying down any distinct and definite doctrine as to the bearing and efficacy of baptism in the *case of infants*, to whom alone ordinarily we see it administered. A sense of this difficulty is very apt to tempt us to remain contentedly in great ignorance of the whole subject, without any serious attempt to ascertain what baptism is and means, and how it is connected with the general doctrine of sacraments. And yet it is quite plain to any one who is capable of reflecting upon the subject that it is *adult baptism alone* which embodies and brings out the full idea of the ordinance, and should be regarded as **THE PRIMARY TYPE OF IT—that from which mainly and principally we should form our conceptions of what baptism is, and means, and was intended to accomplish.** It is in this aspect that baptism is ordinarily spoken about and presented to our contemplation in the New Testament, and we see something similar in tracing the operations of our missionaries in preaching the gospel in Heathen lands."

"It is impossible to deny that the general description which the Shorter Catechism gives of a sacrament teaches by plain implication that the sacraments are intended *only for believers* ; while no Protestants, except some of the Lutherans, have ever held that infants are capable of exercising faith. It also teaches by plain implication in the previous question, the 91st, that the wholesome influence of the sacraments is experienced only by those '*who by faith receive them*' All this is applied equally to baptism and the Lord's Supper. Its general import, as implying a virtual restriction of these ordinances to *believers*, is too clear to be misunderstood, or to admit of being explained away. And then, again, the *apparent* discrepancy between this great principle and the position, that '*the infants of such as are members of the visible church are to be baptized*', is too obvious to escape the notice of any one who deliberately examines the Catechism with a view to understand it. These considerations would lead us to expect to find that the discrepancy is only apparent, and that there is no great difficulty in pointing out a mode of reconciliation. The mode of reconciliation we have already hinted at. It is in substance this, that *infant baptism is to be regarded as a peculiar, subordinate, supplemental, exceptional thing*, which stands indeed firmly based on its own distinct and special grounds, but which cannot well be brought within the line of the general abstract definition or description of a sacrament, as applicable to adult baptism and the Lord's Supper." "We may briefly advert to the kind of proof by which it can be shown that the *proper subjects* of the sacrament are only believing and regenerated men. The general place and position of the sacraments seem plainly to indicate that they were intended only for those who had already been led to embrace Christ, and had been born again of his word. It is evident from all the representations given us on this subject in the inspired account of the labors of the Apostles, that men first of all had the gospel preached to them, were warned of their guilt and danger as sinners, and were instructed in the way of salvation through Christ ; and that thus, through the effectual working of God's Spirit, they were enabled to believe what they were told, to embrace Christ freely offered to them, and to receive him as their Lord and Master. They were told, among other things, that it was Christ's will that they should be baptized, and should thereby publicly profess their faith in him, and be formally admitted into the society which he had founded. When in these or in similar circumstances,

and upon these grounds, a man asks and obtains the administration to him of the ordinance of baptism (of course we speak at present *only of adults*, for upon grounds formerly explained we must form our primary and leading conceptions of the import and object of this ordinance *from the baptism of adults, and not of infants.*) the application seems to carry upon the face of it a profession or declaration of entire dependence and of implicit subjection. *If faith and regeneration are necessary preparations and qualifications for baptism,* they must of course exist in all who come to the Lord's table, which from its nature and the place it occupies in the apostolic history, must manifestly come after baptism. We believe that the notion of sacramental justification and regeneration, more or less distinctly developed, has always been and still is one of the most successful delusions which Satan employs for ruining men's souls, and there is nothing of greater practical importance than to root out this notion from men's minds, and to guard them against its ruinous influence. This can be done only by impressing on them right views of the sacramental principle, on the general doctrine of the sacraments, and applying it fully only to baptism and the Lord's supper; and especially by bringing out the great truths that **THE SACRAMENTS ARE INTENDED FOR BELIEVERS**—that they can be *lawfully* and *beneficially* received only when *faith* has been *already* produced—that they imply or suppose the previous existence of the great fundamental blessing of remission and regeneration; while at the same time they do not, simply as external or providential results, afford any proof or evidence of the existence of these blessings, or the existence of the faith with which it is invariably connected. These views go to the *root of the matter*, and if fully and faithfully applied, would prevent the fearful mischief which cannot, we fear, be reached in any other way."

1. Our readers will perceive, or at least feel, that Dr. Cunningham had not attained to any freedom or spontaneity as a writer. But though as a composition it is stiff, cramped, and labored, it is surely in other respects a very remarkable article. The two qualities (frequently divorced) of mental penetration and moral honesty are made manifest in harmonious combination. Of course a measure of blindness still remains, but that might be expected from the training and position of the author. The main object which Cunningham had in view is thoroughly accomplished. He desired to show that the men who compiled or drew up the Shorter Catechism must have had adult baptism before them. Their conceptions in regard to the spiritual ordinance have significance and value if we keep in view the fact, that the New Testament was before them, with its solemn realities of men and women, in faith and penitence, buried with Christ by a baptism into his death. But if we begin to think of the *exceptional* and *supplemental* thing—the rhamism of a babe utterly incapable of faith or hope, or love, or desire, or any mental quality or spiritual feeling—then the language of the Catechism appears monstrous. For how could a simple product of the flesh be ingrafted into Christ the spiritual vine, or what meaning could there be in sealing an empty cabinet? As the benefits of the covenant of grace do not run along the line of the flesh, and an infant can make no engagement to be the Lord's, it is clear enough from what living type the Westminister Divines gathered their convictions regarding the spiritual meaning of the ordinance.

2. I join the lamented author in deplored the melancholy fact, that what we see all around us has a confusing and confounding influence. The babes crowd upon us everywhere—they are all brought forward to the font, or the basin, to receive what is called baptism—they all grow up as ignorant of divine things as the children of Hottentots, and never manifest a spiritual feeling, unless the gospel penetrate when reason is developed—the overwhelming mass of them live and die without God. No wonder that men should form "very defective and erroneous conceptions of the ordinance, or live with their minds in the condition of blanks on the subject." It would be worth while for any bewildered person to live for a year near some Baptist church or even to perform a voyage to some Heathen land, where the missionaries are laboring—were it merely to break up the dead stagnation and awaken a sense of life and reality.

To see faith and repentance embodied in solemn confession is a grand sight, for the ancient sequence is manifest, and the church founded by the Apostles arises before us in its glory. The truth is, that the *exceptional* and *supplemental* thing is likewise an *unscriptural* and *pernicious* thing—an unmeaning spell, which has no living roots in reason or religion, but can only find a mother in Superstition.

3. I wish that the author had informed us where to find the "distinct and special grounds" on which infant baptism rests. He grants that it is a *peculiar*, *subordinate*, *supplemental*, and *exceptional* thing, which cannot be "brought within the line of the general abstract definition or description of a sacrament." Moreover, he confesses that "there is great difficulty felt—a difficulty which *Scripture does not afford us adequate materials for removing*—in laying down any distinct and definite *doctrine* as to the bearing and efficacy of baptism in the case of infants." It is somewhat wonderful that a man in such a strait did not fling overboard the peculiar, exceptional thing, as a bad and unauthorised supplement. No doubt the difficulty of which he speaks was enormous, for the ordinance not being contained in Holy Scripture, it was impossible to find its *meaning* there. As the *subordinate* symbol was not in existence when the inspired men lived and labored for God in building his living temple, it is of no service to seek the *doctrine* in the canon of truth which they have sealed as our inheritance.

We learn nothing in Holy Scripture about a sacrament and a *supplement*. There are brought before us "one Lord, one faith, one baptism." The evil *supplement* of man's making has almost destroyed the ordinance delivered by the Lord and practised by the princes of the church. So Pharaoh's lean kine consumed the well favored, and the years of famine devoured the years of plenty.

4. Sacramental justification—or, in other words, baptismal regeneration—is doubtless a huge lie and a ruinous delusion, as taught in ecclesiastic corporations; but that arises mainly from the fact that the ordinance appointed by Christ is gone, and the *supplemental* thing reigns in its stead. Restore the ancient baptism—bring back the proper subject and the appointed action—and then the doctrine of the fathers as to the meaning of the ordinance will fall into its proper place. Purged from a few extravagant things it will gradually assume clearness and consistency. To dream that a few drops of water flung from the finger of priest or preacher accomplishes regeneration in a subject incapable of faith or repentance, and not even possessed of personal consciousness, is indeed a monstrosity. Pagan incantations and Hindoo legends are all dwarfed in the presence of this tremendous fable. But when we get on the New Testament ground, and find what the Doctor calls the "primitive type" of the ordinance, it is easy to understand that the institute may have some connection with regeneration. "Not according to our works, but according to his mercy, he saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Baptism was *never* regeneration but it was the *bath*, or *loutron*, of regeneration, being the ordinance in which the awakened man with new faith and new life yielded himself to the Lord. Men were to be born of water and of the Spirit, or they could not enter into the kingdom of God.

But in the age of gospel purity there was something to be born. The life-giving Spirit in the glorious gospel quickened the dead soul. Faith laid realising hold on the sublime realities of the spiritual kingdom, godly repentance followed—the divinely inspired *Metanoia*, the change of mind and purpose which was resolute for time and eternity. We have no difficulty in perceiving that all that such persons needed was a stipulated meeting point for the divine and the human—an appointed ordinance through which the contrite believer might receive the assurance of forgiveness, and pledge himself in the covenant of love. But when we come to the "*subordinate, exceptional, supplemental* thing," Holy Scripture indeed furnishes no help in the meaning. As the divine life has not entered by the "*incorruptible seed of the gospel*," which is there to be born? If baptism could be a birth to such a subject, it would only be the

birth of a *dead child*, and dead-born children are not welcome in any family, divine or human, but have to be buried out of sight.

Dr. Cunningham concluded that if his views on the sacrament were understood and received, they would go "*to the root of the matter*"—that is, they would correct the ruinous delusion commonly taught as baptismal regeneration. I think they would, but not exactly in the way which he supposes. I have the conviction that if the Doctor's views were generally held, it would soon be deeply felt that "*the peculiar, exceptional, supplemental thing*" has no grounds to rest upon in Scripture or reason, but is utterly without solid foundations. Then, the *bad supplement* being abolished and abandoned even with loathing, men would read the original record with purified eyes and enlargement of heart. They would discover that though baptism *has* a connection with regeneration, yet there is no cabalism about it. It is only the last stage of a process which begins in the understanding and in the heart; and though passing wonderful in the final result, yet is comprehensible by intelligence from the beginning to the end.

And now, reader, the secret is out, the mystery brought to light. If all the remaining ones could be as easily explained, what a fire of illumination might soon be kindled. But it cannot be. Many of them must wait the revelation of the great day, and many of them will never be revealed. It is wisely ordained that in some cases the mysterious must remain in the majesty of darkness, or in the solemn twilight. The things which we require to know with strong assurance, come in holy light; whereas among things which stretch away to the infinite and the absolute we must stand like wondering children, "believing where we cannot prove," and worshipping at all times. G. G.

---

### DRESS—MATERIAL AND SPIRITUAL

---

"But put ye on the Lord Jesus Christ" (Rom. xiii. 14.)

The highest distinction of man, taken as an animal among animals, lies not in his two handedness or his erect figure, but in his necessity and right of dress. The inferior animals have no option concerning their outward figure and appearing. Their dress, or covering, is a part of their organization, growing on them, or out of them, as their bones are grown within. Be it feathers, or fur, or hair, or wool—be it in this color or that, brilliant as the rainbow, or shaggy, or grizzled, or rusty and dull—they have no liberty to change it, even if they could desire the change, for one that is glossier and more to their taste. But man, as a creature gifted with a larger option begins, at the very outset, to show his superior dignity in the necessary option of his dress. It is given him for his really high prerogative to dress himself, and come into just what form of appearing will best satisfy the tastes into which he has grown—or what is very nearly the same thing, will best represent the quality of his feeling and character. With this kind of liberty comes, of course, an immense peril; for there is a peril that belongs to every kind of liberty. As dress and equipage may create a difference of appearing that very nearly amounts to a difference of order and kind, the race of ambition, as soon as ambition is born, will here begin. And now the tremendous option of dress, given as a point of dignity, becomes, under sin, a mighty instigator in the fearful race of money, society, and fashion.

I am going to speak of dress as the outward analogon, or figure of character, and of character as the grand "putting on" of the soul. It would be instructive here to notice the immense reacting power of dress on character, shewing how we not only choose our own figure in it, but our figure in turn chooses us; requiring us to feel and act according to the appearing we are in. . . . Dress relates to the form or figure of the body, character to the form or figure of the soul—it is, in fact the dress of the soul. The option we have, in one, typifies the grander option we have in the other. The right we have in one above the mere animals to choose the color, type and figure of the outward man, fore-shadows the nobler right we also have to cast the mould, fashion or despoil the

beauty, of the inward man. There is also an immense reaction in character ; what we have become already, in the cast of life, going far to shape our doings and possible becomings hereafter. On the ground of this analogy it is that the Scriptures so frequently make use of dress to signify what lies in character, and represent character, in one way or another, as being the dress of the soul. Thus they speak of "the wedding garment," "the garment of praise," that of "cursing," that of "pride;" "the robe of righteousness," and "of judgment," and "the white robe," and "the best robe," given to the returning prodigal, and "the robe that has been washed," and "judgment put on as a robe;" of "white raiment," and "white apparel," of "glorious apparel," of "filthiness," or "righteousness that are filthy rags," of "filthiness in the skirts;" and more inclusively and generally still, of being "clothed with salvation," "with strength and power," "with humility," "with majesty," "with shame," "with fine linen clean and white, which is the righteousness of saints." "I put on righteousness," says Job, "and it clothed me." And in the same way it is that Paul, conceiving Christ to be the soul's new dress—or what is nowise different, its new character—says, "Put ye on the Lord Jesus Christ."

All the figures of dress or clothing are used up in this manner by the Scriptures, to represent the forms of disgrace and filthiness, or of beauty and glory, into which the inner man of the soul may be fashioned—wearing heaven's livery or that of sin. As character is the soul's dress, and dress analogical to character, whatever has power to produce a character when received, is represented as a dress to be put on.

Passing thus into the great problem of life as a moral and spiritual affair, we are surprised to find that inward character and outward covering are so closely related, as to be taken, by a kind of natural instinct, one for the other, and the loss of one for the loss of the other. What do the first human pair imagine when they fall into sin, and make the loss of character, but that they have lost their covering ? It does not appear to be merely a stroke of art in the description given, but a most natural turn of fact, that the shamed consciousness within is taken by their unpractised simplicity as a shock that has come upon their modesty. No sooner is the deed done, than the culprits, all covered in before by the sense of God's beauty on their feeling—for exactly that was their original righteousness, and not any beauty of their own culture—begin to be troubled by the discovery of their nakedness ! The real difficulty is, that the pure investiture of God upon their consciousness has been stripped away—thrown off by their sin. Nothing is changed without, as they foolishly think—stitching their scant leaves, vain hope ! to hide a loss that is within. And probably the same is true of the immense dressing art and trade of the world ; it is put agoing and continued, as regards the fearfully deep zeal of it, by just that shame of the mind which keeps it company in evil, and makes it always emulous of some better figure. Were this inward shame taken away, and the soul inwrapped as at the first by a sense of God's beauty upon it, the secret frenzy at least would soon be over. The maiden would forget her torment in the sense of a holier beauty within, the hidden man of the heart, the ornament of a meek and quiet spirit ; and the man of the world would be striving no more after the outward shows and trappings that are needed to cover the lost honors of the mind.

In the same way it is just according to the manner of the fig-leaf history, that such an immense patching art, in the matter of character, is kept in practice in all ages of the world. It is the general admission of souls, that they are not in a true figure of respect before themselves ; but instead of returning to God and the complete investiture in which he will cover them, they imagine, or get up, small shows of excellence, which they continue to think are as good, for the matter of character, as they need. These small shows we have a name for, calling them *pretexts*, shows of covering that after all do not cover—patches, fig-leaves. . . Fig-leaf stitching is, in fact, the great business of the world ; in which we may see, more commonly than by anything else, the certainty that men are goaded everywhere by the secret, inexpugnable feeling of nakedness, or a want of character. It is a most sad picture to look upon. Then how piercing and fearful is the revelation, when the Holy Spirit strips away all the illusions they practise

and they are made to see that their righteousnesses are rags and not garments, and that they are wretched, miserable, and poor, and blind, and naked. Oh, this nakedness of the soul ! how dismal a figure it is even to itself. Jesus pities it, and comes to it saying, in what gentleness of promise !—“Buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, that the shame of thy nakedness may not appear.”

Nor let any one imagine that these deep wants of spiritual nakedness we speak of are to be satisfied by any uprightness in the moral life. The shame is religious, not moral ; it belongs entirely to the religious nature, divested as it is of what was to be everlasting upon it, the conscious infolding of God. The law moral is a law of the world, sanctioned by this world's customs. It was not this out of which the first man fell ; for custom had not yet arrived. No, it was the original inspiration that enveloped and, as it were, covered in his life, the holy investiture that he had inductively from God, by community of being with him —this it was that he had put off, and the loss of which was the dreadful shame of his uncovering. Impossible, therefore, it is for any one to reinvest himself with the covering he needs. He cannot dew himself in the dews of his lost morning, cannot cover in himself in the righteousness that was God's infolding of character upon him. What he had by community of being he can never reproduce by his personal will. He must have it again as he had it at the first—only by that same righteousness revealed to faith in Christ his Son. Here again the robe is offered back, and he may make good use of his liberty in putting it on ; he only cannot make a thread of it himself ; the warp and woof must be wholly Divine—the uncovering beauty of God's own feeling and Spirit that enveloped our first father, and, in Christ are offered to us all.

We pass, then, here to another point in advance—viz., to the fact that Christ our Lord comes into the world to restore the investiture we have lost ; or rather to be himself, for us and upon us, all that our sin has cast away. . . . He does not merely teach us something, as many fancy, which we are to take up notionally and copy, item by item, in ourselves ; but he undertakes to copy himself into us, and be the righteousness of God upon us. Had we been taught in the best manner possible what things in character to add—what things to change, or qualify, or put away, or put on—what could we have done, in the weaving of so many and such infinite subtleties and shadings of quality, but inevitably miss of all the really Divine proportions, producing only a grotesque and half-absurd caricature ? But when Jesus comes to us bearing all these finest, holiest of proportions of beauty in himself, we have nothing to do but believe in him, or receive him in his person, and he copies himself into us by the wondrous power of his feeling and sacrifice upon us. Then, as every shade is from him, nothing is overdone, distorted, missed, or omitted. The glory of the Father, all the Father's character, is upon him, and he is able to say, “The glory which thou gavest me I have given them.”

Furthermore, there is this wonderful art, so to speak, in the incarnate human appearing of Jesus, that he humanises God to us, or brings out into the human moulds of feeling, conduct, and expression, the infinite perfection, otherwise inappropriate, and very nearly inconceivable. Since we are finite, God must needs take the finite in all revelation. He can never draw himself close enough to get hold of our feeling or sympathy and be revealed to our heart, till he takes the finite of humanity. In the man-wise form only can we put him on. Otherwise his very perfections, elaborated by our human thought, would only be impassive, distant, autocratic it may be, and even repulsive ; as they often are, even in the teachings now of Christian theology. That he has any particular feeling for men, or this or that man, that his great spirit can be overcast and burdened with concern for us under sin, that he is complete in all the passive virtues he puts it upon us to practise—how could we think it, or be at all sure of it ? But here he is, in Jesus Christ, moving up out of a childhood into a great manhood, filling all the human relations with offices and ministries in human shapes of good ; helping the sick with kind words, and healing them by the touch, so to speak, of his sympathies—careful of the poor, patient with enemies, burdened for them in feeling even to the pitch of agony—simple, and

true, and faithful unto death. And so we have God's infinite perfections in our own finite moulds, and are ready to have them even upon ourselves. In this manner we are to be new charactered, by the putting on of Christ ; not by some imitation or copying of Christ that we practice, item by item, in a way of self-culture—the Christian idea is not that—but that Christ is to be a complete wardrobe for us himself, and that by simply receiving his person, we are to have the holy texture of his life upon us and to live in the unfolding of his character. And this is the meaning of that "righteousness of faith," which is variously spoken of in the Scriptures. It is that Christ is everything for us and upon us, and that we are to see our whole supply—righteousness, beauty, peace, liberty—in good graces and stores of character, putatively ours in him ; reckoned to be ours by faith, always derivable by faith from him ; for this exactly is the difference between a Christian and a merely humanly virtuous person, that one draws on Christ for everything, and the other on himself—on his will, his works, his self-criticism, shaping all his amendments himself. Or, reversing the order of comparison, one manufactures a suit for himself in patches of character gotten together and laid upon the ground of his sin, and the other takes a whole robe of life, graciously fitted and freely tendered, in the humanly divine excellence of Christ his Saviour—who is made unto him wisdom, righteousness, sanctification and redemption. But we are to put him on—"Put ye on the Lord Jesus Christ." And here is the difficulty—you cannot see, it may be, how it is done. The very conception is unintelligible or mystical, and you cannot guess, it may be, what it means. What, then, does it mean to put on Christ ?

It does not mean, of course, that you are only to make an experiment of putting on the garb of new life, and see how you will like it. No man puts on Christ for anything, short of eternity. The act must be a finality, even at the beginning. He must be accepted as the Alpha and Omega. Whoever contemplates even the possibility of being without him, or of ever being without him again, does not put him on. Neither do ye put him on when you undertake to copy some one or more of the virtues or characters in him—the gentleness, for example, the love, the dignity—without being willing to accept the sacrifice in him, to bear the world's contempt with him, to be singular, to be hated, to go through your Gethsemane, and groan with him under the burdens of love. There can be no choosing out here of shreds and patches from his divine beauty ; you must take the whole suit, else you cannot put him on. The garment is seamless and cannot be divided. . . . There must be a full and hearty renunciation of your past life. As the Apostle terms it in another place, you must put off the old man in order to put on the new. You cannot have the new character to put on over the old. The filthy garments, all the rags, must be thrown off, thrown completely away. Christ will be no mere overall to the old affections and lusts.

. . . Take another conception—viz., that you will put on Christ by obedience to him ; for whoever obeys Christ willingly trusts him, and whoever trusts him obeys him. Hence the promise, "If a man love me, he will keep my words ; and my Father will love him, and we will come unto him and make our abode with him !" And then it follows that whoever has the abode with him, consciously, of the Father and the Son, will be all folded in by the thought of it, and will live as being in the sacred investiture of the divine character and power. . . . I will only add, on this point, that you are always to be putting on Christ afterwards, as you begin to put him on at the first. All the success of your Christian life will consist in the closeness of your walk with Christ, and the completeness of your trust in him. You are not so much to fashion yourself by him, as to let him fashion you by himself—to be upon you, as he is with you, and cover you with all the graces of his inimitable love and beauty, and this you will do most perfectly when you trust him most implicitly and keep his words most faithfully.

It only remains, now, to bring our subject to its fit conclusion, by speaking of the consequences of this putting on of Christ. And I name, first of all, that which the Apostle suggests, in a kind of cadence that immediately follows and finishes out the text—"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Where he conceives, it will

be seen, that one substitutes, or takes the place of the other—that when Christ is really put on the world falls off and the lusts of property, and fame, and power, and appetite subside or fall away. The effect runs both ways, under the great law of action and reaction—as the old man is put off that the new man may be put on, so the new put on still further displaces the old. This, too, we know by the attestations of experience. He is raised in the pitch of his feeling every way; having such a consciousness awakened of his inward relation to God, that money and pleasure, and all the petty lustings of the lower life, are sunk out of sight and forgot. Sometimes you will see that an appetite which has become a madness, like the appetite for drink, and has shaken down all the man's resolutions and floored him at every point of struggle, utterly dies and is felt no more from the moment he has put on Christ. He wants no more a sensation, when the sentiment of his soul is full. It is as if he were in Christ's own appetites instead of those which have so long domineered over his diseased nature. And so it will be universally. If there be any overmastering temptation which baffles you, and keeps turning you off in your endeavours, and boasting itself against you, here is your deliverance—raise no fight with it in your own will, as you always have done when you have failed, but simply turn to Christ alone. Put on Christ, let your soul be so covered in by the power of his grace upon you, that you feel yourself raised and caparisoned for glory in him, and all the little and low lustings of this world will be silent—felt no more.

There is also this admirable effect in the putting on of Christ—that being thus enveloped in his life and feeling, a power will move inward from him that will search out all the most subtle, inbred evils in you, even those which are hidden from your consciousness, and will finally assimilate you in them, and in all beside, to what he himself was. . . .

Here, too, be it understood, is the source of that strange power of impression which is felt in the life and society of all earnest Christians. Everybody feels that there is something about them not human. And the reason is, that they have put on Christ. The serious, loving, gentle, sacrificing, and firm spirit of Jesus is revealed within, or upon them, and they signify to men's feeling just what he signified. They fulfil that gracious name that was formerly in so great favor in the church—they are all Christophers, Christ-bearers. They will even put so much meaning into their "Good morning," or their bow of courtesy, as to carry a Christly impression in the heart of a stranger. This, my brethren, is the true power. Would that the multitude in our day, who can think to be powerful only as they strive and cry, and go dinnin through the world in a perpetual ado of hard endeavour, could just learn how much it means to put on Christ. . . .

Here is the fearfully precise point on which our eternity hinges—the putting on of Christ. Observe, we are to put on no great name or standard, no sectarian badge or livery, no lawn, or saintly drab, or veil, or stole, or girdle—none of these are the real new man to put on. No! Christ! We must put on Christ himself, *and none but him*. We must be in-Christed, found in him, covered in the seamless, indivisible robe of his blessed life and passion. Far be it also from us, when we put on Christ, to think of turning ourselves about in search after some other finer pretext that we may put on over him, to make him attractive, pleasing, acceptable. No, we are to put him on just as he is, wear him outside, walk in him, bear his reproach, glory in his beauty, call it good to die with him, so to be found in him, not having our own righteousness, but the righteousness that is of God by faith. Cover us in it, O thou Christ of God! and let our shame be hid eternally in Thee!

H. BUSHNELL.

#### SHORT SERMON.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Pet. iii. 15.)

1. Be ready to give an answer—be prepared.
2. Be ready *always*—do not put off a question.
3. Be ready always to give an *answer*—*evasion* excites suspicion.
4. Give an answer to *every one* that asketh you.
5. A *reason* is asked for—not an *assertion*.
6. The answer should be a *reason of the hope* (not the *fear*) that is in you.
7. The question should be answered (not in a *passion* but) with *meekness* toward man and *filial fear* toward God.

## AIDS TO ANTI-BAPTIST AUTHORS.

"Bear ye one another's burdens."

PEDOBAPTIST ministerial neighbors have at this time to carry a heavy load of never-ceasing opposition. Everywhere tracts and pamphlets are put forth by zealous Baptists, and everywhere people seem to think less and less of infant baptism and to admit that immersion, if not the more convenient mode of baptism, is the most satisfactory and, without doubt, that which has apostolic sanction. Now and then it becomes necessary to preach special sermons to reassure the disturbed, but somehow these sermons only widen enquiry and result in the immersion of some who before were satisfied with the sprinkling to which they were subjected in infancy. That this lamentable state of things should be brought to an end will be admitted by every sensible Pedobaptist, but then how to do it is the important question. Preaching avails not. Public debate has been suggested, but few men are adapted for controversy of that kind, and the Baptists seem better prepared than their opponents. The press and private intercourse only remain and, therefore, it becomes requisite that ministers become authors. In view of this necessity and on the ground of considerable experience I may, without being conscious of presumption, offer a few suggestions to the many who will be compelled to use the press in defence of the rights of infants—their right to baptism, and their right to have it administered by that mode which is most congenial to their own feelings and convenient to ministers, mothers, and nurses.

In the first place, then, our dear friends must be exceedingly careful not to rush into print anyhow, for Baptists have become too formidable in pen and ink to be despised. The following hints will be of immense importance. Not that I claim originality. On the contrary, I have taken each item from recent Pedobaptist authors. I put them in this form because I am certain that a book written in disregard of these suggestions will not stand the test when handled by a clever Baptist.

1. You must be careful at the outset to call into operation all the prejudice of your readers. In order to this be sure, throughout, to call your opponents *Anabaptists*, and bring into view the disorderly conduct of the people of that name in generations long since passed away. Of course your opponents are no more identified with immorality and disorder than yourselves, but your business is to obtain a favorable hearing. You will next endeavor to secure the sympathy of every mother and sister who may read your pages. This you must do by enlarging upon the beauty and simplicity of helpless infancy. Point, with well-feigned horror, to the Baptist who denies to their darling the sign of Christian discipleship and treats it as a subject of the Devil's kingdom. You must urge the inquiry, "What if it die while waiting to be old enough to enter the church?" And you must in vivid coloring indicate the fearful responsibility of suffering the helpless babe to depart without being given to Christ in baptism. Let this be well done and the mother will throw down the book to kiss the baby, after which she will give but little trouble. There is, however, on this point some amount of care requisite, lest you drive the reader into an undesirable train of thought. Of course millions of infants die unbaptized. The mind of your reader should be kept from recognizing this, otherwise the appeal will be deprived of force, because if infants called from this world before they can believe and without baptism are saved by virtue of the work of Christ, then it will seem that baptism has nothing to do with infant salvation—while, on the other hand, if they are not thus saved then you imply that millions of innocent babes will be damned only because their parents did not have them baptized, a consequent which Baptists would not be slow to charge upon your doctrine and denounce as a perversion of the gospel of Christ most cruel and horrid.

In further preparing your readers to glide on the surface of your argument, their feelings being made to serve the purpose of sails to catch the favoring breeze. You must not fail to bring prominently into notice the danger

and indecency of the Baptist practice. The weak, sickly, and aged dragged over head into rivers of cold water and the danger of dipping infants, must stand out. Thousands of readers will never think of the fact that the Baptists do not dip infants at all, nor will they remember that water can be rendered warm, to meet the need of sickly persons who might be in danger from the cold fluid. The indecency argument must be urged to the verge of indelicacy. The young maiden as she reads your pages must be made to fancy herself coming out of the water in a full chapel, her person so far exposed as to cause the blush upon her face for years to come whenever she meets one of the audience who witnessed her disgrace. This will effectually shut the ear of many sensitive young females. With a strong minded one, here and there, it will have no effect. Having seen baptisms, they will know that crinoline and sea-side bathing have exposed them far more than any baptism they have witnessed would do. In a word, they will treat your argument with contempt, but you can afford that in the few instances, knowing that the multitude will accept your description without question.

2. In advancing to the argument you had better take an early opportunity to show the impossibility of immersing the thousands said to be baptized by John and on the day of Pentecost. You may treat the case thus—"Mr. B. baptized seven adults in about half an hour. Had he continued for six hours (the utmost time the Apostles could have occupied in baptizing 3000) he would have administered the rite to about ninety persons. Possibly, with great diligence and despatch, the number might have been doubled, though it would have been wet and weary work. Now multiply 180 by 12 (the number of the Apostles) and you have a total of 2160. A greater number than this it must have been physically impossible for them to have immersed; but even then nearly a third of the converts would have remained unbaptized."\* Be sure to give a display of figures. The arithmetic is quite taking. Half your readers wont think about it further than to jump to the conclusion that an author who has so minutely estimated must be right. It is in this way that Bishop Colenso carries with him quite a number of readers. They don't enter into his calculations, but a man who has almost measured the Red Sea with a foot-rule and who is up to his neck in figures must be a learned man and know what he is about. Of course, in the case in hand all depends on the assumption that on the day of Pentecost the Apostles did all the baptizing. That you must assume with unfaltering boldness. You must not allow the slightest intimation that any one doubts it. True, you have no proof that they were the only baptizers—there were 120 disciples, most of them, no doubt, men, so that 50, or even 80 persons might have been engaged in administering the ordinance, and this number might have been increased by some of the baptized immersing others. There is no evidence that the Apostles ever largely baptized with their own hands, and none that when need required it to be otherwise that baptizing was at all limited to official brethren. Of course you know all this, but then you write not to help the other side, but to sustain your own and, therefore, you will leave readers to make the discovery by reading on the other side, which in many cases they will never attempt.

You will not fail to give proper information as to the Jordan. You may quote from "Dipping not Baptism," by the Rev. James Gall, "The Jordan is not a brook that might be crossed at any point, and in which the difficulty would be to find a place deep enough to cover the person baptized. It was not a river nearly dry in Summer, so that John would have to remove to some pool where the water was deep. This is what thousands think who read the passage as it is mistranslated, not being aware that Jordan is a deep and rapid stream *at all seasons of the year*. The difficulty therefore would be not to find a place deep enough, but a place shallow enough to make dipping either convenient or safe. Dr. Shaw computed it to be about 30 yards broad and 9 feet deep. Viscount Chateaubriand found it 6 or 7 feet deep close to the shore. It rolls with such rapidity as to prevent a strong, active, and expert swimmer from swimming

\* Confessions of a Convert from Baptism IN Water to Baptism WITH Water.

across it." You will do well to quote Gall, because he, like others, cites the words of Shaw and Chateaubriand from Horne's Introduction to the Bible, and carefully omits clear intimations from the same chapter that the Jordan really supplied just the condition of water desirable—places three or four feet deep and which were commonly forded.\* But I would not have you unfairly quote Horne and others. Authors not a few have done so, you can fairly quote from those authors and leave the responsibility on their shoulders. Having clearly shown that the Jordan is too deep to admit of immersion, you must demonstrate the want of water in other places. Everywhere you must have too much water or too little. With the Rev. T. Witherow you may say, "We know that three thousand were baptized on Pentecost. Where was the water to be found? No river passes the city; the nearest lake is many miles away; the brook Cedron is the dry bed of a little stream which flows only in Winter; only three wells are known to exist in or around the city." You can safely put it thus, because most Pedo-baptist writers have done so, and your readers will not think of the fact that God promised his people a "well watered land," a "land of brooks and springs," nor will they have at hand the now ample proof that Jerusalem abounded in water and supplied every facility.

There are other important specifications to which I may refer sometime, but the above I deem first in importance, and in this conclusion I am sustained by a majority of Pedobaptist authors. You may ask as to the allowability of reservation of this kind. I reply that nothing short of your having the truth could justify it. Were Baptist writers to resort to it their conduct would be most condemnable, because they are in error. You *know* you have the truth and, therefore, when in this way you secure its reception the highest benefit is conferred upon your readers—the end sanctifies the means. Therefore defend your practice by the *whole* truth if you can, but by these allowable evasions and omissions if need be. If you hesitate, then rest assured that any attempt to master your Baptist opponents without these aids will end in failure. A few others may be expected after awhile.

TITUS TRUTHFULL.

### NEARNESS OF GOD.

COULD we at all times realize the nearness of God what a sacred restraint it would prove upon our thoughts and acts, which are too often ruled by our wandering minds and straying hearts. If we go to the inmost depths of the forest, where nothing is heard but the music of Nature, and nothing is seen but her beauty, lo! God is there. He speaks to us in the murmur of the waterfall, in the rustling of every leaf, and the sighing of every breeze. If the providences of life debar us from attending the sanctuary, shall we consequently live from him? No, he is to be found in the solitude, which he renders melodious to the Christian with "the whispers of his love." If the heart thrills with rapture or aches with agony, he knows it. Do we go to the house of death, where aching hearts almost refuse consolation, "the angel of his presence" is there with a soothing balm. Does the Christian go to the house of dancing and frivolity, God sees. Could we reach out our hand and touch the Lord, or raise our eyes and behold him immediately before us, how fearful would be the realization! Yet he is just as near as if this were the case, and more so, for he is in our very hearts and knoweth their secret motives. Should the Christian, with all his shortcomings and frailties, fear the continual presence of God? No, not if the conscience is pure, for his loving kindness and tender compassion are so great toward those who fear him, that we can but hope and rejoice in him. "What shall I render unto the Lord for all his benefits?" "By him, therefore, let us offer the sacrifice of praise to God continually—that is, the fruit of our lips, giving thanks to his name."

MARY BOULWARE.

\* Possibly Gall followed Horne, who cites those writers in the same fashion.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

### ANNUAL GENERAL MEETING.

HELD IN CAMDEN TOWN, LONDON, AUGUST 8, 9, AND 10, 1865.

A GOODLY company of Disciples having assembled in Milton Hall on Tuesday evening, the convention was inaugurated by devotional exercises, under the presidency of W. D. Harris, after which it was resolved that J. K. Tener, of Ireland, preside over the business meetings, and that A. Dawson, of Wolverhampton, and E. Fraser, of Birmingham, be secretaries. The assembly being thus duly constituted, the business was conducted mainly in the order of the following record, frequently relieved by prayer and praise.

*Resolved*—That the programme of the Huddersfield meeting, printed in the Report of that year, be adopted for regulating this assembly.

The remainder of the evening was devoted to reading schedules. Wednesday morning the residue of the schedules were read, followed by numerous letters containing recommendations and proposals, which subsequently came under consideration.

#### REPORT OF THE EVANGELIST COMMITTEE.

*To the Brethren in Christ Jesus assembled in Milton Hall, Camden Town, London.*

Dear Brethren,—Owing to the requirements of an increased number of laborers, we were obliged, three weeks ago, to send to the churches a statement of the inadequacy of our funds to meet the current expenditure. We now have the pleasure of acknowledging a response so prompt and liberal that every want has been met, the year's contribution raised to a larger sum than the three previous years supplied, and a balance left in the treasurer's hands.

In 1861-2 we began our service with a balance of £2 0s. 8d. Inclusive of this, there was realised for the year's work £361 11s. 0d. In 1862-3, when the cotton distress began to be so deeply felt, we held a balance of £29 2s. 6d. which became £389 0s. 4½d. In 1863-4 the balance with which we started was £10 16s. 11½d. the gross result at the end of the year £405 10s. 4d. This year our balance was £53 11s. 11½d. We now report £487 3s. 2½d. The balance in the treasurer's hands is £48 8s. 7½d.

Contributions have been received from CHURCHES in each part of the United Kingdom.

w

dom—from INDIVIDUAL CHRISTIANS, some identified with churches, others isolated in towns and country places without assemblies with which they could consistently unite, proving by the regularity of their contributions that isolation, however painful, has not damped the ardor of their interest in the gospel of Christ. Others, again, in the far-off colonies of Australia, whose practical love for the work of God in their native land neither distance, prolonged absence, nor the pressure of local claims has been able to diminish. Year by year our treasury has been generously replenished by one brother in that far-off land, the only change that of increasing contributions, and this year with a munificence amounting to nearly one-fourth of our entire income. Prevented from expressing directly our acknowledgments of the very material aid thus rendered, we feel bound to use the present opportunity of rendering honor to those to whom it is assuredly due. May God ever prosper and bless the men *whose hearts enlarge with the enlargement of their means*. And there are, also, those who make themselves known to us only in their gifts—the *anonymous* contributors, well known to Him for whose glory their offerings are presented.

This year the funds have been used to sustain eight brethren during the following periods—Bros. David King and Henry Exley twelve months, Ed. Evans and W. Thompson six months, Brother Rae four months, Bro. T. H. Parris three months, Bro. J. B. Rotherham one month, and Bro. W. Hindle five weeks. Without undertaking the task of noting the various fields of labour occupied by these brethren or the results of their work—which, as on former occasions, we hope to hear from themselves—we are glad to express the conviction that in the number of men and women converted to God, and in churches refreshed and planted, abundant reason is supplied for thanksgiving to the Lord of the harvest. It seems more appropriate for us to mention those churches which, through accession of laborers, have received increased aid during the past year. We note *Wakefield* and neighborhood, by Edward Evans and W. Thompson; *Banbury*, by E. Evans and H. Exley; *Maryport*, by W. Thompson; *Manchester* and vicinity, by Bro. Rae; *Piltown* and *Brighton*, by H. Exley; *Wolverhampton*, by T. H. Parris; *Southport*, by Bros. Exley, Evans, and Parris; and some slight advance to *Ches-*

ter and Mollington, by Ed. Evans. These last churches, now that the venerable and beloved brother John Davies has departed to his rest, claim more than ever the sympathy, attention, and help of the brotherhood. In specifying these eight centres of labor, we have omitted to notice mere visits of a day or so. From correspondence in our possession it is also our duty to mention Wakefield, Banbury, Pilton, Brighton, and Maryport as greatly needing the *continuance and increase* of aid during the ensuing year, the experience supplied by the past year affording fair promise of enlarged results.

The little gatherings at Barrow-in-Furness and Driffield near Hull, which hitherto have had no aid, urgently entreat to be considered in the future arrangement of labor, well sustaining their application by evidence of self-denial and will to work.

Your committee very earnestly reciprocate the regret expressed in the letter from the church at Huddersfield on account of the proposed departure to America of our well beloved brother Henry Exley. Had he in resigning his connection with us left the slightest ground of hope that we could prevail upon him to remain in his native land, no inducement within our power to present would have been spared to effect so desirable an object; but he so urgently entreated us to offer no objection to his purpose—speaking of his desire to be with his aged mother, resident there, and expressing his conviction that he could secure the general well-being of his family in that country—that we could not consistently offer any urgent entreaty to dissuade him from his purpose. Heartily glad shall we be if ought transpire during these meetings to effect a change in his resolve, painfully convinced as we feel that the absence of one so excellent in character, so earnest in spirit, so abundant in labor, so successful in edifying the church and winning men to God, and so entirely acceptable wherever he has labored, would indeed be a very serious loss to the churches of this land.

In once more returning to your hands the trust committed to us, we again express our unchanged and confirmed conviction that the interests of the churches would be much better served, by a committee, the members of which reside in one town. As at present constituted, the judgment of brethren whose aid can be ill spared is in many instances not at all available. Besides, a promptness in the discharge of business, attended by less effort and expense of time and means, are evident advantages attending the plan we once more suggest. With thanks for the

confidence reposed in us, we are, your fellow-servants in the Lord Jesus,

JOHN CORF, G. Y. TICKLE,  
TIMOTHY COOP, W. McDougall,

The treasurer presented his financial statement, showing £187 15s. 5d. received from churches, and £243 5s. 10d. from individuals, making together with interest allowed by treasurer and balance in hand last year, £487 3s. 2½d. and leaving, after meeting the expenditure of the year now ended, a balance of £48 8s. 7½d. The balance sheet will, as usual, be printed and sent to the churches.

*Resolved*—That the Report and Financial Statement be adopted.

*Resolved*—That the best thanks of the meeting be given to the committee for their efficient and valuable labors during the past year.

*Resolved*—That the late Evangelist Committee be now re-elected, with power to add to their number.

The present names are G. Y. Tickle, T. Coop, J. Corf, and W. McDougall.

*Resolved*—That the church recently planted in Wolverhampton, that in Wednesbury, also that in North Shields, be added to the list of churches.

The removal by death of a beloved brother—John Davies, of Mollington—having been brought under notice—

*Resolved*—That J. Inwards be requested to draw up a letter of condolence to our bereaved sister, Mrs. John Davies, and that the letter be signed by the chairman and others.

The letter subsequently submitted was approved and signed.

*Resolved*—That G. Y. Tickle, J. Inwards, R. Black, and T. Johnson be a committee to confer with evangelists during the period of this meeting, on matters which may facilitate the general business.

By request of the meeting several evangelists gave an outline of the past year's labor—

D. KING intimated that from the last Annual Meeting he went to Manchester, and thence to Leicester, where disturbing circumstances threatened the church. These were happily adjusted. From the monthly notices already printed in the *B. M. H.* he cited the places visited by him and the general results, embracing Birmingham, Wolverhampton, Wednesbury, Walsall, Lincoln, Cambridge, St. Helens, Liverpool, Wigton, Earliestown, and Golbourne, by

which it appeared that he had immersed in connection with these labors some seventy-five persons, not counting those who had been led into the water by other hands. He concluded by observing that the number of immersions is not, in any case, the test of the success and usefulness of an evangelist, and particularly so where the labor is in connection with churches not fully set in order, and where the demands within the church are often greater than the labor without and the results such as cannot have place in any report.

#### H. EXLEY read the following—

In the manifold mercy of our God it is my privilege to meet you for the third time, to give an account of my stewardship, and lay before you a brief statement of my labors during the year just now closed. It will be remembered that at the last Annual Meeting, held in Wigan, it was decided that my labors should be divided among the churches at Liverpool, Huddersfield, Banbury, Chelsea, Piltown, and Brighton. That arrangement has been carried out as was deemed best by these churches. Everywhere I found the brethren earnestly desirous that the gospel should be made known, and what is at least of equal importance, desirous of being themselves partakers in a larger degree of the life divine.

After the last Annual Meeting I returned to Liverpool and spent about nine Lord's days. Spending also one Lord's day at Southport, and visiting almost every week Chester, Mollington, Saughall, and going once to St. Helens, three times to Southport on a Lord's day afternoon, returning to Liverpool to preach at night. Our additions were at Liverpool three baptized, and three at Mollington and Saughall. During those nine weeks I preached about thirty-five discourses. I think I can safely say that all our meetings, or nearly so, continued to increase in interest; and that it required but continual labor to realize substantial results. From Liverpool I directed my steps to Huddersfield, where I commenced the last Lord's day in October. I spent with them altogether ten Lord's days, preaching every week at Millbridge, and going once to Wortley. During that time I gave about thirty-one addresses. Our additions were seven by immersion. Here, also, it was the decided conviction of the brethren that could I have remained longer very much larger results would have been accomplished. Our attendance increased in numbers up to the time of my leaving, and of course

at the time when most good was likely to have been effected.

From Huddersfield I directed my course to Banbury. Here I spent also nine Lord's days, visiting every week Broxham and Wardington, often preaching to crowded companies at the latter place. I held a cottage preaching also in Banbury every week, besides attending regularly a Bible meeting of the brethren, and sometimes two. At Banbury and round about I gave about forty-three discourses, besides distributing tracts and visiting to a considerable extent. Our meetings grew larger and larger up to the time of my leaving, and our last meeting was the best. We had altogether seven baptisms, and two restored. I left Banbury on the 23rd February with a most decided conviction that our present broken-up system of labor is not the best means of spreading the truth. Banbury and the whole region round about will richly repay well directed and continued labor.

I next proceeded (after a short interval at home with my family) to Chelsea, arriving there on the 18th March, and received from the brethren there so kindly a welcome that it will ever be to me one of the most pleasant reminiscences of my life, as long as that life shall last. With the church at Chelsea I spent nine Lord's days, laboring there two Lord's days, and giving two also to Piltown and Brighton. At Chelsea I have given thirty-one addresses, at Piltown seventeen, at Brighton twelve. Our results have been at Chelsea, four baptized, two restored, and one to be baptized next Lord's day; at Brighton, two baptized; and two at Piltown. During this time I also visited the church and preached the gospel once at Stepney, and I have given three addresses in Camden Town.

During the year just closed I have also spent at various times four Lord's days at my own home, laboring for the church there, which is in urgent need of help. Three from the world were the fruits of my labors there. I have also given one Lord's day to Nottingham, one to Birmingham, and preached to the brethren at Walsall once. To sum up this report in a few words, I have during the year visited twenty-two churches, delivered on an average four addresses each week. In every place I have spent considerable time in visiting or in tract distributing. And the gain as nearly as I can arrive at the exact truth is about thirty-six.

This, brethren, is a brief account of my labors—and I lay it before you with the profoundest conviction that our present system of a few weeks visit at a time is a waste of time, money, and strength.

T. PARRIS stated that he had no report, not being aware that anything of the sort would be asked for. He had labored in connection with the committee about three months, preaching in Birmingham, Wolverhampton, Wednesbury, Walsall, Southport, Wigan, Golbourne, &c. Good meetings and additions were among the results.

W. THOMPSON was not prepared with any report, not knowing that it would be required. He gave an outline of labor and promised to put the leading facts to paper, in order to their appearing in the general Report. The following has been received—

After an absence of seventeen years, it has been my privilege, in company with my wife, to visit the land of my nativity, and to proclaim the unsearchable riches of Christ, in the same field where I had labored in the work twenty-two years before. And I cannot do otherwise than express my deep obligations of gratitude to the Heavenly Father, who not only has sustained me amidst the dangers and difficulties of life and kept me steadfast in the faith of Jesus, but also has opened the hearts of the brethren to give me a cordial and hearty welcome into their midst, and to encourage me by their hearty co-operation and aid. I have never in my life had more enjoyment while engaged in the work of evangelization than since I came to Britain on the present occasion, nor have I ever felt more earnest and devoted to the service of our Divine Master. We arrived from America in Liverpool on the 15th of Oct. 1864, and spent a week with the brethren there, speaking on Lord's day and making a short visit to Mollington, and, as it happened, seeing our beloved Bro. Davies before his last serious illness and decease. From Liverpool I proceeded to Edinburgh, where I found the committee of co-operation there anxious to engage my services as an evangelist to labor for a time in Scotland. Considering that the brethren of the committee of co-operation in England had requested to have a portion of my time spent in their field of operations, I agreed with the Scotch brethren for three months, which however was extended to four before I finished.

Though I remained about ten days in Edinburgh and spoke several times, my work proper began in Dundee. There I began with holding as many meetings during the week as could be convened. In the Watt Institution Hall there were usually held four meetings, and two or three in private houses, which latter were generally well attended. But for the first

three weeks no visible effects were apparent from the efforts put forth. After that, however, a movement began which resulted in some thirteen immersions and eight disaffected brethren being restored. In connection with this a great deal was done to induce a more harmonious feeling than had hitherto prevailed, which finally resulted in a positive reconciliation of parties who till then did not co-operate heartily; and I am happy to learn that said reconciliation still stands good. After remaining two months in Dundee I proceeded to Dysart under the instructions of the committee. I commenced the work in much the same manner there, by holding meetings night after night in continuation. The people were so unused to such a course that it was more difficult to get them to carry it out than it would otherwise have been. Still, the brethren nobly stood by me, and the result was that at the end of a month we had excited considerable interest in the minds of the people; and during the time seven yielded themselves in obedience to the Saviour in the ordinance of baptism. From Dysart I returned to Edinburgh and remained there for two weeks. But it appeared to me that the opportunities are too scant for influencing the minds of the people, by having only one week-night meeting during the week. I witnessed the immersion of three in Edinburgh.

Having corresponded with the committee in England my course was directed to Maryport from Edinburgh, where I arrived on the 24th February, 1865. With the exception of Lord's day, I spent a week in Aspatria, about eight miles distant, preparatory to beginning the work advantageously at Maryport. In Aspatria we called forth a lively interest, but just as we were beginning to see the effect of the truth we were deprived of our place of meeting, and so had to discontinue the effort. When we began at Maryport the church was very weak, being deprived of almost all the speaking brethren by the removal of Bro. Collin's family into Liverpool. Our first meeting in the chapel did not amount to a dozen persons, but by visiting around and holding meetings continuously night after night, the meetings continued to increase in number and interest, till at the end of two weeks five made the good confession and were immersed into Jesus. The attendance from that time filled the house, and the last meeting was the best.

From Maryport I proceeded to Liverpool, and there continued with the brethren for three weeks, speaking as often as the circumstances would admit of. After being a week at Liverpool it was deemed

advisable to open a preaching station at Bootle, and here I have to record one of those failures which will sometimes take place in spite of the utmost that can be done to promote the object.

A room was engaged in a back, out-of-the-way place, with a ladder to get into it. Bills were circulated, tracts distributed, and invitations given to attend, up to a degree that I have seldom seen exceeded for such an undertaking. In connection with that, prayers were offered continuously for the blessing of the Lord to rest upon the effort, and I felt very confident we should surely succeed; but with all our exertions we could only gather a handful of people—not as many as had collected in a private house without any of these exertions. Still persevering in the effort, we got a number of the brethren to come from Liverpool, and aid by their presence and exertions to draw out an audience; yet it appeared to prove a failure. The lesson of human nature which we should learn from this is, that you cannot force people into uncomfortable and forbidding-like places to hear the gospel. More good could perhaps have been done by speaking out of doors. Leaving Liverpool, I spent one Lord's day at Southport with the brethren there, and proclaimed the gospel. Thence I proceeded to Wigan, and spoke two or three times on my way to Huddersfield, arriving there on the 24th April. My stay in Huddersfield was prolonged out of proportion to my stay in other places by reason of my filling an appointment made by Bro. Exley, that he might have opportunity of remaining longer at Brighton. During all the time I remained in Huddersfield I held meetings in the country around. At Millbridge and Mould Green I held meetings every week for nine weeks, besides meetings at Paddock, Elland, and Ox Green. During the time of my stay in the Huddersfield district I took opportunity of visiting Wakefield and Wortley, delivering six discourses in each place, which were well appreciated by the brethren. At the former place I witnessed the immersion of one person into the service of Jesus. From Huddersfield I proceeded to Manchester where I remained two weeks, visiting the brethren at Openshaw and Stockport repeatedly. At the close of our stay at Manchester we had the pleasure of witnessing the confession and immersion of six persons into the name of the Father, &c. and I am informed that another on the Lord's day following obeyed the Saviour. From Manchester I proceeded to Nottingham, and there remained two weeks, during which time I visited Langley and Loughboro' repeatedly, and proclaimed to them the gospel of Christ. Being the time of

the election, the meetings held were not near so good as they would have been at another time. Still they were tolerably good. I appreciate highly the efforts made by Bro. Mumby and others to render my labors as effectual as possible during the time I remained in that neighborhood. I thence proceeded to Birmingham, where I found the church in quite a prosperous condition. The young men of that congregation undertake to supply labor at the different stations of Wednesbury, Walsall, Wolverhampton, where congregations are being reared with apparently good success. In Wednesbury and Wolverhampton I delivered several discourses. One made confession at the latter place, and at Birmingham I witnessed the immersion of two from the former place.

In Birmingham I spoke to the largest congregation that I have addressed in this country, and the marked attention paid indicated to me that they are in the best of training as a congregation. One thing which I much admired there is the diligence with which they look after those that are absent from the regular meetings of the saints. I most certainly recommend this subject to the attention of all the congregations. From Birmingham I proceeded to Banbury, where I remained about ten days, up to the time it was necessary to leave for the London Meeting. I delivered some nine discourses in and around Banbury.

I have the expectation of remaining another month, and then returning to the United States. From what I have witnessed since I arrived in this country, and especially from the favorable reception everywhere met with to the presentation I have made of the truth, I feel much inclined, should opportunity offer, of returning and laboring for a longer period in the promulgation of the gospel. At the present I am necessitated to return, and pray that the blessing of the Lord may rest upon the effort in this country to restore the primitive gospel of our Lord Jesus Christ, and may great grace be among you all. In all this tour I have been accompanied by a sister wife, who is a native of America, and I cannot take leave of the brethren without expressing our grateful acknowledgements for the cordiality and kindness invariably manifested in all the places where we have sojourned. God is not unmindful, brothers and sisters, to forget your works and labors of love in ministering to the saints. Farewell, the Lord be with you all, Amen. W. THOMPSON.

W. HINDLE intimated that he had been earnestly laboring in evangelistic work in Lancashire for the last two

years—that a few weeks since, in consequence of intercourse with T. Coop, of Wigan, he had been immersed, and had been made glad by finding brethren who take the truth alone as their guide and with whom he could heartily co-operate. He had resigned connection with the Methodist preaching plans, finding that the presentation of the whole truth would not be permitted. He avowed his intention to labor for Christ all his days. He saw that in and around Bolton he had a hold upon the people, and there were openings of considerable promise. His family being in Bolton, he could not separate himself from them so as to deprive them of proper oversight and attention. He would labor in that district and visit other parts as the way might be opened. He did not ask any church, committee, or meeting to engage to support him—though he would willingly accept the co-operation of the brethren, by the committee or otherwise—but the work he would do, with the blessing of God, and being set for preaching Christ he would do it, if necessary working with his own hands.

**THE COMMITTEE OF CONFERENCE** reported that T. Parris intended to remain in the field, but he preferred, and intended, to arrange with some one church or district, and not to spread his labors over a wide range. Also that J. B. Rotherham desires to labor during the ensuing year in connection with the committee, it being understood that he deemed it necessary that some place be selected as the centre of his operations and as the home of his family.

*Resolved*—That the Evangelist Committee arrange with J. B. Rotherham as to his services during the year.

*Resolved*—That the Evangelist Committee co-operate with W. Hindle as may be found requisite.

It was reported that Bro. Rae, who had been assisted by the committee to labor in Manchester, &c. had engaged himself in Bulwell, making his own arrangements with the church there.

**THE LOCATING OF EVANGELISTS** brought into notice the whole of the applications for evangelistic aid. After careful consideration it was

*Resolved*—That D. King be recommended to work from Birmingham as a centre during the ensuing evangelistic year, and

to respond, so far as possible, to the invitations from Lincoln, Manchester, Wolverhampton, and towns in the neighborhood of Birmingham, &c.

*Resolved*—That J. B. Rotherham confer with the committee, with a view to his visiting two or three districts, and the subsequent selection of one as the principal field of his labor during the year, and that he begin with Bristol and Bath.

*Resolved*—That this meeting having had its attention drawn to the desirability of sustaining evangelistic effort in the neighborhood of Bolton, recommend W. Hindle, if he continue his labors in that locality, to endeavor to work in harmony with the church in Bolton, and to that end, if necessary, to invite to his aid the elder brethren of the neighborhood, with the advice and sanction of the committee.

H. EXLEY having stated his intention to leave this country for America, in order to meet again his aged parents, for the improvement of his health, and with a view to the advantage of his family, the warmest regret was expressed and he was earnestly solicited to return. Though giving no promise, he left considerable hope in the minds of many present that his removal from this country would only be temporary.

*Resolved*—That in consideration of the valuable services of Bro. H. Exley, and in view of the journey before him, the committee be instructed to present him the sum of £25, and also a letter of commendation.

*Resolved*—That as W. Thompson can spend a few weeks longer in this country, he be requested to give his services to Brighton and Piltdown.

*Resolved*—That in consequence of the favorable opinions concerning B. Ellis, of Chelsea, the committee be requested to confer with him in reference to evangelistic work, as circumstances may require.

*Resolved*—That this meeting having heard through Bro. King from Bro Franklin, of Cincinnati, that two reliable evangelists are ready to come over to this country, expresses its gratification at the intelligence, and its desire that arrangements may be set on foot which may result in their paying the proposed visit; and that for the purpose of making the necessary arrangements the matter be entrusted to our Evangelist Committee.

*Resolved*—That a list of the addresses of the churches be printed and circulated.

*Resolved*—That G. Y. Tickle be on the Trust-deed Committee, in place of the late J. Davies.

*Resolved*—That it is desirable for the Evangelist Committee to urge the brethren

to promote the effort to raise £1000, as a thank-offering for evangelistic purposes, before New Year's Day, 1866.

*Resolved*—That the next Annual Meeting be held at Nottingham, on the second Tuesday of August, 1866, to begin at two o'clock P.M.

*Resolved*—That the thanks of this meeting be given to the sisters, for their laborious duties in providing for our wants; also to the chairman and secretaries.

The number of brethren from distant churches was not so large as usual, but this will not be understood as indicating want of interest, but as owing to London not being at all central for the churches.

The public meetings were addressed

(1, *Immersed during the year*; 2, *Received from Sister Churches*; 3, *Received, having been formerly immersed*; 4, *Restored to fellowship*; 5, *Departed this life*; 6, *Withdrawn or expelled*; 7, *Transferred to Sister Churches*; 8, *Removed to where there are not Churches*; 9, *Emigrated*; 10, *Present Number of Members*; 11, *Number of Teachers*; 12, *Number of Scholars*.)

by H. Exley, on Monday—B. Ellis, W. Hindle, and D. King, on Wednesday—W. Thompson and T. Parris, on Friday. Out-door meetings were addressed by J. B. Rotherham, W. Thompson, and R. Mumby. The social meeting on Thursday evening was edified by Bros. Inwards, Pitman, Evans, Tickle, Hindle, Parris, Exley, Hurt, Corrie, T. Johnson, Thompson, and King. Hearts were warmed, prayers were earnest, and praise hearty, and declarations were made as to the beneficial influence of the meetings by those who had not before enjoyed such occasions.

The statistical information contained in the schedules is arranged thus—

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11	12	OFFICERS.
Frizington . . .			1							8			1 elder, 2 deacons
Glasgow . . .	6	3			1		7			134	16	80	2 elders, 5 deacons
Glyn Ceiriog . . .					3	2	7	1	1	27			1 pastor, 2 deacons
Golbourne . . .	15				1								36
Grangemouth . . .													11
Hildenboro . . .	1												1 pastor, 2 deacons
Huddersfield . . .	8			1	1	4	3		2	78	21	88	2 deacons, 2 deaconesses
Howden . . .													5
Kirkby Ireleth . . .	2					1	1		3	37	5	50	2 deacons
Kirkcaldy . . .	10	2					2					68	3 overseers, 2 deacons
London (Camden Town) . . .	18	3	1		2	12	2	8	11	189	11	88	15 elders
London (Chelsea) . . .	9	7				1	6	3	1				65
London (Islington) . . .	3	1	2	2	1	13							32
London (Limehouse) . . .	6	3	1	10				1	1				35
Liverpool . . .	10	11	3		3	6	5	1		129			3 pastors, 6 deacons
Loughborough . . .	4					1	1						1 elder, 1 deacon
Louth . . .						1	4						9
Llanidloes . . .													19
Llanfair . . .						2	2		3			7	40
Leicester . . .	14	2	2	2	1	4			2			2	70
Lincoln . . .	12	2	2	1		5							26
Maryport . . .	10				1								4
Marlpool (Langley) . . .	5	1						3					2 deacons
Merthyr Tydvil . . .								1					10
Manchester . . .	12	9	1		5	7		2	2	98	6	30	2 elders, 1 deacon
Middlesboro'-on-Tees . . .	4	3	1		1								1 pastor, 2 deacons
Mollington . . .													Joined to Saughall
Moss, near Wrexham . . .						1	1						3
Mullycar (Tyrone) . . .													
Nottingham . . .	10	4		1	3	12	4		1	206	21	48	4 deacons
Newcastle-on-Tyne . . .	1	5	6	1	1		3			40	18	108	2 elders, 3 deacons
North Shields . . .		6	1	1									11
New Pit Sligo . . .	3	2						1					32
Nettleton (Wilts.) . . .								2					28
Newtown . . .													3
Openshaw . . .		1					3	1					3 elders, 2 deacons
Oldham . . .	2		1	1		19							18
Portmadoc . . .		2											35
Piltdown . . .		4							3				52
Penmachno . . .													15
Portsoy . . .					1					1			9
Rhos Llanerchrugog . . .	6	1			4		1	1	1	53			1 pastor, 3 dea. 1 evangelist
Rossett . . .													2 deacons
Ruddington (Notts.) . . .													
Southport . . .	5				1		3	1					11
St. Helens . . .	11	6		2	5	11	6	7	1	86			3 bish. 3 dea. 3 deaconesses
Sbrewsbury . . .	2		2	1	3	1	2			27	7	28	2 deacons
Saughall . . .	6												2 elders
Sanquhar . . .	1				2				4	25	2	10	
Stockport . . .		1			2	4		1					1 elder
Swansea . . .				2	1								1 deacon
Tredegar . . .													1 elder
Turriff . . .		1					3	5					24
Wigan . . .	22	6	1	14	3	30	4	1	1	149	19	160	2 pastors, 3 dea. 1 deaconess
Whitehaven . . .	20	3			1	2	1	1		53	6	40	1 elder, 2 deacons
Wrexham . . .		1	10	4	4					56	7	56	
Wrexham . . .							7						5
Wortley . . .	4	9	3		4	3				82	24	177	3 elders, 4 deacons
Wakefield . . .	6		1	1	8				1	31			3 deacons
Wallop . . .													6
Walsall . . .	5					3	1	1					14
Wednesbury . . .	12	7	1		2	5	2						11
Wolverhampton . . .	16	11	7		3	2	1	1		28			

## COLONIES.

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11	12	OFFICERS.
Adelaide, S. Australia .									100		75	2	elders, 2 deacons
Alma Plain, S. A. .									56		45	1	elder, 2 deacons
Adelaide Lead, S. A. .	2								10				
Dunedin, Otago, N. Z. .	9	2	2					4	41			3	deacons
Hindmarsh, S. A. .								1	60		80	2	elders, 2 deacons
Hokatika, N. Z. .									5				
Invercargill, N. Z. .									9				
Maryborough, S. A. .	10		5	2		1	8	1	30			1	deacon
Mypurge, S. A. .									12				
Point Sturt, S. A. .									25		45	2	elders, 2 deacons
Sydney, N. S. Wales .	4		2			6	3		29			2	deacons
Newtown, N. S. Wales .	2	3	4			2		2	52	4	23	2	elders, 2 dea. 2 deaconesses
Wedderbourne, S. A. .	16						3		18				
St. Mary's, Jamaica .	2	3	2						54				

Ponder the above facts and figures. We may have something to say thereupon next month.

## EXTRACTS FROM LETTERS.

## BANBURY.

During the year we have had the services of Brethren Evans, Exley, and Rotherham, and also for the last two Lord's days Brother Thompson. The labors of these brethren have been appreciated by us, and we hope that as a church we have been benefited. Eight persons have been immersed and added to the church, a school has been commenced on the Lord's day, in which we have an average attendance of about forty children, and about twelve brethren engaged in teaching. We have been making vigorous efforts to get a comfortable meeting-house and school room. We expected that it would have been begun before this, but from circumstances which have transpired we delay it a few months.

During the year having had brethren with us for short periods, we have been convinced that efforts to be of real permanent service must be continuous. Just as a brother is gaining the confidence of the people and gathering a company, his labors have terminated, whereas had those labors been continued for six or twelve months the church would have been increasingly instructed, young converts would have been more established, and the effects of their labor would have been more evident. Being convinced of this, we feel it our duty to make an application for the services of Brother Exley for six or twelve months.

The brethren who have visited us preached the gospel regularly at Bloxham, a

large village three miles from here, and at Wardington, where there has been a small church for years.

JAMES NORTON,  
EBENEZER WALL.

## BRISTOL.

We are deeply thankful to God for evangelistic agency. It was by this means that we were first brought together as a church. We have also derived great benefit from it since our organization, and as an acknowledgment of our debt, we have decided some months since to set apart 15 per cent. from our gross contributions for the Evangelistic Fund. We do not feel at liberty to promise any particular amount at the commencement of next year, but pledge ourselves to give cheerfully and willingly as the Lord in his providence may enable us.

Our schedule shows but little progress. We have been compelled to exclude some from our fellowship, while others have left from various other causes; but the principal opposition which we have to encounter is from the sectarianism with which this city abounds, wherfn is developed much that panders to the eye and ear, as well as to early prejudices. We believe, however, that we exert an influence for good upon the parties around us, for numbers of them acknowledge the correctness of our position, though they neglect to enjoy our liberty.

We have received occasional help from Bath, which was very acceptable; yet we think it highly desirable to have evangelistic help, if only for a month or two, as our own resources are very scanty.

WALTER TAYLOR,  
JOSEPH DERRICK.

## BIRMINGHAM.

We rejoice to inform you that since we last had the pleasure of addressing you the work of the Lord has to some extent prospered in our hands. Our last year's report showed 223 members, additions by immersion 50 and by persons previously immersed 8. This year we report 280 members, 59 added by immersion, and 16 previously immersed. In the course of the last year 25 were separated from the church, this year 14 only have in like manner been removed. After deducting the total number of removals, including 5 by death, the present number of members is 57 more than last year. The decrease of separations, notwithstanding the increase of the church, may fairly be regarded as an indication of increased solidity.

The opening of our new chapel in September last has brought under the sound of the truth a larger number of hearers than we formerly obtained in hired halls, and we name this as an encouragement to those who are endeavouring to erect chapels.

Our last letter reported the commencement of Bro. King's labors in Wednesbury, which have resulted in the planting of a church there numbering some 14 members, though it has been reduced by removals occasioned by the "lock-out" in that district. A number more have been immersed, chiefly through our teaching, but have not yet seen it right to unite with the church.

The removal to Wolverhampton of our brethren, the Turners and Dawsons, has hastened and helped the planting of a church in that important town, which last year was among "the things hoped for." And the labors of brethren King, Turner, Parris, T. Johnson, Carduff, and Dowling, have been so blessed that some 29 members now give promise of stability and increase.

The church in Walsall has not increased and is not very promising, owing to the impossibility of obtaining a place of meeting which hearers can reasonably be expected to attend. Still the truth is circulated in the neighbourhood, and as the church is unable to provide teaching, it is supplied from Birmingham every Lord's day.

These facts are named because last year we asked that an evangelist might be sustained in the district for the purpose of co-operating with us in extending the truth to neighbouring towns deemed ripe for the harvest, and as indicating that we were not mistaken in our views as to the suitability of the field. We did not then ask evangelistic aid for Birmingham with a view to increasing our obligation to the churches,

who in previous years had so much aided in this matter, but with the hope that by the occasional presence of an evangelist we should be enabled to release our preaching brethren for efforts beyond the limits of this town.

Two of the above named places, and generally the third, are supplied every Lord's day, so that considering our contribution to the Evangelist Fund and the payment of travelling expenses of preaching brethren to neighbouring towns, as well as time spent by Bro. King in those towns and the help given by him to more distant parts, we do not regard the church in Birmingham as much indebted to the general funds for evangelistic labor during the past year.

It may be proper to observe that the above figures do not set forth the extent of our labor and progress, inasmuch as many who are not yet with us are largely under the influence of the truth. A small church some two miles from our chapel has recently sent us resolutions declaring its entire adoption of the Christian name and order, and asking co-operation, and a chapel just erected in a parish of 16,000 inhabitants singularly deficient of chapel accommodation is offered upon reasonable terms for the use of a church to be composed of those sending the resolutions and such of our members as reside in that locality. In the event of this offer being accepted we shall have to provide preaching for this new and important opening. About 50 of our members reside in that direction and are willing to be transferred, if so recommended by the church; so that it is not unlikely that shortly a second chapel with commodious school accommodation may be opened. In view of the foregoing, and the fact that Bro. King has been largely instrumental in bringing about these results, and is intimately acquainted with all the circumstances in relation thereto, we earnestly solicit that you will recommend him to devote as much time as more urgent obligation may permit to the development in the district of that work in which he has been so actively and beneficially engaged.

We again submit for your consideration the subject of district evangelisation, which we hold to be of great importance, and suggest that some eligible town be selected in which an evangelist should be located as the centre of operation, around which churches may be planted, and which shall co-operate in promoting the extension of the Redeemer's kingdom.

We are happy to propose the reception into the co-operation of the churches at Wednesbury and Wolverhampton. We also propose that the Annual Meeting of

next year be held at Wolverhampton. The town is large and central, and presents an inviting field, and it would tend to give an impetus to the work in which the brethren there are so actively engaged, and they hope to be fully prepared to provide ample accommodation for the brethren attending that gathering.

GEO. WALTERS.

CHESTER, MOLLINGTON AND SAUGHALL.

The schedule is for Saughall. I am an elder in the church in that place. A meeting is held at Mollington once a fortnight, on Lord's day afternoon, and I preach there once a month; but the members residing at Mollington are included in the return made for Saughall, where there are regular services twice every Lord's day.

The late Mr. Davies was the only surviving elder in the church at Chester. Mr. George Peers, Chester, now takes the most prominent part in the meeting there. With this explanation I do not suppose another schedule will be requisite.

May zeal for God and his truth characterize the London meeting—enlightened and affectionate zeal, resulting from unfaltering trust in the word and character of Him who is faithful and true. The great object of these meetings I take to be the diffusion of the gospel. For this men strong in faith are needed, who can hope against hope, who can dare and die in the belief that the kingdoms of this world shall become the kingdom of our God and of his Christ. It is a significant fact that Elijah, when he was taken up to heaven, left only his mantle! He had none of this world's goods to leave. A mighty man of valour for God, his treasure was above, and when he ascended he left only his mantle. So has it been with most of God's faithful servants. Their record and their reward are on high, and when they have ascended they have left, perchance, but a mantle. But an Elisha has not been wanting to take up that mantle and go forth against error in the strength of the Lord God of Elijah. Such men of faith and dauntless courage and holy trust are the need of the age. May they come forth in calm and deliberate consecration, for Christ's sake!

PETER STEPHEN.

DUNDEE.

May the wisdom which cometh from above direct all your deliberations. There is a mighty work before you—the evangelizing of our beloved land. Vast fields need cultivating, extending from the Land's End to John o'Groats. May you be of one heart and mind, striving only

for the faith and for the spread of the blessed gospel. To this end may God guide you in the selection of men willing to spend and to be spent in his service.

It is my opinion that your committee should at once invite the two brethren recommended by our Bro. Franklin to labor amongst us, as from many parts there is a loud and earnest cry, Come over and help us!

JAMES AINSLIE.

MANCHESTER.

We take a deep interest in the object which prompts you periodically thus to meet. Rest assured that you have our hearty co-operation in the all-absorbing questions, the salvation of souls and the contending for the faith once delivered to the saints. Our prayer during the week will be, that you may be guided by wisdom from above, that the Spirit of our Divine Master may supremely reign, and that the conclusions arrived at may be characterized by love, unity, and earnestness.

As a church we have had our trials during the past year—some have fallen from the ranks, some have fallen asleep in Jesus, some (and that of our leading brethren) have by severe affliction, age, and infirmities, been but little in our midst, and the want of them has been severely felt. Yet we have had reason to praise the Lord that some have been laid upon "the foundation."

The occupancy of our present meeting-room has become of very uncertain tenure. This, with other unfavorable circumstances connected with it, have absolutely compelled us to make an effort to erect a small place of worship. After months of anxiety the way has been made clear, so that we expect by the end of October to meet under our own roof to worship. With this in view we have to solicit at your hands two things.

1. That should it meet the approval of Bro. King, that you will so arrange as to enable him to spend three months at least in Manchester, from the time of the opening of our meeting-house.

2. That the next Annual Meeting may be held in Manchester.

W.M. PERKINS,  
JOHN ROSS.

WALSALL.

Feeling our own increasing need, we would especially call your attention to this town. There is a population of 48,000 souls, and we have no resident brother capable of publicly addressing the people. We thankfully acknowledge the help we have had from the evangelists during the past year, but this has consisted chiefly of occasional week-night lectures, which we

think, under present circumstances, of little avail. We earnestly pray you to support an evangelist for six months to labor in this place. Our esteemed Bro. Turner labored for three weeks amongst us, and his labors were attended with good results; and it was our impression that could he have remained longer much more good would have been done. We have also gratefully to acknowledge the visits we have had from the Birmingham brethren every Lord's day, which have greatly helped and comforted us.

One great hindrance to our success is the want of a suitable place to invite the public to; but we trust 'ere long, in the providence of God, some more suitable place may be accessible to us. We greatly rejoice at the success of the good cause in Birmingham, Wednesbury, and Wolverhampton; and we think that for the carrying on of that good work it will be highly expedient that Bro. King should remain in this district.

CHAS. MAYO.

—  
WOLVERHAMPTON.

We also desire to thank, through you, your Evangelist Committee, for aid which we have received from them and the evangelists during the past few months, which from the schedule sent you with this letter you will see has not been without its fruits in the conversion and addition of many to the fold of Christ. We are also very much indebted to the Birmingham church for help of brethren in the proclamation of the gospel, which help has been both cheerfully given to us and without any expense whatever. We would draw your attention to our neighborhood. There are already three churches which are just springing up round the large church at Birmingham—namely Walsall, Wednesbury, and Wolverhampton—which will need all the help, advice, and counsel of Bro. King for some time, so that we would earnestly entreat that for another year you will leave him in our midst. If circumstances permit, during the forthcoming year we shall esteem it a great pleasure and an honor to contribute to the Evangelist Fund.

WILLIAM TURNER,  
J. A. DAWSON.

—  
NEWCASTLE.

We regret, brethren, that we cannot take a more active and material part in the general co-operation. This arises not from a want of will, but from a want of ability. We are very far from being able to meet our own wants here, and are more than ever convinced that we must concentrate all our efforts and means upon our own immediate district.

At North Shields the Working Men's Institute is open every Lord's day now. Brother Graham, from Grangemouth, and three or four brethren who formerly met at Howden, with their wives and one or two others, meet as a church there in the morning, and the gospel is preached in the evening. Probably they will communicate direct, with full particulars.

At Jarrow, also, a little chapel formerly occupied by the Baptists is now occupied by our brethren every Lord's day. G. A. Cannell, who was educated for the Roman Catholic priesthood, is now laboring to raise a Christian church there. He brought three persons up here last month (two males and one female) who confessed the name of Jesus and were baptized into his death. These, with some four or six others, break bread together in the morning, and in the evening the gospel is preached.

Newcastle, North Shields, and Jarrow are at present our regular preaching places in this district; and with these places there is a regular interchange of preachers, which we find answers a good purpose.

We have been trying to embrace Middlesborough in our plan, but the distance is too great to have a regular interchange with the brethren there.

On the whole we have much reason for gratitude. The work of the past year has been internal rather than external—in the church rather than in the world—and it has not been in vain. As a matter of course we have not increased much in numbers, but there is a manifest increase of decency and order, and a growing desire for greater efficiency in the Lord's work.

JOS. MOFFITT.

—  
HUDDERSFIELD.

During this year we have been gratified by the labors of Bros. Exley and Thompson, who, we believe, have contributed in no slight degree to our being built up a spiritual house, whilst we are unconscious of any root of bitterness springing up to trouble the church, and believe we are endeavoring to keep the unity of the Spirit in the bond of peace.

We cannot help regretting exceedingly the determination of our Bro. Exley to leave these shores, regarding him as eminently a workman who needeth not to be ashamed. His strong spiritual life sustains many. Permit us, without offering an opinion, to ask if all has been done to prevent the loss of his valuable services?

With respect to our future, we ask that we may be favored with your earnest consideration. Our weakness will be manifest. Help is greatly needed, and we would suggest to our Bro. King, through you, whether he might not with advantage

come and labor among us. Entertaining the hope that you will do what you can to assist us, and that what you do will be for the glory of God,

J. WINTERBOTHAM,  
T. S. WALLIS,  
W. E. KNIGHT.

DUNEDIN, NEW ZEALAND.

Dear Bro. King.—In conformity with Resolution 10, passed at the Annual Meeting of August, 1864, we forward a synopsis of our present numerical strength, showing the additions we have received during the eight months from September, 1864, to May, 1865.

In considering our present strength we cannot but feel gratified and thankful to our Heavenly Father, for so much encouragement yet to continue to contend for the faith once delivered to the saints; and our constant desire and prayer to God is, that while we do contend we may not become contentious, but that all those graces may be added to us so requisite to make us truly Christian. And, dear brother, the things we desire for ourselves extend to all the faithful in the Lord Jesus Christ.

May your General Meeting be deeply infused with the Spirit of Christ, so that the plans for future operations may be originated solely to extend the knowledge of his all-glorious name.—Your's in the determination to walk soberly, righteously, and godly, looking for the blessed hope, &c.

F. BATTSON.

MARYBOROUGH.

We esteem it no small privilege thus to be able to fraternise with those of like principles in the Fatherland, and pray that your assembling together may be for your mutual joy and the furtherance of the Redeemer's kingdom. We are thankful to be able to report during the past year an increasing amount of success and Christian unanimity. Our numbers appear smaller, from several who were members with us having, at their request, been honorably dismissed to form a church at the Adelaide Lead, about four miles from Maryborough, where there is an encouraging prospect of usefulness. Our meetings still suffer from the scattered residences of the members, who live very far apart. Our morning meeting in Maryborough is, however, generally well attended, and in the evening a second-meeting is held in one of the brethren's houses at Chinaman's Flat, four miles apart. We suffer, too, from the want of a good meeting-place. To remedy this we are endeavouring to build a chapel, the ground for which is paid for. We were cheered by a visit from our beloved Bro. Earl a few months ago. His labors

were much appreciated, but as his stay was necessarily very short the good effect is not so apparent as we expected. We trust he will shortly be able to visit us again, and that he may return to gather in much of the fruit of his previous labors.

JOHN CARR, Deacon,  
GEORGE HESKETH, Secretary,  
D. WILLDER.

P.S.—Evangelists are much wanted, and there is no doubt but they would be well sustained by the weekly and monthly contributions of the brethren, quite independently of the fellowship—for the sooner the idea of one contribution for all purposes becomes a thing of the past the better. A book dépôt would do a vast amount of good, with a greater interest in the circulation of the *Harbinger*. D. W.

SYDNEY, NEW SOUTH WALES.

Bro. King.—We have much pleasure in sending the enclosed statistics of the church in this city for insertion in your Annual Report next August.

Notwithstanding the pernicious slanders of our enemies, and the spirit exhibited by the ruling sects of our day, the practice and teachings of the truth as of old are beginning to be understood better among many in our vicinity. Our Bro. Edward Lewis, the first evangelist sent out by the Christian churches here, has, in a series of open-air discourses, preached the gospel to goodly numbers; but he is now removed from the work by illness. There is a fine field open in this colony for good, earnest men to labor for the Lord Jesus, and we pray that some of our brethren in the old country will turn their footsteps towards us.

H. D. SMITH.

ADELAIDE, SOUTH AUSTRALIA.

As your Annual Meeting will soon be coming on, I have sent statistics of the churches of South Australia thinking they may be of interest. It is true our numbers may not appear large in comparison with some others; yet it is satisfactory to know that the principles of the Reformation are in the minds of the religious public—that there is candid confession of the present unsatisfactory state of things—that there is a desire for the appearance of a great leading mind to direct them into the simplicity of the truth, and into the blessings of a loving obedience. Successful as our Bro. Earl is in Victoria, confident am I his success would be greater still in this place; for as a community we are more religious, perhaps, than any people on the face of the globe—certainly we are so, if chapels are any indication. And among the Bap-

tist body in particular we are considered as a witness for the truth. They have here almost without exception the breaking of the loaf every Lord's day, weekly contributions, and no seat rents; and mutual teaching would soon follow if salaries could only be secured. Well, we do anticipate a good day coming, and patiently hope the day is not far distant when the legions of Satan will swell the muster-roll of allegiants to the Captain of Salvation, and if not in this life we look forward to the life that is to come for seeing that the kingdoms of this world have become the kingdoms of God and of his Christ. Even so, Amen.

T. S. LYLE.

#### INVERCARGILL, NEW ZEALAND.

Although we have not a flattering, nor even favorable report to make, yet we hope that the instrumentality which has been

put forth will not be lost. Truth is powerful, and although we may not see immediate results, we must not be disheartened. A great trust is committed to the disciples of Jesus, as co-workers with him, and if we fully apprehend this it will cause us to renew our energies, to work the work of God while it is day, for the night cometh when no man can work. May the Lord help us and all like minded to this.

J. H. PERKINS.

#### HOKATIKA, CANTERBURY, NEW ZEALAND.

This is a new township. We number but a few, a small church being planted by brethren from Invercargill and Dunedin, who have come here to reside. At present five meet in the name of Jesus. There is a wide field for labor. We hold open-air meetings every Lord's day, weather permitting.

J. T. LOWE.

#### ANNUAL MEETING IN JAMAICA.

##### EXTRACTS FROM THE SECOND ANNUAL MEETING OF THE JAMAICA CHRISTIAN MISSIONARY ASSOCIATION, AUXILIARY TO THE AMERICAN CHRISTIAN MISSIONARY SOCIETY, CONVENED AT CHRISTIAN CHAPEL, 46 CHURCH-STREET, KINGSTON, ON MAY 16 AND 17, 1865.

MEETING was opened by praise, reading of Scripture. W. D. Maddix, then called the assembly together, when the following order of business was proceeded with. It was moved by P. M. Dingwall, seconded by D. Dick—that Brother T. N. Willoughby act as Secretary to this convention.

The Committee on business and nomination of officers then reported the following list of officers for the current year, and order of business:—W. D. Maddix, President; T. Austin, Vice President; John Murray, Corresponding Secretary and Treasurer; Charles McHardy, Auditor; David Dick, P. M. Dingwall, H. Oliphant, Directors and Co-operators with the other officers.

#### ORDER OF BUSINESS.

1. That the President deliver his address upon the reassembling of the convention.
2. That each morning we assemble with the church for prayer at 5 o'clock during the convention.
3. That the Missionary Meeting in connection with the Society, take place at 7 o'clock P.M., on Wednesday.
4. That the report of the auxiliary board be read by the secretary.
5. That all correspondence relative to the Mission received by the cor-

responding secretary, be produced and read to this assembly.

6. That the supply of stations for the past year, and for the future, be taken into consideration, and all matters connected therewith.

7. That the Treasurer make a statement of all monies received for, and on behalf of the Mission, and the manner of their disbursements.

8. That the evangelists make a report of their labors and results to this assembly for the past year, and offer any suggestions they may deem necessary, indicative of their future labors in regard to evangelistic operations.

After the chairman's address the Secretary's report of the local board, and correspondence relative to the Mission were read and received.

*Resolved*—That we hereby express our regret at the removal of Brother J. O. Beardslee, our indefatigable and zealous co-labourer, from his sphere of labor in this Island to the United States of America—and that whilst we do most cordially indulge the hope and expectation of his return among us, to join once more in the good work of the Lord here, we would also tender to him our gratitude and thanks for having been instrumental, under God, in introducing the gospel of the Son of God

amongst us—not as taught by the wisdom of men in the present day, amidst the din of sectarian strife and rivalry—but according to the principles and precepts inculcated and sustained in the inspired word of God, by our Saviour and his chosen Apostles. And it is further resolved, that our thanks be also further recorded to the Parent Society for having made the appointment of Brother B. Hither, which has been the means of much good to the people of this country, as is manifested already, and will yet be more fully manifested in time to come.

The board then resolved itself into committee to consider the importance of amending the Constitution, when the following resolutions were passed :

1. That the designation of this Society be henceforth "The Jamaica Christian Missionary Association."

2. This Association shall be auxiliary to the American Christian Missionary Society, whose object shall be the dissemination of the gospel in this and other lands.

3. That every Christian church, and all associations of churches in this island, co-operating with this Society, shall be entitled to representation equally at the Annual Meeting.

4. Any member in good standing in a Christian church, and making a yearly contribution to its funds, shall have the privilege of membership.

5. The officers of this Society shall be a President, Vice-President, Corresponding Secretary, Treasurer, and Auditor, to be chosen annually.

6. This Society shall choose annually seven Directors to manage its business, who shall have power to appoint its own meetings, fill vacancies that may occur during the year, if necessary, call special meetings of the Society; five of whom shall constitute a quorum. They shall give to each Annual Meeting a full report of their proceedings.

7. No alteration shall be made to this Constitution but by a vote of two-thirds of the members present at an Annual Meeting, or by the unanimous recommendation of the Directors.

Reports of the churches were then called, of which the substance will be found in the annexed tabular sheet.

The supply of stations was taken up, when the following order of supply was agreed on and passed :—

KINGSTON CHURCH.—That this church be now particularly oversighted and supplied contemporaneously by brethren Maddix and Austin, with the continued

supply on Lord's days of other brethren as heretofore. Brooks Church, Thomas Scott, supplied for 4 months ; Lucky Hill, ditto ; Mount Industry, ditto : Bloxburgh, T. Austin ; Dallas Castle, ditto ; Wheeler's Mount, T. N. Willoughby ; Bellfield, ditto ; Christian Mount, P. M. Dingwall ; Oxford, P. M. Dingwall ; Lebanon, P. M. Dingwall ; Ebenezer Congregation, H. Oliphant ; Enon, H. Oliphant ; Oberlin, W. D. Maddix ; New Ebenezer, W. D. Maddix ; The Hermitage, ditto ; Hemitage, F. S. Maitte, Elder ; Chesterfield, ditto ; Zion Hill, D. Dick ; Mahoe Hill, ditto ; Mount Crawford, to be supplied by the Elder.

The appointment of a visiting agent to the churches, for the purpose of ascertaining the condition of chapel buildings, and their spiritual state, was considered, when it was resolved, (moved by T. Scott and seconded by D. Dick,) that W. D. Maddix be appointed as such visitor.

Reports of the evangelists' movements were received, which went to show a continued progress in the Mission field of their labors.

The question as to the right and propriety of receiving back in the Mission any one or more brethren, who may choose to leave the same *ad libitum*, or otherwise, having been brought forward and discussed, it was resolved—

That no Minister who has left the Mission, and gone out preaching contrary doctrines to the truth of God's words, when the same shall be fully proved to the Annual Board, Board of Directors, or both (both sides being heard), shall be received back into the mission, unless by first serving a probationary period of twelve months.

The necessity for the erection of suitable places of worship, and the repairs of others, having been introduced and a long discussion ensued thereupon, it was resolved—

"That in view of the urgent need that exists for the erection and repairs of suitable places of worship, and considering the present infantile state of each of the stations in the country parishes, which would disable them contributing as largely as could be wished, in order to the erection of many chapels and their repairs, at one and the same time ; that no more than one chapel should be built at one time, and that each minister and the officers in each church shall proceed, upon the receipt of an application from the preaching brethren asking aid for the above purpose, to collect the necessary means in aid ; and that under the circumstance, it would

be necessary that each person in the church would contribute an amount not less than one shilling at a time—and that the recipient shall keep a fair account of monies he receives, and the manner of disbursements, for presentation to this Annual Assembly, or any committee appointed by them for the purpose, and that each case should be agreed upon, and recommended by the Annual Meeting or Local Board; and that each church asking aid must be able to show that it is settled by title deed on the Society, properly vested in trustees, and also that they have advanced one-fourth the estimated work of the building proposed.

The subject matter of an agent's appointment from the board in America to labor in this island being introduced, whereupon a long discussion took place, in which all present engaged, it was resolved—

That as it is very probable an agent may be appointed and sent out from America to labor in the Jamaica Mission, this meeting hails with unqualified joy and pleasure the appointment and arrival of such an agent, as it cannot fail to do great good to the cause of Christ among us in this land; but in the meantime this meeting feels it right to express it as their conviction, that if in case such an agent be not appointed and sent out from the board, and that such appointment is contemplated to be made from among the native brethren, that no one should be appointed unless he has previously been actively engaged in the work of the ministry, and that he be first recommended by the Annual Meeting of the "Jamaica Christian Association," auxiliary to the "American Christian Missionary Society." (Passed with two dissenting voices.)

The progress of the brotherhood in Great Britain, &c. being brought under discussion, and much joy elicited from their success, it was resolved—

That we unitedly tender to our brethren in Great Britain our sincere best wishes and prayer for their prosperity in the work of the Lord; and with a view of meeting the request made by them, that reports should be forwarded them from churches in the colonies, we would request that all and every such reports be given for their special information and publication in their missionary notices.

#### Resolved—

That we hereby beg to convey to our brethren in the United States the sentiments of our deepest regret for the iniquitous rebellion now passing away happily,

by which their noble country has been commotionised and their resources crippled—and entertain the hope that under God they may soon be made to fully develop His salvation, in causing the wrath of man to praise Him, and the down-cast and oppressed to go free! And that we tender through this medium, our sincere thanks for their kind consideration, remembrance, and assistance to the Mission in Jamaica and trust they shall soon be enabled, under God, to spread it throughout the country, in affording the means in order to its consummation.

Passed unanimously.

Having arrived at a late hour, half-past 12 o'clock P.M. it was moved by D. Dick, and seconded by T. Scott, that the minutes of the assembly that have been read be confirmed. The convention was moved to an adjournment, to meet on the 9th of May next ensuing.

<i>Churches.</i>	<i>Membership, May 8th, 1863.</i>	<i>Deaths.</i>	<i>Removals.</i>	<i>Exclusions.</i>	<i>Resignations.</i>	<i>Additions.</i>	<i>Present Membership.</i>
Kingston . . . .	90	3		8	1	5	62
Dallas Castle . . . .	54			30			24
Bloxburgh . . . .	70			20			47
Christian Mount . . . .	54			7		6	53
Mount Crawford . . . .	80			50			30
Oxford . . . .	16	1	4	2		1	12
Lebanon . . . .						6	6
Wheeler's Mount . . . .	75	3		12		2	62
Belfield . . . .	44	3		5		5	41
Ebenezer . . . .	52	1		16			37
Aenon . . . .	10	1				3	12
Oberlin . . . .	85	3		20		42	127
Lucky Hill . . . .	10	1				1	10
Brooks . . . .	36			22		4	18
Mount Industry . . . .							
Campbell's Mount . . . .							
Salem . . . .	39	4	6	9		13	33
Zion Spring . . . .	25	1	1	6		5	22
New Ebenezer . . . .	131	4		34		5	96
Zion Hill . . . .		1		3		4	28
Mahoe Hill . . . .							
	871	26	11	244	1	102	721

#### LETTERS FROM JAMAICA.

##### CHRISTIAN MOUNT, JAMAICA.

Dear Bro. King.—"Tis a long time since I promised myself the treat of writing to you and also sending on a brief report of the work of the Lord in my immediate sphere of labor, and so far as practicable afford information of the progress of the cause generally.

The church at the above place was gathered originally by me when in connection with the Wesleyans; but as soon as I was brought to see the "good old way," I at once relinquished my connection with them and united myself, together with

eight members baptized with me by Bro. Beardslee, of the Christian church. Since then I have gone on with the few, and now, under God, we number fifty-four accredited members, with a small class of candidates under instruction, whom we expect shortly to immerse into the Lord.

This church would have been doubled in membership but for the falling down of our temporary place of worship, which from the hard times we are not yet able to rebuild. We have just commenced a building 36 feet by 16, and the frame of the house is nearly up. This work has been in hand over eighteen months, and we have been unable to go further with it for want of means; but we hope, however, to get along and bring it to completion by August ensuing. We are very poor, and in our endeavor to consummate so grand an object we feel ourselves constrained to solicit your aid, be it ever so small. Ask the good brethren and sisters to aid us in the cause at once, so that the Lord's work may not be hindered for this slender, but yet so necessary help. I look with increasing impatience to hear from you on the subject, and all matters of interest in the cause.

We have a place at Oxford, where there are 16 members; but from the uncertain tenure by which the people hold their lands and provision grounds, and the constant distress of them by their landlord's cattle, they have been gradually removing away to other places; but we shall keep up the services there, and hope yet good may be effected with those who remain and others who are likely to come over, as they are hearing the proprietor is intending to sell the outlying lands.

I have commenced another place at St. Thomas ye Vale, called Lebanon. We have seven members there—two from the Baptists, two from the Wesleyans, and two removed from Oxford thither.

Yesterday, Lord's day, I visited the neighborhood of Bishop, by invitation of a Scotch lady living there, and spoke to a large company from Prov. xviii. 24. A good impression was made, and we hope to have a good cause there in a little time.

We keep a day and Sunday school at Christian Mount, numbering thirty pupils. At Oxford the day school numbers fifty-eight, and the Sunday school twenty. We are intending a day school at Bishop (D.V.) where we think success will surely follow, there being a very large population there and a quantity of children; and above all, they are apparently very willing and good people.

The cause generally is progressing, but the brethren are very badly off, notwithstanding the £100 they got from the breth-

xren in the United States. I must confess that things are really bad with me having a family to support and getting nothing from the board, as we have not been long reconciled from a dispute that arose some time ago with us. If the brethren could give me any little aid in money or clothing, &c. I shall be very thankful. The people do not subscribe as they ought, and this arises out of their ignorance as to their privilege and duty.

You will have got with this, no doubt, some copies of our printed Reports, and you will perceive that I have got a resolution through the meeting to furnish all reports to the English brethren, &c.

I shall not unduly protract my letter, as I have some idea of the pressure of business which may be on your hands, the which I share with you, but only in a smaller degree.

I am much pleased with your *Harbinger*, and would gladly receive a number per packet monthly, via Pear Tree Grove P. O. if you would indulge me for awhile in the payment of the subscription. If I could get some of your valuable tracts it would give a powerful impetus to the cause. I have asked the breth-ren in America for aid in this direction over and over again, and for some school books, but have failed in my appeals. Do your best for us. In conclusion, I desire to remain, dear Bro. King, your's in the one faith and hope of life eternal, which He that cannot lie hath promised,

P. M. DINGWALL.

#### KINGSTON.

My dear Bro. King,—I need not say the amount of pleasure it affords me again to address you, and although I have not heard directly from you, yet I am persuaded that we and the cause of Christ are not forgotten by you and the brotherhood in this far-off island of the seas. I am anxious that a regular correspondence, so far as you are able, should be kept up, so that we may learn of each other's state and affairs, that we may the more effectually be enabled to represent and unbosom our joys and sorrows. We as a mission feel the necessity of, and could very greatly appreciate, the co-operation of all our Christian brethren everywhere, and trust that you will not be but inclined and willing to comply with our requests. It is a very long time that we have been alone, and although we have had to meet with very many privations as a Mission, and feel the want of a few more laborers to assist in this field—and by which means we have been prevented accomplishing as much as we would, the old Macedonian cry having come and is still coming up for help; yet we are laboring as hard and as constantly

as possible. I have had, and many others of the brethren, to preach three times on the Lord's day, travelling on horseback very nearly thirty miles — which, when you take into consideration our very uneven and precipitous roads, unfit us for a day or two. We are really grateful to you for your highly appreciated and valuable periodical, and would like to know when we are to renew our subscriptions, Bro. Beardslee having neglected to inform us when the time would be up. I think a few others would like to become subscribers. Please attend to this for us without fail, for we should not wish to be deprived

of its very interesting information and instruction in every particular. I have sent half-a-dozen of our last Reports, which you will please distribute at your discretion. Will you try to obtain subscribers among the brethren in England to help along the case here, as we require help? I must now come to a close with the hope that you, Bro. Tickle (to whom have me very kindly remembered), and the brethren are enjoying health and progressing in the good work of our common Master's cause. Yours in Christian bonds and the one hope,

W. D. MADDIX.

July 10, 1865.

## ITEMS OF NEWS.

### MELBOURNE, AUSTRALIA.

The audiences at St. George's Hall are deeply interesting, crowded to overflowing, hundreds having to stand during the service, yet the most profound attention is given. The earnest look, the quivering lip, and the tearful eye are often seen; while the number of persons who remain for conversation each evening prove that Jesus has not been preached in vain.

Since my report last month I have held two interesting meetings of a few days at Bulleen and Brighton; but my labors are so much increased by the prevailing interest in Melbourne, and the consequent large number of inquirers, that I find it impossible to visit the country churches as I should like and their wants require. "The harvest truly is plenteous, but the laborers are few."

The brethren, both here (Victoria) and in South Australia, have sent to America for an evangelist. I trust there will be prompt responses to their appeals, and the right kind of men—faithful, devoted, and efficient men—will soon be on the way to this fruitful field.

Our young Bro. J. Webb is fitting himself for the work of an evangelist, and bids fair to be very useful. I heartily hope that the Lord will raise up other young men, to meet our pressing necessity in this far-off land.

The results of my labors, by the blessing of God, during the past month are *twenty-three additions* to the church of Christ at Melbourne—twenty-one by faith and baptism, and two by commendation. Our new chapel is being pushed rapidly forward—the brickwork will be finished in about three weeks. Next week I expect (P.V.) to make a visit to Ballarat, to open the new chapel built in that flourishing town.—Yours in Christ,

HENRY S. EARL.

### LEICESTER.

Last Lord's day five were received into fellowship—three by immersion, one from the Baptists, and one restored. Another was baptized on Monday night.

T. L.

### Obituary.

#### DEPARTED IN THE BLESSED HOPE,

F. W. FROST, at Thetford, Norfolk, aged 37. Formerly associated with the Wesleyans, he was brought to see more clearly the will of Christ by letters and tracts from a member of the church in Camden Town. About twelve years ago he came to London to be baptized, and has since been zealous in endeavouring to spread the truth. He collected a few in church capacity, but not possessing much ability in public speaking, together with the giving way of his health which necessitated his leaving his native town, they were after a few months dispersed. Doubtless his zealous labors have been attended with more good than can be seen on the surface. Till within a few days of our late Annual Meeting he expressed a hope of being present with the brethren in London; but on Lord's day, July 30th, he suffered another attack of hemorrhage on the lungs. I saw him on Tuesday, August 1st, cheerful and happy with hopes of convalescence, and strong in faith that all things God would work together for his good. On Friday morning, August 18th, he suffered another attack, and at 7 o'clock he calmly and peacefully breathed his last.

W. L.

GEORGE A. REED, of Dundee, on the 5th of August, 1865, a young brother of considerable promise, who some four years ago came from America. A severe cold taken a year since terminated in consump-

tion and death. His mind was clear and comprehensive, his heart tender and sympathising. His labors in the church and for the truth were beginning to be felt by the brethren generally, and his removal will be severely lamented. We have lost a true man, a God-fearing Christian, and one always forward to promote the welfare of the church.

MARGARET PAGE, St. Helens, on the 29th July, aged 24 years, after an illness

of only a few days. She was a pattern of exemplary piety, and a fervent lover of the institutions of the Lord's house. She trusted in the merits of her Saviour above for salvation. It was her delight to sing,

"Jesus is all I wish or want;  
For Him I pray. I thirst, I pant;  
Let others after earth aspire,  
Christ is the treasure I desire.  
Possessed of Him, I wish no more;  
He is our all-sufficient store:  
To praise Him all my powers conspire—  
Christ is the treasure I desire."

## MISCELLANEOUS.

### SCRIPTURE CONFIRMED — A CURIOUS DISCOVERY.

In the July number of the *Bibliotheca Sacra* is an article by Prof. Hackett on "The first eleven chapters of Genesis attested by their contents." In the course of it, he mentions the local tradition respecting the Babylonian Tower (Babel) which Mr Oppert, one of the most learned of the European savans, has recently brought to light. It is met with in one of the cuneiform inscriptions, as deciphered by him, found on a cylinder which Rawlinson discovered among the ruins of Babylon. The writing purports to be from Nebuchadnezzar, and among other things says: "The temple of the seven lights of the earth (the planets,) the original edifice of Borsippa, was built by an ancient King; since then are reckoned forty-two generations; but the summit he did not finish. The men had abandoned it (the structure) after the flood, because they found their words confused. The earthquake and thunder had shattered the bricks, and torn down the casings of burnt tiles, and the materials of the walls were thrown together and formed hills. The great God, Merr-dach, had put into my heart to build it again; I have not changed the place and have not disturbed the foundations. In the month of Salvation, on the auspicious day, I have pierced the unburnt brick of the walls, and the burnt brick of the casings with arches. I have inscribed the glory of my name on the frieze of the arches."

Prof. Hackett remarks, "If this interpretation of Oppert be confirmed, then we have two points here, in particular, which are very important. Among the ruins of Borsippa, the castle of the ancient Babylon, which lay on the southwest of the city between the outer and inner circle of the walls, is still found a hill of ruins, which the popular tradition calls Birz Nimrud (Nimrud's Tower) and also the Tower of Languages, and concerning which it affirms

that it is the ancient Tower of Babel. Modern scholars have naturally rejected this as a myth, and have seen there only remains of the temple of Belus, built by Nebuchadnezzar and destroyed by Herodotus. This inscription now, if reliable, would show that both views are correct, inasmuch as Nebuchadnezzar built his temple purposely on the site of an ancient tower. The architectural document—forso we may term that inscription—gives the local tradition respecting that famous structure of ancient times, as still well known on the ground itself. The tradition of the country relates the substance of the matter in accordance with Genesis; it is a vast edifice, which, in consequence of a great catastrophe, remains unfinished and from it dates the confusion of tongues. —But not less remarkable is the chronological indication. King Nebuchadnezzar reigned b.c. 604—561, and the building of the Tower, according to Biblical chronology, is to be placed in the twenty-third century before Christ. The intervening period is about 1600 years, which agrees very well with the forty-two generations of the cylinder, if we allow thirty-five and forty years to each.

### MORE THAN WE WANT, AND ALL FOR NOTHING.

"So you won't give me anything."

"You needn't put it in that way. I have got nothing to give," said old Allan Barrow. "Nobody gives to me. I get nothing but what I work for and pay for, and its rather hard to come upon such folks. You should go to them, as you may say, that gets plenty for nothing and have more than they want."

"And old Allan Barrow leaned both his elbows on his garden fence, and turned away from the person he spoke to. The person to whom he spoke was a grey-headed man, in workman's clothes. He carried a little book in one hand, and in the other held a pencil, ready to write.

"You have told me of two sorts of people," said Silas Pyne, "that I don't expect to meet with—those that have nothing but what they pay for, and those that have more than they want."

"Very likely," said Allan; "but there's some of both in the world, for all that. I've got nothing but what I pay for, but I haven't got more than I want."

Silas smiled and shook his head.

"What d'ye shake your head at?" asked Allan gruffly.

"Why at the mistake you are in, friend, in thinking you pay for everything," answered Silas.

"Make it out that its a mistake, and I'll give you leave to put me down five shillings in your book," said Allan.

"Thank you," said Silas; "but before I begin to do it will you just give me a draught from your well? Its the best water anywhere about."

"That it is," answered Allan readily, getting a cup for him; "and its a prime thing for me, that can't drink much of anything else."

"Aye; what should we do without water," said Silas, taking a deep draught, "when you come to think how it comes into all the things that keep life together?"

"Oh, its wonderful useful!" replied Allan; "may be the most useful thing in life."

"As to that," said Silas, "We couldn't live in it, though we couldn't live well without it. Air, good fresh air, is the thing we couldn't by any means do without."

"And for that," said Allan, "you'll never have finer than this that blows over the common. I take it its worth ten years of life to be in good air."

"You are right there," said Silas, "and I should say you're a proof of it. You look as firm as a rock and as red as a rose."

"Not amiss," said Allan; "never knew much about sickness."

"And yet you've lived many years," said Silas.

"Just up to my threescore and ten," answered Allan, nodding.

Silas began to write in his book.

"What are you putting down?" asked Allan.

"Your name for five shillings," said Silas. "Didn't you say that I should have it if I could prove that you had things more than you want that you neither work for nor pay for?"

"Yes, but you've never begun to do that yet," said Allan.

"What do you pay for air?" asked Silas.

"Pooh! nonsense!" said Allan.

"For water?" said Silas.

"Pooh!" said Allan again.

"For health, and having been brought through threescore years and ten?" continued Silas.

"Oh as to them—of course we never count up the things that God gives us," said Allen. "I wasn't thinking of them."

"No, friend; few people do think of them," said Silas. "The best blessings—I mean of those belonging to this life—are such as cannot be bought with silver or gold; and they are freely given to the rich and poor without any difference—yes, and more than they want—and are taken as matters of course, without any praise or thanks to the Giver. Come, now I have shewn you that you don't pay for the things that you couldn't live without, and I could tell you of many more."

"Well," said Allen, putting his hand in his pocket, "I'm not against giving you a trifle, but I didn't know you was going to talk that way when I said about the five shillings."

"Name your own sum," said Silas. "Give what you will, it must be trifling, looking at what you have received. I've told you of four blessings that the bank couldn't buy; aren't they worth a shilling apiece?"

Old Allen smiled, and taking out two half-crowns—"Well, and there's a fifth that's worth another; and that's a friend that is faithful to mind one of one's duty; so you needn't scratch out my name—here's the five shillings."

#### BE NOT WEARY.

CHRIST continued working while He continued living. His life and labor ended together. He fainted not in His last work. Nay, the greatest work He ever did in this world was His last work. Oh, be like Christ in this; be not weary of well-doing. Give not over the work of God, while you can move hand or tongue to promote it. And see that your last works be more than your first. Oh, let the motions of your soul after God be, as all natural motions are, swiftest when nearest the centre. Say not it is enough, while there is any capa city of doing more for God. In these things, Christians, be like your Saviour.—*Flavel.*

#### WANTS.

We want a Christianity that is Christian across counters, over dinner tables, behind your neighbor's back as in his face. We want a Christianity that we can find in the temperance of the meal, in moderation of the dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. We want fewer gossiping, slandering, glutinous, peevish, conceited, bigoted Christians.

OCTOBER, 1865.

WEAK CHURCHES.

THE Apostle, no doubt, found weak churches, and they are now found among those which have returned to apostolic order, and at times an enquirer, who has none too much faith in the primitive way, asks whether we would not do better under the one-man system. He occasionally looks in at the Baptist chapel and things seem in a better condition there. Well, let us learn what the modern Baptist practice yields. The *Baptist Reporter* for August has an article headed by the words which commence this paper, and without doubt the Baptists have their full share of weak and declining churches.

"We Baptists have a *penchant* for setting up little churches which can never by any possibility run alone. There must be a peculiar tendency to split and splinter in the stones of 'our Zion.' In towns it is much easier to find a place with no Baptist chapel than a place with only one, or with no more than are needed. The sacred right of secession is almost as precious to us as 'the sacred right of revolution' to Frenchmen. Good motives and bad curiously mingled, zeal outrunning discretion, love for souls and love for power, sanguine temperament, and honest desire to do good, lead to the establishment of 'causes' which are destined from their birth to feebleness. In the country districts, who does not know multitudes of places with spare population where a church has been formed that can never grow to any extent, nor become self-supporting? We could lay our fingers on half-a-dozen such cases within a circle of ten miles, and our readers could doubtless mostly do the same in their own localities. The consequence of this multiplication of small churches seems to us to be disastrous in many ways. There is great loss of power and weight. The history of many such congregations is one unvaried tale of struggle against circumstances which cannot be overcome. There are short pastorates of a few years' duration, all running over the same cycle of a hopeful beginning, an apparent stir for a time, the return of the old difficulties of small success and insufficient maintenance, then the pastor's resignation—and the vacant pulpit. In regard to ministerial support, it is simply a sheer impossibility for numbers of our country churches, especially the agricultural districts, to provide adequately for a minister's wants. It must be distinctly kept in view, in all discussions on that matter, that whatever methods of collection be adopted, and whatever liberality may be evoked, there will be a formidable residue of congregations which absolutely cannot raise a sufficient sum a year for this purpose. Suppose a case—which is not only a supposition—of a people made up entirely of farm-laborers on ten or twelve shillings a week, with a shilling of that, perhaps, kept back for rent. A good-sized village audience of that description may number some fifty or sixty heads of families, besides a proportion of single persons. It would be hopeless to expect from them an average of even a penny a week for each member of the congregation. The farm-laborer with four or five children could not give sixpence out of his scanty weekly wages; and the very utmost amount which could be expected would not exceed £30 a year, while something very much below that sum would be nearer the mark in a vast number of instances. Having regard to these things, it may not be out of place to urge the modest question, whether the system of small and feeble congregations, each with a minister withdrawn from secular pursuits and necessarily dependent on sources outside of his church for some portion of his support, is not capable of improvement?"

Certainly churches of thirty or forty poor people cannot support a minister, and nothing in the New Testament looks in the direction of their so doing. Still there must be, in the very nature of things, many such churches. Small companies of believers do exist, and will exist, in localities where the union of two or more of said companies in one assembly is impossible, owing to the distance they would have to go to the one chapel. There must be small churches as well as large churches—churches in school-rooms and dwelling-houses as well as in considerable chapels, and the paid-pastor system cannot meet the need.

The case too, with the Baptists, is not very hopeful. There is much ground to break up, but under the present system they despair of seeing it done. The *Reporter* continues—

"It seems then to us that while there is ample room for the establishment of new churches there is a pressing need for the consolidation of some of the old ones, and indeed we do not see that much more expansion is possible without this concentration process accompanying it. Our stronger churches are already weighted with the burden of many of the feebler, and it is at a large expenditure in Home Mission, County Associations, and other funds, that the existing agencies are sustained. Materially to increase them seems all but impossible—that is, with our present plan. There does remain very much to do in the breaking up of new ground; but we for our parts begin to despair of seeing much done in that way, unless, by the adoption of some plan of throwing together the places which now depend on extraneous help, funds be set free for growth, which are now absorbed in simple maintenance of the position already attained. We do not mean to propose the abandonment of any stations now occupied, but simply the diminution, by coalescing, of the number of independent churches, each with a separate pastor, whom they do not and cannot support. Such a thing seems quite practicable, and consistent with our policy. There are two ways at any rate, in which, without violence to the latter, without shutting a single pulpit, and without harming any man, it might be done. Neighboring small churches might gradually, as occasion served, be consolidated into one community, under one pastor, though meeting in different places. Similarly, the stronger churches, in a large town for instance, might have a cluster of the contiguous feebler ones affiliated to them, recognized as integral parts of the body, and under the presidency of its pastor."

Will the proposed remedy mend the matter? Will several of these weak churches be improved by being considered, henceforth as one church? Will one pastor dividing his time among five, or ten, or twenty of them, render them more efficient? Call them one church if you please, but by reason of distance they will be, and they must be, separate flocks, each shut up in its own field and periodically blessed with the presence of a shepherd. But to return.

"One thing it would involve, which would be a mighty gain, the employment of a large amount of what we have to call, for want of another word for it, 'lay preaching.' With but one pastor over several congregations, we should have to call into active service the members of the church, to their own great benefit, as well as to the good of others. We should count that result as one of the most valuable that could be attained, for there is great and reprehensible indifference amongst us to the duty which belongs to us all of making known Christ's name. No greater calamity certainly could befall our churches than that, in their present state, an itch for talking in public should seize the mass of their male members; but, on the other hand, there is a huge amount of power running to waste which might do good service in public preaching. It is pitiable to think of such sore need on the one side, and of such capacity to supply it on the other, kept apart by carelessness and love of comfort, so that the hunger is unappeased and the stores are unopened. This is not the place to appeal on the subject more at large; but we cannot but express our conviction of the heavy weight of responsibility lying on the shoulders of Christian men, who are to be found in numbers in our churches, who can speak on platforms and hustings, and who will not speak for Christ. They do not know the benefit they would receive—they cannot rightly feel the blessings they might impart—or surely they would not be so content to sit Sunday after Sunday as passive receivers, to whom the Word of the Lord comes in only, and from whom it never comes out, while there are not tongues enough to reach a tithe of those who need to hear, and while the resources of the church are overburdened in the attempt to provide paid agents enough to evangelize the land. Such seems to us to be a feasible plan—the consolidation of our small non-self-supporting churches, and the enlarged use of lay agency."

So then the one pastor, or minister, is really found a tremendous evil. But for this one man in each church, the Baptists would "have to call into active service the members of the church, to their own great benefit, as well as to the good of others." Here are the Baptist churches, making little or no progress, and yet their system shuts up in uselessness the very men whose activity they

require in order to progress. The hopeless inefficiency of their present system is very well stated—

"One thing is very certain, that if every fresh station is to be regarded as incomplete, until it is erected into a separate church, with a pastor whose maintenance, in whole or in part, depends on the denomination in general, we must give up extension altogether, or we shall be swamped. We shall be driven from the practice by the finmanageable expense it entails, and from sheer lack of funds we shall have to overrun the new ground which we occupy in a new and less costly fashion. The church has not money enough at its command to evangelize England by any army of regularly paid ministers; but it has men enough, if they would come out of the ranks and volunteer to do it. There is abundant work for the one class and for the other. Each is responsible for his share of the common duty."

But they don't come out, because the everlasting preaching to the church, by the one man, tends directly to keep them where and what they are. But were the Baptists to unite with us in restoring the order of the apostolic days and thus release the larger portion of their ministers for proper evangelistic work, bringing into play for the edification of the churches all available talent, small churches would soon become larger and the distance from church to church would be reduced by the planting of new churches. But if we have the right system why have we weak churches? Because under even the divine system some churches will be weak, and because we have not the number of hands for the work which the Baptists have. Give us their number and, as now our progress is far above theirs, it will then be immeasurably in advance of what it now is. We do not rejoice in the non-success of our neighbours, but we are glad that they expose the point at which they are weak.

---

### MEDITATIONS ON THE FIRST CHAPTER OF JOHN.

---

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not." (John i. 15.)

---

THIS is the majestic opening of a wonderful story which interlaces with a deep argument. As the substantial matter belongs to the foundation of our life and hope, the inquisition must be careful and reverential. The first inquiry which arrests my own mind is this. Why does John employ the word *Logos*? "In the beginning was the *Logos*." I will endeavour to answer the question which I have raised, with as much brevity as the depth and vastness of the subject will permit.

The parties who question the pre-existence of our Lord have started at least three conjectures concerning the opening of John's Gospel. 1. That he Platonised, or borrowed his principal idiom from the second principle of Plato. 2. That he borrowed his *Logos* from the Chaldee Paraphrast. 3. That he had a sole reference to the Gnostic heresies, designing to show that our Lord comprehended in himself all the treasure of fulness, which they distributed among their visionary Eons.

It devolves on me to show that there was full preparation for such a development in the *supernatural* posture of the Lord. Whether the Divine Spirit scattered any prophetic seeds on the natural fields of Heathen soil, I am not called to determine; or whether profound and creative intellects may some-

times anticipate the chariot wheels before they reach the earth, or discern dimly the hidden structure of eternal reality—this I am not called to settle. The inquiry is simply into facts. Let us first glance into inspired Hebrew documents.

#### I. THE HOLY SCRIPTURES.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS" (Jer. xxiii. 5. 6). Midrash Tillim, on Psalm xxi. says, "God calleth the Messiah by his own name, and his name is Jehovah, as it is said Exodus xv. 3. 'The Lord is a man of war, Jehovah is his name.' And it is written of the Messiah, Jer. xxiii. 6, 'And this is the name which they shall call him, Jehovah our Righteousness.'

"Hearken unto me, O Jacob, and Israel my called. I am he—I am the first ; I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens. When I call unto them, they stand up together. All ye assemble yourselves and hear, which among them hath declared these things ? The Lord hath loved him ; he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken ; yea I have called him. I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this ; I have not spoken in secret, from the beginning, from the time that it was, there am I. And now the *Lord Jehovah and his Spirit hath sent me*" (Is. xlvi. 12-16). In this comprehensive and very remarkable passage we have clearly *three* divine persons. First, the SPEAKER, who declares himself as the *first* and the *last*, and the Creator of the heavens and the earth : secondly, the *Lord JEHOVAH*, by whom he is sent ; and thirdly, the *SPRIT OF JEHOVAH*, who concurs in the embassy.

In Zechariah ii. 8, we read, "Thus saith the *Lord of Hosts*, after the glory hath he sent me unto the nations which spoiled you : for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil unto their servants ; and ye shall know that the *Lord of Hosts* hath sent me. And many nations shall be joined to the *Lord* in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that the *Lord of Hosts* hath sent me." Here we have Jehovah of Hosts *sent* by Jehovah of Hosts, clearly the same Divine One who in the former passage describes himself as the first and the last, the Creator of heaven and earth, the Messenger sent by Jehovah and his Spirit. The Jewish people knew that Jehovah Elohim was one God—one in substance and divinity, but from passages of this nature they might have seen a personal distinction—for that must exist between the Jehovah of Hosts who *sent* and the Jehovah of Hosts who *proceeds* upon the *mission*.

In the 50th of Isaiah it reads, "Wherefore when I came was there no man ? when I called was there none to answer ? Is my hand shortened at all that it cannot redeem, or have I no power to deliver ? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness. Their fish stinketh because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The *Lord God* hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary : he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The *Lord God* hath opened mine ear and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair ; I hid not my face from shame and spitting." We still perceive the same glorious and gracious One who was sent by Jehovah and his Spirit. In the grandeur of his power he can silence the roar of the ancient sea, and veil with blackness the fire-lamps overhead : but he has consented to be revealed as a teacher and helper of the *weary*, hiding not his face from reproach and contempt while seeking the recovery of the lost and the forgiveness of the guilty.

We find from Genesis xiv. 22, that JEHOVAH is the *Most High God* : "I have lift up mine hand unto the Lord [Jehovah] the *Most High God*, the possessor of heaven and earth." Isaiah beheld his glory, as recorded in chap. vi.: "I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. The seraphims above that throne, veiling their faces with their wings, cried to each other, 'Holy, holy, holy is Jehovah of Hosts, the whole earth is full of his glory.' " This is especially appropriated to the Lord Jesus by the Evangelist John in chap. xii. of his Gospel : "These things said Isaiah when he saw his glory and spoke of him." But before making any more special deduction let us gather into one view a few remarkable passages :—

Exodus xvi. 10—"And it came to pass as Aaron spoke unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold the glory of the Lord appeared in the cloud."

Exodus xxiv. 16-17—"And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire."

Exodus xxiii. 20-21—"Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice ; provoke him not, for he will not pardon your transgressions, for MY NAME IS IN HIM."

Isa. lxiii. 9—"In all their affliction he was afflicted, and the ANGEL OF HIS PRESENCE [face] saved them. In his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit : therefore he was turned to be their enemy, and he fought against them."

Malachi iii. 1—"Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, behold he shall come, saith the Lord of Hosts."

Micah v. 2—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, WHOSE GOING FORTH HAS BEEN FROM OF OLD, FROM EVERLASTING."

Psalm xxxviii. 6—"By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth."

1 Kings, xix 9—"And behold, the Word of the Lord came to him, and he said unto him, What doest thou here, Elijah ?"

Daniel vii. 13—"I saw in the night visions, and behold one like the SON OF MAN came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. . . His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

When we cautiously gather up into unity the essential spirit and meaning of the foregoing testimonies, the result is as sublime as it is consolatory—first, God in his essence was and must be for ever hidden. No man hath seen his face at any time. Secondly, the great name Jehovah was a name *incommutable* to any creature, no matter how exalted. Thirdly, but there was ONE whose goings forth had been from of old, even from everlasting, who revealed the hidden God in such measure as humanity was able to receive. He was the Jehovah Angel—the mysterious *name* was in him—he was the *angel of the presence, or face, of God*, reflecting in subdued splendor the brightness of his countenance—he was the *Shechinah*, the visible Jehovah—he was the *angel of the covenant*, concerning whom it was written, "*Prepare ye the way of Jehovah*"—he was the *Jehovah* whom the seraphims glorified and worshipped as they cried to each other through their overshadowing wings—he was the Word that came and spake to Elijah, whose still sweet voice was heard after all the elemental wrath was over—finally, he was and is the Son of Man, God's ideal of what humanity should be in grace and glory, the model, the *perfect man*, with power and dominion boundless and eternal. One of the fathers, commonly reckoned among the Platonists, has a passage which deserves to be

written in gold, on account of its penetration, in more respects than one. Thus Clemens Alexandrinus expresses himself concerning the WORD OF GOD, "The Word is the Face of God, by whom he manifests himself and makes himself known. The ancients had the Old Testament, and the Law instructed them *by fear*, and the WORD was an ANGEL. But the new people hath received the New Testament and the WORD is MADE and BEGOTTEN, and the *fear is turned into love*, and that mystical angel is born."

## II. THE CHALDEE PARAPHRASTS.

Whether the Chaldee Paraphrasts received their information from deep meditation on their inspired books, or whether it was an inheritance of tradition, cannot easily be shown. But it is evident that at least on this matter they had arrived at sound conclusions, whatever might be the process of development.

1. Jerusalem Targum, Gen. i. 27.—"And the WORD of Jehovah created man in his likeness."

2. Onkelos, Gen. iii. 8.—"And they heard the voice of the WORD Jehovah God walking in the garden."

3. Onkelos, Gen. ix. 12.—"This is the sign of the covenant which I give between my WORD and you, and every living soul that is with you, to everlasting generations."

4. Onkelos, Gen. xvii. 2.—"And I will make my covenant between my WORD and thee."

5. Onkelos, Gen. xxviii. 20-21.—"And Jacob vowed a vow saying, If the WORD of Jehovah will be my help and preserve me in this way in which I am going, and give me bread to eat and raiment to put on, and I return in safety to my father's house, then the WORD of Jehovah shall be my God."

6. Onkelos, Gen. xxxii. 30.—"And Jacob called the name of the place Peniel, because I have seen the angel of Jehovah face to face, and my life is preserved."

7. Onkelos, Exod. xvi. 8.—"What are we? Your murmurings are not against us, but against the WORD of Jehovah."

8. Onkelos, Levit. xxvi. 46—"Those are the statutes, and the judgments, and the law, which Jehovah gave between his WORD and the children of Israel at Mount Sinai, by the hand of Moses."

9. Onkelos, Numb. xi. 20—"Because ye rejected the WORD of Jehovah, whose SHECHINAH dwelt among you, and ye wept before him, saying, wherefore have we come out of Egypt?"

10. Onkelos, Deut. v. 5—"I stood between the WORD of Jehovah and you."

11. Onkelos, Gen. xl. 27—"And the HOLY SPIRIT rested upon Jacob their father."

12. Jonathan Ben Uzziel, Levit. xxvi. 12—"And I will place the glory of my SHECHINAH in the midst of you, and my WORD shall be to you God the Redeemer."

13. Jonathan, Psalm cx.—"And the Lord said to his WORD, sit thou on my right hand."

14. In the Jerusalem Targum on Exod. xii. 42, there is an account of four memorable nights, which are noted in the Book of Memorable Things, and the WORD of Jehovah is described as the executive force and visible agent in *three* of these nights—the first the night of the creation. "The first night when the WORD of God [Jehovah] revealed himself above the world to create it. The world was without form and void, and darkness overspread the face of the deep. And the WORD of Jehovah shone forth and illuminated it, and he called it the first night." The writer described the second memorable night when Abraham in vision saw the lamp of fire pass between the pieces (Gen. xv. 17,) which he explains as meaning the WORD of Jehovah revealing himself to Abraham. His *third* memorable night is the great redemption from Egypt, which he likewise ascribes to the WORD of Jehovah. From these remarkable passages we perceive that the Chaldee Paraphrasts recognised a personal distinction in the Godhead, and made it very emphatic. Of course we are aware that they, like the rest of their people in the mass, failed to see the glory of the worshipful One when he was revealed both in moral loveliness and miraculous

puissance. Like many more of all ages and races, they wait in the dim cloister for a day of more glorious and perfect unveiling.

### III. PLATO AND PHILO.

Though separated by wide spaces of time and culture, I have placed these great men together, because the one so deeply influenced the other, and the two combined impressed themselves on the Alexandrian philosophy.

According to Plato, God represented the supreme idea of all existence—the great intelligence—fountain-head of all other light. But in addition to the Supreme there were *two* eternal principles, Intelligence (*nous*) and Necessity. God working by Intelligence persuaded Necessity to be fashioned into beauty, and so the chaos became a *kosmos*. According to his doctrine the world was a great animal, with a soul or self-moving principle, and the element of evil was both in the matter and in the soul ; for unless the soul of the world was rightly directed by *Nous*, or Intelligence, it only went on in blind fashion, grinding into ruin. Philo, the Alexandrian Jew, born a few years before Christ, gathered his materials partly from the Inspired Writings, partly from Grecian and Oriental sources. In his system the *Logos*—corresponding with the *Nous*, or second principle of Plato—occupies a prominent position. According to Philo, the Word is God's thought. This thought is twofold : it is *Logos endiathetos*, the thought as embracing all ideas—and it is *Logos prophorikos*, the thought realised—thought became the world.

It must be remarked, however, that in Plato and Philo the *Nous* and the *Logos* have merely ideal activity, and never assume personal form. Shapes which are shadowy of truth are looming here and there, but it is, after all, only a dim pantheistic region. To find the true *Logos* who in substantial glory revealed the invisible God, we must move into another region, and graduate in the Academy of Jerusalem. The Alexandrian School, from Platinus to Proclus, contended (though vainly) with Christianity for the moral and intellectual sovereignty of the world. The Alexandrian Trinity is as follows:—"God is triple, and at the same time one. His nature contains within it three distinct hypostases (substances—*i.e.*, persons) and these three make one being. The first is Unity : not the one Being, not being at all, but simple Unity. The second is the Intelligence, which is identical with being. The third is the Universal Soul, cause of all activity and life." How their dialectics led to such conclusion may be seen in the History of Philosophy, by Lewes. The leaders of the school were men of gigantic mental power, and by no means deficient in moral consecration, but their antagonism to Christianity shut them out from the sure pathway which leads to absolute truth. With almost superhuman force they labored at the well of their own digging. Endless coils of mouldy rope came up, but no living water in the bucket.

### IV. THE GNOSTICS.

The Gnostics, with their wild speculations concerning cons and emanations, were becoming a formidable power of evil in the church before John issued his Gospel and Epistles. His polemic attitude towards these restless and dangerous heretics we clearly ascertain, especially from the Epistles. With them the Lord was but a phantom or appearance, and all the glorious facts, from incarnation to resurrection, so much phantasmagoria. One of their ideas was that the Christ who delivered the New was not the same with him who delivered the Old Covenant ; that the God of the Jews was an inferior evil being, and the Demiurgus, or Creator, different from the Author of the Gospel, and inferior both in goodness and power. Another of their dreams was that matter had an independent existence and was essentially evil.

As we read the first chapter in John's Gospel we can see the hammer of God coming down with shattering force on such heathenish materials. Out from the abyss of eternity there appears, not a shadow, but a grand objective reality—a sublime personal entity, crowned with all attributes of grace and glory. He was made flesh, and could verily be seen and handled. But even in his original state he was a mere abstraction. He was the WORD, who was with God in divine council and fellowship—and as to the monstrous fable of *eternal matter*,

by him were all things made, and without him was not anything made that was made. Besides, he was the Author of *both* economies—Angelus Redemptor in one, and Mediator Priest in the other.

As the covenants claimed the same divine Author, there was no place found for the imaginary inferior gods.

From this rapid survey of the *situation*, to use a political phrase, we can discern the service which John rendered in the field of speculation. It is not probable that he knew anything either of Plato or Philo—it is certain that he borrowed nothing from them. There was no *natural* genesis of an idea, as some have dreamed; but there might be a *supernatural* preparation of the human soil for the plant which was to come from the paradise of God.

In diverse provinces of human activity the word *Logos*, or some equivalent was in circulation. The word named among the Ethnic was like the famous altar inscribed to the unknown God. As in the one case Paul was the revealer and interpreter—so was John in the other. His illumination was all from the Spirit of God, which searcheth all deep things. It was not necessary for him either to originate the idea or select the word. The great terms which represent divine realities are not in any sense of human manufacture or coinage. Neither was it necessary for John to know to what extent his sublime poem could interlace with the course of philosophy or destroy the idols of foreign speculation. He saw one enemy directly before him, in the deformed dreams by which men were troubling the churches; he felt in his own soul the wonderful ecstacy and exultation which comes from the Spirit of God—and in that triumphal guidance he spoke of the *Logos* which from eternity was God, and which in the fulness of time was made flesh, that we might behold his *doxa*—the glory of the only begotten of the Father. All the rest belonged to the Lord. He alone knew how the simple assertion of a truth so fruitful would confirm whatever was true, and shatter whatever was false, in the philosophies of the world.

(To be completed next month.)

### C. H. SPURGEON UPON RICHARD COBDEN.\*

EARNEST men can always learn from one another. The path of the man who blessed the nation by cheapening their daily bread, and snapping the chains of commerce, having devoted the flower of his days to that single purpose, must be full of instructive teaching to men consecrated to the yet higher end of glorifying God by spreading abroad the gospel of his Son. It is not our intention to give even as much as a complete outline of the life of Mr. Cobden; we only aim at gathering from his memoir such incidents and reflections as may be made to bear on the service of God so as to stimulate the zeal of those engaged in it.

*Mr. Cobden's success is a singular proof that early failures ought not to discourage the hope of future usefulness.* His first public address was a signal failure. "He was nervous, confused, and in fact practically broke down, and the chairman had to apologize for him." Little could those who heard him have dreamed that his eloquence would command the respectful attention of senates, and the rapturous applause of thousands. On the other hand those who have heard him

"Pour the full tide of eloquence along,  
Serenely pure, and yet divinely strong,"

would scarcely believe that he could have ever sat down a blushing man, longing to hide his head, because his tongue refused to do his bidding. Young believers must not be daunted if their early efforts should bring them little but regrets and disappointments; it is good for them that they bear the yoke in their youth; let them persevere, and they may yet have many crowns to lay at

\* This article is reprinted not because it offers anything new in regard to the honorable and honored Cobden, but that our readers may take to heart the acceptable application of important lessons to Christian men and Christian work.—ED.

their Saviour's feet. God forbid that wounded pride should so reign in the bosom of a servant of Christ as to deprive him of the bliss of doing good. What matters it if we are made nothing of, and are even the theme of laughter. Jesus deserves that we should bear even this for his sake, and since he scorns us not, but accepts our poor attempts as being what our motives and wishes would have made them, we may well press on, hopeful of better days ere long. One talent at interest will speedily become two, and the two will grow into five ; let us do what we can for Jesus, and we shall soon be able to do more. Stretch thy wings fledgling, and flutter, though it be feeble, for in so doing thou wilt learn to fly.

*One is struck with the way in which Cobden wholly gave himself up to his own master-idea.* From the time when his judgment was convinced of the truth of that great doctrine so elaborately and conclusively advocated by Adam Smith as the fundamental principle of the wealth of nations, the freedom of industry and the unrestricted exchange of the objects and results of industry, he ceased not for a moment to denounce the system of protection, and to enlighten the people of England upon a matter so essential to their country's prosperity. His generous heart was grieved at the fearful distress which the Corn Laws brought upon the operatives ; he saw them lying by the side of hedges and walls seeking a miserable shelter ; he found them starving while plenty reigned on the other side the Channel, and was not allowed to send her stores among the hungry millions. His great heart beat high with sympathy, and swelled with a grand ambition to slay the monster which wrought his country such widespread evil, and he gave himself heart and soul to the work. To him all other aims were merged in this : his business which was at first large and lucrative, was all but sacrificed upon the altar of Free Trade. Wealth was just within his reach, but the golden apples would not entice him from the race. Political partizanship, so potent over some men, could not sway him for a moment ; he said in his place in Parliament, "I assure the House that the declarations I have made were not made with a party spirit. I do not call myself Whig or Tory. I am a freetrader, opposed to monopoly wherever I find it." There lay the secret of his power ; he was given up to the dominion of one great object, and would not subdivide the kingdom of his manhood by admitting a second. The life-floods of his soul were not squandered in a thousand miserable streamlets to feed the marshes of superficiality, but concentrated in one deep channel so as to gladden the earth with a river of power for good. What a lesson for believers in Jesus. When will love to the Redeemer after the same manner eat us up, and cause us to cry, "One thing I do ?" Worldly ends rule in many professors, party spirit governs others, self more or less intrudes into all. It were the sure sign of a golden era if we had among us a host of men of the old apostolic spirit, for whom to live would be Christ only. Believers, whether you are actively engaged in business, or in spiritual labors, strive to do everything for Jesus ; in the power of the Holy Spirit, living for him alone. Dead as the withered fig-tree be all other designs and desires save the glory of Jesus, aye, and buried let them be in the abyss of oblivion. On that cross where died our Saviour let us crucify self in all its forms, and let us live with the name of Jesus burned into our very hearts.

*A mighty dominant passion will frequently subdue the griefs of human life, and bury them in holy ground.* John Bright who married young, lost his wife shortly after marriage. He went to Leamington, where Cobden visited him, and found him bowed down by grief. "Come with me," said Cobden, "and we will never rest until we abolish the Corn Laws." Bright arose from his great sorrow, girded his loins to fight side by side with his friend, and thus found consolation for his terrible loss. How often would deep despondencies and heavy glooms be chased away if an ill-absorbing love to Jesus, and a fiery zeal for his honor burned within our bosoms. One fire puts out another, and a grander agony of soul quenches all other grief. The hands of holy industry pluck the canker of grief from the heart, and shed a shower of heavenly dew, which makes the believer, like the rose, pour forth a sweet perfume of holy joy. As quaint old Fuller says, "A divine benediction is always invisibly breathed

on painful and lawful diligence." The clappers of sacred industry drive away the evil birds of melancholy and despair.

*Commanding talent seldom achieves much unless it be coupled with perseverance.* The runner wins not the race by making a spurt at first and loitering afterwards : he who would earn the prize must press on with all his strength until the goal is reached. Johnson tells us that "all the performances of human art, at which we look with praise and wonder, are instances of the irresistible force of perseverance. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. If a man were to compare the effect of a single stroke of the pickaxe, or of one impression of the spade with the general design or the last result, he would be overwhelmed by the sense of their disproportion ; yet those petty operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings." The great freetrader's motto was that of the needle, "I go through." Having given himself to the cause, he was not the man to desert it. Undismayed by reproach and laughter, and undaunted by the tremendous power of his opponents, he pushed on in his arduous task, clearing the way foot by foot by dint of dogged resolution and unflagging energy. He had to deal with men of ability and skill, whose interests were at stake, and who, therefore, bestirred themselves to repel his attacks with the utmost energy. In the market-place, in the House of Commons, everywhere indeed, the champion heard "the harsh and boisterous tongue of war." Contentions fierce, ardent, and dire, raved round him, and the weapons used were not always such as the scrupulous would allow; but our hero showed no sign of relinquishing the field of battle, or yielding a single inch to the enemy. Jeers and sneers have often fretted other men into passion, or broken their spirits into despair, but he passed scathless though the darts fell thick as hailstones. "When Mr. Miles, a protectionist, said that Charles Buller had made an appeal to the 'appetites as well as the passions of the people,' this reference to the horrid starvation then prevailing was received with 'loud laughter.' Similar 'merry descants on a nation's woe' greeted Dr. Bowring's reference to anything so miserably vulgar as the reduction in the wages of shoemakers and tailors. When he said women were crying for work, there was more 'laughter;' they were making trousers for sixpence a pair—more 'loud laughter;' thousands were hungry and naked—the founts of laughter proved as prodigal as before ; and 'peals of loud laughter' greeted the inquiry, what was to become of the women of Manchester?" Scorn may be more grievous than the pains of death, and ridicule more piercing than the pointed sword, but the bold, good man who, in this instance was the subject of it, was clad in armour of proof and laughed to scorn both scorn and laughter. "On, on, on," was the voice which sounded in his ear, and he was not disobedient to it. He flew like an eagle to his quarry, and bore others of feeble spirit upon his wings. In the midst of the conflict he concluded one of his speeches with these telling sentences. "We must not relax in our labors—on the contrary, we must be more zealous, more energetic, more laborious, than we ever yet have been. When the enemy is wavering, then is the time to press upon him. I call, then, on all who have any sympathy with our cause, who have any promptings of humanity, or who feel any interest in the well-being of their fellow-men, all who have apprehension of scarcity and privations, to come forward to avert this horrible destiny, this dreadfully impending visitation." This enthusiastic continuance in the path of duty is to be coveted by all servants of the Lord Jesus Christ. The way of service is not always smooth, but the constant friend of Jesus puts on the dauntless spirit of resolution, and journeys on, come hill or dale, fair or foul, until he reaches the end. Our purposes, if at all worthy of men of God, will involve much labor and anxiety ; and he alone is worthy of the kingdom who, unmoved by difficulties and unabashed by rebukes, marches onward with steady step toward the object of his life. Would to God that we were half as resolute to establish the reign of Divine truth as others have been to enforce the domination of a political dogma. The great want of many professed Christians is the spirit of continuing in well doing, patiently waiting for the promised reward.

*Shrewd common sense is called to the aid of enthusiasm* by the leader of the Anti-Corn Law League. All means were put in operation. Lecturers went through the country, mass-meetings were held, funds were contributed, bazaars were opened, petitions were signed, elections were contested, and the whole country was kept in a state of perpetual ferment. That mighty engine, the printing press, was never allowed to rest. Tracts by the million flooded the country, broadsides and sheets of all sizes covered the walls, and condensed libraries enriched the patriot's shelves. Mr Cobden spoke of printing a million copies of each of three prize essays, and of having every press in Manchester in full swing on behalf of Free Trade. All that ingenuity could devise or liberality procure was brought to bear upon the one great subject. The power of this ceaseless activity so well directed was felt in all circles—from the palace to the cottage, all classes became interested in the struggle, nor was that interest ever allowed to flag. Whigs and Tories were both assailed or petitioned, good harvests and bad seasons were equally telling arguments, foreigners as well as Englishmen were made to serve the cause—in fact, all the world was ransacked for allies. The children of light are not always so shrewd in their method of procedure, they leave many occasions unimproved and many means untried. It were well for our churches if all the members were earnestly employing their talents in inventing modes of usefulness, or better still in working them out. If all were at it with all their hearts, we might yet make anti-Christ tremble and fill the world with the knowledge of the Lord. To reform the abuses of our national establishment and separate it from the state were a task worthy of a thousand lives; what shall be said of the even loftier aim of making the gospel known to the teeming masses of our increasing population? O for one tremendous, long continued effort for London. Our impetuous desire to see the truth of God triumphant, makes us mourn and even loathe the lethargy of those who come not to the help of the Lord against the mighty.

*The virtue of disinterestedness shone very brightly in the character of Richard Cobden.* One who was well qualified to speak for the working classes thus truthfully describes him:—"He was one of the few members of Parliament who thought for the people, and what is more and rarer, gave himself trouble to promote their interests. He never knew apathy or selfishness. He cared for principle, not to serve his own ends, but the ends of the people. With him, a great principle was a living power of progress, and not to apply it and produce by it the good which was in it, seemed to him a crime. To him apathy was sin. A cause might be despised, obscure, or poor: he not only helped it all the same—he helped it all the more. He aided it openly and intentionally. Fresh from the honors of great nations, who were proud to receive him as a guest, he would give an audience to a deputation of poor men. The day after he arrived from the court of an emperor, he might be found wending his way to a remote street, to attend a committee meeting, to give his personal advice to the advancement of some forlorn hope of progress. In the day of triumph he shrank modestly on one side, and stood in the common ranks; but in the dark and stormy days of unfriended truth he was always to the front."

Mr. Miall testified of him in the *Nonconformist*, "To do the good he was qualified to do was the only reward he ever craved. Wealth, ease, reputation, popularity, social distinction, were all as nothing when he had a duty to do. When that duty had been done, he was satisfied. He cared not to claim the merit. He delighted in lavishing it upon those with whom he had been associated. You might be in his company for days together without hearing a single expression calculated to remind you of his own superiority of position. He seemed to have no self-consciousness save for what he took to be his defects. He assumed no airs of authority. He recoiled from the very appearance of acting the great man. His affections all tended outwards. He was the soul of generosity. But in one respect he firmly and tenaciously held his own—he never parted with his convictions—he would suffer no blandishments to rob him of his self-respect. There were times when he was beset by temptations that would have been powerful for other men. None of them moved him. He put them aside and went on his way, neither caring to deny nor glorying in what

he had done." Pre-eminently is such high disregard of self to be cultivated in the church of God. If a politician could refuse a seat in the cabinet, and afterwards all the honors of the House of Lords, because he found it sufficient reward to have served his country and his age, surely those who are of "the royal priesthood," should despise all mercenary motives and sinister aims, and hate all selfishness with perfect hatred.

All of us remember how Mr. Cobden espoused the cause of the Peace Society, and was not ashamed to be caricatured and ridiculed for its sake. The war mania carried away with its madness many a good and true man, but the hero of the Free-trade battle was a man of another mettle. Right in the face of the strong current of the war-feeling among us, he declared our folly and denounced our ferocity. His warmest admirers thought him unwise, and the verdict of the electors of England was, that he was in error; but this did not affect his testimony nor muzzle his free speech. He was the enemy of war just as he had been the enemy of monopoly, and he made no compromise with his second enemy as he had made no truce with the first. Manliness in religion is a mark of nobility of soul, such nobility as grace alone can give. He who wears it is more than a match for ten thousand slaves of custom who cut their consciences as tailors cut their cloth according to the fashion. Better not to be, than have to beg permission to think, and crave allowance to speak one's thoughts with bated breath. He who loves God as he should, is no time-server. His flag is nailed to the masthead, and never will he, like the pirate, run up false colors to escape attack.

"He holds no parley with unmanly fears;  
Where duty bids he confidently steers,  
Faces a thousand dangers at her call,  
And, trusting in his God, surmounts them all."

The close of his career cheers us when we observe how *he had managed to win the respect of his enemies, and retain the deep, fervent love of his friends.* He had spoken severely, but never with personal animosity; he had triumphed by the strength of reason and not of physical force, and hence those who had been defeated by his logic owed no grudge to the man, however much they might rue the day in which they met in conflict. Mr. Disraeli paid a most graceful tribute to his memory, declaring him to have been an honor to the House of Commons, and an honor to England. On the other hand, his comrade, Mr. Bright, was overwhelmed with sorrow at his loss, and could scarcely say more than "after twenty years of most intimate and almost brotherly friendship with him, I little knew how much I loved him until I found that I had lost him." So to fight is to war a good warfare. Christians cannot avoid setting men at variance. It is a sad necessity of fallen nature that truth should provoke hostility; but the spirit which we breathe has no quarrel with persons, but with sins, or with the persons only because of the sins. Friends of all men are we, and in some sense the servants of all; yet we seek no friendship by a trimming policy, and serve no man by slavishly bowing to his unholy desires. If our spirit can be one of genuine, manifest, sincere, hearty, fervent love, we may be as vehement reformers as this age requires, and yet we may command the esteem of all we come in contact with, by the awful and almighty power inherent in holiness and zeal. Those who hate us for the doctrine which we teach, may yet be made to admire us for the lives we lead; and if they see not the truths which we believe they cannot help seeing the fruits which they bring forth. Actions are strong reasons with the most of men, and they have a voice far louder than words: let us commend our faith by our works, and shut the mouth of our enemies by the excellence of our conversation. May we live for Jesus, glorify Jesus, and reign with Jesus.

C. H. S.

---

JULIUS CAESAR coming towards Rome with his army, and hearing that the senate and people had fled, said, "They that will not fight for this city, what city will they fight for?" If we will not take pains for the kingdom of heaven, what kingdom will we take pains for?

### THE EVANGELISTS WE WANT.

SEEING that the work of an evangelist includes planting and setting in order of churches, and that therefore it often becomes needful that he take *provisionally* the oversight of the churches planted by him, and considering the qualifications which the Holy Spirit saw needful in those who take *permanently* that oversight, surely the qualifications of the evangelist should approach consistently near to those of the elder.

Now that the harvest is so abundant and the laborers are so few, and that the brotherhood is so deeply anxious that more laborers shall be in the field, there may possibly be a tendency to bring in those who lack essential qualifications. This may arise from looking too exclusively at others which they evidently possess. The following I judge are all essential.

*First.* He must possess a mind continually under the deep impress of the fundamental facts and truths of the glorious gospel. It is not enough that he be a believer in the gospel facts, now and then evincing a measure of interest and feeling; but he must so habitually meditate thereupon, and be so continually impressed thereby, that whenever he dwells upon those heart-stirring themes it may be unmistakeably seen by his sympathetic tenderness and love that there is, indeed, no mere feigned sincerity, but true heaven-awakened solicitation for his Saviour's honor and the everlasting salvation of men. Only let us have men who so preach, and God's truth through them shall certainly bring the stout-hearted rebellious spirit to bow with grateful and humble obedience at the foot of the cross.

*Second.* He must be one whose private conduct tends to give additional testimony to his sincerity. The apostle thus exhorts, "In all things shewing thyself a pattern of all good works—in doctrine showing uncorruptness, gravity, sincerity." This strictly agrees with our experience as absolutely necessary in order to the efficiency of an evangelist. He may by powerful utterance impress the mind of his hearers, and alarm and persuade men to enter into the kingdom, but if he lack any of the things named in the text justquoted, he had better be out of the field—for, though there be not any flagrant defect in his moral character, lacking manifest sincerity and becoming gravity in more private intercourse with his converts he will help to awaken a spirit of frivolity in them that will rather prepare for going back into the world than tend to produce stability and soberness and fit them for usefulness here and glory hereafter. The evangelist to be efficient in these particulars must be one in whose presence, even on the least solemn occasions, the young do not feel themselves altogether free from that restraint which prudential and becoming gravity would certainly throw over them; and in regard to whom also the more advanced in life would not feel that the gravity and quietness of age is irksome to him. He must be so curbed and regulated by heavenly wisdom, that even if he be comparatively young, he may so behave himself everywhere, and at all times, that no man will despise his youth, and that the influence of his private converse and deportment shall not in any measure arrest the influence of his preaching.

*Third.* He must have a conciliating style of address. Even the heaven-given facts and truths of the gospel may be presented in such an unloving and unamiable manner, with such an air of critical sternness as to repel rather than attract; but when we have unpopular truths to advocate and to teach contrary to the views which are held very dear by popular prejudice, how much more needful is it that we study, while faithfully and fearlessly presenting the whole truth, to present it not with a kind of stiff politeness and formal courtesy, but in a really conciliatory manner, after the example of the great Apostle in Acts xvii. Anticipating that adverse prejudice which unfortunately preachers of the reformation have to meet, it must be his study not needlessly to attribute the opposing views and warm opposition of those who reject his teaching to unworthy motives. He must rather acknowledge that truly honest prejudice may so dim the mental vision that men may be really unable to behold the light of truth, and that therefore they yield not because they are not convinced. Of course there are exceptional cases. There are men, alas! who will not see the light—

who evidently struggle against conviction. In such cases stern accusation may be needed, but in the promiscuous assembly the preacher must adopt the conciliatory style and seek to win by manifest lovingness, gentleness, and amiability.

*Fourth.* Extensive knowledge of the word of inspiration is indispensable. We profess to give special heed to the teaching and requirements of the Book. We affirm that in faith and practice we are strictly in accordance therewith, and that sects that differ from us do so in consequence of their partial attention to the things revealed therein. That our affirmation is true I am fully persuaded, but if under such circumstances—considering the measure of learning and ability amongst those whom we declare wrong—we send out men as our representatives who are comparatively ignorant of the Book, we can only expect that by the thoughtful and prudent we shall be looked down upon with contempt. But the man who has a sound knowledge of Bible teaching—who manifests evident familiarity with, and a large understanding of the word, will not only be fitted for eminent success in edifying the church of Christ, but will secure at least some measure of respect for those whom he represents, even should he lack many characteristics of the finished scholar.

*Fifth.* The evangelists we want are men who in their preaching and teaching dwell constantly upon essential truths and practical subjects. It is truly sad when the reverse of this is the case—when one pushes some favorite topic which though true, is of so little practical importance that no matter of faith and no single act of Christian duty is in the least affected thereby, and uses that pet notion as a hobby, to his own gratification it may be, but surely to the annoyance of those among whom he labors, and at the expense of those more essential truths and that more sound and edifying teaching, which is everywhere needed. But further, how lamentable would it be if by pursuing such a course he were to produce that alienation between himself and co-workers which would seriously interfere with that harmonious working and close co-operation requisite to the production of the largest good, and at the same time awaken that spirit of contention amongst those with whom he labors that genders strife rather than ministers godly edifying, and which may ultimate in schism and disunion!

*Sixth.* Sound judgment and large experience. If these are indispensable qualifications, of course the evangelist cannot be *very* young. It is quite true that a *comparatively* young man may possess a sounder judgment and have acquired a larger experience than many much more advanced in years who have not with the same diligent prudence gathered experience from, and improved their judgment by, a close consideration of passing events; still, time is indispensable both for the development and manifestation of these things, for it is not enough that he possess them, but they must be manifested ere he can be wisely chosen. If the evangelist take provisionally the oversight of a church, surely these characteristics are indispensable. How many unforeseen circumstances arise in churches requiring wisdom, judgment, and experience, need not be told. Such are some (I say not all) of the characteristics of the men we want for evangelists.

I anticipate the assent of some who will feel that my remarks have not met the chief point. They will say that I have simply pointed out a want without suggesting the way in which it can be met. I anticipate an important question which I should be glad to be wise enough to answer with complete satisfaction—What are the best means we can employ to bring into the field duly qualified men? I confess I cannot approve, or look with much hope upon what seems to be the approved course of some brethren and churches. If one who has evident capability for preaching comes over to our ground he is at once and with eagerness made an evangelist—a representative of a people of whose views he has had time to learn but little, and in which, therefore, he cannot be well grounded, and hence of which he cannot be a reliable teacher. Admiring his speaking capabilities there is at least danger that other equally essential requirements such as I have named, without which the man of mightiest eloquence would be as sounding brass and a tinkling cymbal, may not be so scrupulously required. If it be asked whether, in addition to his manifest preaching capabilities, high and reliable testimony as to various Christian excellencies, obtained

from those amongst whom he has formerly labored, will not suffice? I answer that they will not, because we want men for a special and peculiar work, the qualification for which we can only prove them to possess by their having done the work. True, if we send forth untried men it will only require time to try them, but the experiment may possibly yield us sorrow and disappointment. How much wiser, because safer, would it be to require them to become members of a church, and if need be place them under the watchful eye and wise direction of an experienced man, and thus try them in a sphere where the results of failure would be less sad, because their influence would be far more limited.

Then, again, the resort to—or shall I say, the rage for—quite young evangelists which is apparent has as little of my sympathy, because that essential judgment and experience cannot have been sufficiently manifested to guarantee that a church or churches will be wisely or safely guided and built up under their labor. But it may be asked, whether if one very young manifests unquestionable preaching capability, though he may not be at all above the average in other particulars, may not such a one with advantage be called to and supported in doing the work for which he is gifted in some church or churches, when the oversight qualifications are not so much needed in an evangelist, because there are elders upon whom that work devolves? I have no doubt as to the expediency of this being done, provided some dangerous tendencies are successfully guarded against. First, there will be danger that he will be encouraged or permitted to trespass beyond the limited capacity for which his gifts qualify him; and second, there will be danger that the church in which he labors will in time approach too nearly to the one-man system—that those in the churches who have capabilities which only require opportunities and encouragement in order to their fuller development, will feel that their efforts are not needed, that they have one whose business it is to preach because he is paid for it—persons some of whom at least require in order to their vigorous activity to see that there is positive need for it, and who would relapse into or remain in inactivity because they have one that can do the work better than they have hope of doing. Thus it might be, as in some cases, doubtless at least it would be, that several would be hindered from the development of their gifts and the measure of usefulness which they might accomplish.\*

The men who are looked to with hope to become efficient evangelists are those who not only have preaching capability, but have also plainly evinced at least the germ of the other characteristics and qualifications which require only time and favorable circumstances for their fuller development.

The harvest truly is plenteous, and the laborers are few. Let, then, all those who have gifts as they have opportunity diligently cultivate them—let a lofty ambition fire their soul. The work to which they are invited is the highest and noblest to which they can aspire. And let churches diligently watch for the needed gifts among themselves, where they have the most favorable opportunities of forming a correct judgment. Let those who are earnestly striving to improve their gifts and to serve the Lord by serving his church and blessing humanity, be aided by means of church library, by loans from brethren, by gifts from the church, or in any way convenient, with really needful books. Where there is an elder or evangelist who has capability for such a work, let him take special interest in training those who manifest deep desire to learn as well as to preach—discriminating between those who have a love for speaking more deeply rooted than a desire to learn, and those who are anxious to fit themselves for evangelistic work in all its branches; then shall we have that which is my greatest hope—viz. the development of our native talent and strength under the wise supervision and prudential direction of experienced brethren.

Let not the calling of the evangelist by any means be made so lucrative that many will seek it for worldly advantage; yet, still, the man who devotes him-

\* There is no rage either for or against young men, unless it be perhaps a little *against* them in the mind of the writer. There is plenty of preaching work for good preachers, young and old. The church having preaching help from a young man would run less risk of his becoming the *one man* than if it had an older and more experienced evangelist. There would be less danger of their yielding too much to the inexperienced man than to one of greater experience.—ED.

self wholly to the work of the Lord ought to be so supported as to be entirely free from care in relation to the things of this life, so that others may not be deterred from giving themselves to evangelistic labor. The one extreme is dangerous, and the other reflects little credit on any who would run to it—the medium avoids both the discredit and the danger.

T. J.

Birmingham.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &amp;c.

THE FIAT OF THE ALMIGHTY AGAINST TRANSLATING *BAPTISMA*  
BY THE WORD *IMMERSE*.

A MUSCULAR announcement now and then sets us in commotion. What can it be? What discovery has the author fallen upon by which he is able at once to settle the vexed question? But it generally turns out that the strength is in the sound, and, as thunder never kills, the controversy is left as it was. As a sample of this kind of thing take "*Infant Baptism a divine obligation recognised, sanctioned, pleaded, and practised by the Apostle Paul; and defended from every known objection hitherto brought against it.* By the Rev. W. Thorn, of Winchester, author of *Dipping not Baptizing, &c., &c.*" The thunder in this title page is tremendous! Of lightning there is none in the whole volume—the thing is merely a gross blunder in which the aged author has immersed himself.

The startling announcement heading this notice is of the same order. It is, however, not a fair sample of the contents of the work from which it comes, but rather as the little chaff found in a bushel of wheat. The "Popular Appeal in favor of a New Version of Scripture, by James Johnstone," noticed and advertized in our last, contains the following—

"Note on 1 Pet. iii. 20, 21.—'When once waited the longsuffering of God in the days Noah prepared the ark, in which few, that is, eight souls, was preserved by water. So us, the antitype, now saves, baptism (not of flesh, putting away of filth, but of conscience, of good desire towards God) by the resurrection of Jesus Christ.' When this text is translated word for word, as given to us by God in the original Greek, it is found to contain the Almighty's fiat against translating the Greek word *baptisma* invariably by the word *immerse*. In this text the word *baptisma* has given to it by God two meanings, and an explanation of one of them. The first is '*baptisma* of flesh, putting away the filth.' The second

is '*baptisma* of conscience,' which the Almighty explains by adding the words 'of good desire towards God.' Men as born into the world do not possess good desire towards God; 'the carnal mind is enmity against God' (Rom. viii. 7); '*baptisma* of conscience, of good desire towards God,' can signify nothing else than a change or purifying of conscience towards God. It is manifest that the passage cannot be correctly translated if it is made *immersion* of conscience, or *immersion* of good desire towards God; yet in the New Testament, published by the American Bible Union, the word *baptisma* is here translated *immersion*, in manifest contradiction to the explanation of the word as given to us by God in the text" (p. 95).

Here then we have the Almighty's fiat. Strong language, truly! Our heading, however, were it to stand alone would not do the author full justice, as the *fiat* is only against translating *baptisma* invariably by the word *immerse*. It, then, seems that it may be sometimes translated *immerse*, but not *invariably*. Will our author give us a rule by which to determine when it may and when it may not be so translated? Then there is another important question, which we beg him not to pass over. If it may not be translated by the word *immerse*, by what word or words shall it be translated? To this question we must have a clear answer. Our friend gives a "word for word" translation, and an untransposed translation, but he leaves *baptisma* untranslated and gives merely the Anglicised form of the Greek word. Why this in the midst of so much precision and literalness? Surely there must be weakness, or this halting would not take place. Our friend says, "It is manifest that the passage cannot be correctly translated if it be made *immersion* of conscience, or *immersion* of good desire towards God."

Without affirming that the translation would be good as a whole if thus given, we still ask how in this passage *baptisma* shall be translated? If not by *immersion* shall it be by *pouring* or by *sprinkling*? Will either of these words suit the context better? Friend Johnstone may inform us in time for next issue which word, in this particular instance, we shall substitute for the American Bible Union rendering of *baptisma*. But mind, we must not have *baptism*. A translation is demanded.

"In this text the word *baptisma* has given to it by God two meanings, and an explanation of one of them. The first is *baptisma* of flesh, putting away of filth. The second is *baptisma* of conscience, which the Almighty explains by adding the words 'of good desires towards God.'" This is clearly a mistake. There are not two baptisms in the text at all. "A baptism of flesh" for the "putting away of filth" was never instituted by Christ or his Apostles, and never had place in the Christian dispensation. Instead of describing one of *two* baptisms by the words "of flesh, putting away of filth," the Apostle is merely showing that the *one baptism* is not in order to the purification of the flesh, and he follows this negative description by a statement of its design. Not in any sense was the immersion instituted by the Saviour designed for the putting away of the filth of the flesh, and to apply that phrase to the *burial in water* ordained by Christ is to dishonor the ordinance. The phrase has been taken to denote *Jewish ceremonial defilement*, for the removal of which there once existed washings and other ceremonies, which did not affect the conscience. It has been understood by others to refer to external bodily pollution. But the baptism instituted by the Christ was not Jewish—had no reference to ceremonial uncleanness—neither was it for the cleansing of the skin. It is the ordinance in which the sinner, who had faith in Christ and repentance towards God, *seeks* and, by action, *asks for* a good conscience, or a conscience of good towards God—a conscience which rejoices in the remission of sin, received and sealed in the act appointed for that end. Baptism

z

is *transitional*—it saves the proper subject by translating him out of the kingdom of Satan into that of God's dear Son, and, in its transitional aspect, it is the antitype of the salvation of Noah from the old world into the new, through water. The immersion ordained by Jesus is said to save us, not by affecting the body, nor by removing ceremonial defilement, but as a divine appointment in which to faith and repentance the remission of sins is covenanted by One who cannot lie. It is, then, to those who come aright, the divinely appointed *seeking* or *asking* of a good conscience towards God and not less the *answer* to the same. Thus *ἐπερωτημα*, whether rendered *desire*, *question*, *seeking*, *asking*, or *answer*, clearly indicates that the grave of water is the place appointed in which the conscience shall seek and find the wanted assurance of pardon, and the baptism that saves is the **ONE** baptism in water, in the name of the Father, Son, and Holy Spirit, into Christ, and for the remission of sins.

But this is not all. If these things were not so. If we accept the rendering of our author. If we admit that there are two baptisms in the text—one external and the other internal—even then his "Almighty fiat against invariably rendering *baptisma* by the word *immerse*" is merely a piece of pure imagination. The honesty of our friend is unquestioned, his ability as a "word for word" translator is not doubted, his power of discrimination, in a general way, is admitted, but his grasp of the philosophy of language is not satisfactory. He says, "In this text the word *baptisma* has given to it, by God, *two meanings*, and an explanation of one of them. The first is *baptisma* of flesh, putting away of filth. The second is *baptisma* of conscience." Now neither God, nor any other being known to us, save the author, has given either the one or the other as a meaning of the word *baptisma*. The word has neither *flesh*, nor *filth*, nor *conscience*, nor anything of the sort in its meaning. Granting *argumentatively* (what we deny) that two baptisms are in the text, then our author should have said, God has given two *applications* of the word *baptisma*, not two *meanings* of the word. When the Lord said, "I have a *baptism* to be

baptised with," applying the word to his overwhelming suffering, and when it is written, "The *baptism* of John, was it from heaven or of man?" the word has one and the same meaning. In the one case it is used figuratively and in the other literally, but words have not figurative meanings. If we say a man is *immersed* in water, and that another man is *immersed* in sorrow, the word has the same meaning in each case. There is, then, in *baptisma* neither water, fire, earth, air, flesh, filth, purity, defilement, nor conscience. It has but one meaning, and contains but one idea, which is properly expressed by the word *immerse*. It may be figuratively applied where there is not immersion, but in every such case it *expresses* immersion, and designates the action what it is not. Were not this so, there would be no figurative language in existence. It is of the very essence of figure that the thing indicated be named by terms which designate it other than it is. When we read, "I am a *worm*, and no man," has the word *worm* any other than its own common meaning? Certainly not. The man is called a *worm*, when he is not one, but the word does not change its meaning on that account—if it did, the sentence would be *literal*; but it does not, and the sentence is figurative, and the word **WORM** means a *worm* and nothing else.

Upon the supposition, then, that

there are two baptisms in the text, and that we take the author's reading, it would merely teach that the one is *literal* and the other *figurative*—that as the *body* is *immersed* in water the *conscience* is to be so overwhelmed with good desire towards God that it can best be spoken of as *immersed* therein. That is all, and the *flat* of the Almighty turns out nothing more than the author's mistake, consequent upon the influence of the theology in which he has been trained. If this be not so, then it is our duty to make known the Almighty's *flat* against translating *rim-māh* invariably by the word *worm*, for in the book of Job the word *rim-māh* has given to it by God two meanings, and the context explains both of them. The first is *rim-māh* of the earth, which feeds upon dead bodies (xxiv. 20.) The second is *rim-māh* of the human species—"How much less man, that is a *worm*? and the son of man which is a *worm*" (xxv. 20.) In the Common Version *rim-māh* is *invariably* translated by the word *worm*, but there is the *flat* of the Almighty against it, and in some places it should be translated otherwise, but by what word we don't know. The author will perhaps tell us. If he deal with it as he has with *baptisma* in the text under notice, he will not translate it at all, but transfer it, and we shall read, "And the son of man which is a *rim-māh*." D. K.

### ANNUAL MEETINGS, STATISTICS, &c.

THE Annual Meeting of 1865 is now among the things of the past. Its leading facts have had, in some instances no doubt, careful consideration. Still it may be desirable to note a few of its revelations. The letter following presents calculations over which the writer has spent some amount of time:

*To the Editor of the B. M. H.*

"I have been impressed with the thought that in our meetings there is lacking a statistical committee to examine the returns of the churches, and to report thereupon during the meeting. As a means of helping such committee, if appointed, I send a statement of the last four annual returns.

#### 1862.

The returns show—

10	churches stationary		
39	" increased	..	255
20	" decreased	..	38
			217

In 69 churches, containing 2793 members, a clear increase of 217, or 8 per cent.

#### 1863.

Of the above 69 churches 9 do not make returns, of the remaining 60 the result is :

5	churches stationary		
33	" increased	..	270
22	" decreased	..	87
			183

There are also 14 new returns of which			
13 have increased .. ..	114		
1 has decreased .. ..	4		
	<hr/>		
	110		

Total clear increase .. 293

That is, 74 churches—3113 members—increase 293, or  $\frac{1}{2}$  per cent.

1864.

Of the 74 churches 9 make no returns—  
65 show the following results:

12 churches stationary			
28 " increased .. ..	251		
25 " decreased .. ..	143		
	<hr/>		
	108		

There are also 11 new returns—

3 stationary			
6 increased .. .. ..	65		
2 decreased .. .. ..	2		
	<hr/>		
	63		
	<hr/>		
	171		

Thus 76 churches, containing 3316 members, have an increase of 171, or 5 per cent.

1865.

Of the 76 churches 4 make no returns,

12 churches stationary			
37 " increased .. ..	305		
23 " decreased .. ..	157		
	<hr/>		
	148		

There are 18 new returns—

3 stationary			
9 increased .. .. ..	74		
6 decreased .. .. ..	31		
	<hr/>		
	43		
	<hr/>		
	191		

Thus in 90 churches, containing 3873 members, there is an increase of 191, or 5 per cent.

1862 .. 69 churches report baptisms	450		
1863 .. 74 " " "	512		
1864 .. 76 " " "	478		
1855 .. 90 " " "	419		

#### WHAT DO THESE FIGURES SUGGEST?

1. That we seek to ascertain why it is that, with more churches and increased evangelistic labor, we have not a corresponding increase in baptisms and membership?

2. That each look diligently into his own soul, and into the church of which he is a member, and labor to remove whatever hinders communion with God and our influence for good upon the world.

3. That we give more earnest heed to

using the talent, or talents, God has given unto us.

Surely, if we do these things, we shall have a much larger proportion brought into the church, to the glory of God and their salvation. These few thoughts are feebly expressed, but perhaps brethren will receive them in the spirit in which they are presented and give prayerful consideration to the facts involved. Yours, in the hope of the Gospel,

J. A. DAWSON."

We have not tested the accuracy of the above figures, but, no doubt, they are either correct or near enough for all practical purposes. Of course, in every item the schedules should be accurate, but they are not. The defect is unintentional—the result of bad counting, or hurry. The churches which have thus failed will, upon learning their error, regret the want of care. In a number of cases the number of members, when compared with that of 1864, does not correspond with the details, so that the one or the other must be wrong. That which is worth doing at all is worth doing well, and, therefore, it is not too much to ask everyone who has filled a schedule to compare the figures printed last month with the number of members reported in 1864. If the reports do not agree, let him resolve that the like mistake shall never be charged upon him again.

The schedules of this year, after counting the details of gain and loss in each church, give the following result:

By immersion .. ..	411	Died .. ..	74
From sister churches 145		Expelled or with- drawn .. ..	288
Formerly immersed .. 59		Transferred .. ..	107
Restored .. .. 79		Removed .. ..	66
		Emigrated .. ..	9
	<hr/>		<hr/>
	694		544

Increase after deducting removals of all kinds, 150.

These numbers embrace 93 churches, with 3,869 members, and show a clear increase of about 5 per cent. The foregoing letter also intimates the same result. But, by comparing the details for 1864, we find an increase of nearly 10 per cent., while the writer, by referring only to the number of members reported that and the previous year, reduces it to 5 per cent. The detail calculation we take to be more reliable, and our figures given last year, we consider to be near the mark. But hereafter let both agree. To secure this we suggest an additional line in

the schedule, for the number of members reported the previous year, so that the several items may be seen to correspond.

This much appears—that according to the figures of the letter the increase of this and last year is about 5 per cent., while that of the two previous years were 8 per cent. and 9½ per cent. That the rate of increase is less than former years is cause for deep regret, notwithstanding that progress is unbroken and our number larger than ever. But what can be said to those churches which have not only added nothing to our prosperity but have actually decreased. In the present year there are 29 churches whose losses exceed their gain by *one hundred and eighty-eight*. In a few instances an unusual number of removals by emigration and death may account for the result, but in other cases it is to be feared that the Master will not be satisfied with his stewards. In a few cases, notwithstanding the decrease, he may say, *They have done what they could!* But let there be heart-searching and reformation.

Our meeting follows close upon the Annual Conferences of several of the larger denominations, and thereby almost compels us to compare notes. Nor is so doing without profit. Surely, we may find something to imitate or to shun.

#### THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

*The Fifty-second* Annual Session of this Union was held in London, on the 25th of April last. The report sets forth that:

"Considerable pains have been taken to obtain more accurate statistics of the churches, and particularly with regard to the number of members in communion. The whole number of churches—associated or unassociated—is, in England, 1783; in Wales, 457; in Scotland, 97; and in Ireland, 36; making a total of 2373. Of all these churches, however, we have been able to obtain returns from only 1701; yet this is a larger number by nearly 600 than we ever reported before. These report a total membership of 176,232; giving an average of 104 members per church. If we take the same average, as we may reasonably do, for the remaining 672 churches sending no returns, we must compute the entire num-

ber of Baptists in church communion in Great Britain and Ireland to be 246,120.

Of the *increase* in membership during the past year we have not the same materials of forming a judgment; and therefore cannot pretend to even such approximate exactness. The churches belonging to associations, however, have made returns on this subject; and as they form rather more than half the whole body, they may perhaps furnish a tolerable criterion for the remainder. Of these 1270 associated churches, 1119 report their clear increase during the year to be 1826. This is an average of only 1½ per church; the lowest average increase that has been reported for the last eight years. Your committee recognise in this fact a just ground for profound humiliation and mourning before the Lord; and they have framed a resolution on this painful subject to be laid before the Session."

The above is from the report read to the Session, and, therefore, relates to the statistics of the previous year. The figures of the "Associated Churches" appear in the Baptist Hand-book for 1865 thus:—Associations, 39; churches associated, 1,325; members, 139,157; average membership in each church, 120; clear increase, 1,416; average clear increase of each church *per annum*, 1½. A fraction more than *one per cent.* clear increase may well be taken as "just ground for profound humiliation before the Lord."

#### THE GENERAL BAPTISTS.

The Ninety-sixth Annual Association of the New Connexion of General Baptists was held in Birmingham, June, 1865. We were present a good part of the time, but heard nothing calculated to cheer the denomination. The authorised report has not yet come into our hands, but *The Baptist Reporter* for August observes:—"The statistical returns are not complete, but there is reason to fear that there will not be much, if any, increase of numbers." Taking, then, the membership of the previous year, we have 21,031 General Baptists making little or no advance upon the world by the preaching and operations of an entire year.

#### THE WESLEYAN CONFERENCE.

The Wesleyan Conference has recently concluded its sittings in Birmingham. The Rev. J. W. Greaves read the reports from the districts of the num-

bers of Wesleyan church-members. The following is from a local journal :

" In England are Wesleyan church-members 330,827, being an increase on the previous year of 1159. During the year 5557 members of society have died; 21,319 have removed to other circuits ; 18,793 new members have been received into the church ; and 49,463 have been admitted on trial for church-membership. Upon the presentation of this statement a frank and animated conversation took place, in which the Revs. Dr. Rigg, Osborn, S. B. Hall, and others took part, and in which the state of all the departments of Methodism came under review. The result of the conversation was a deeper conviction of the adaptation of Methodism to the great purposes for which it was intended, if vigorously and prayerfully worked."

How these gentlemen could thus conclude we know not. The previous Conference found that the labor of the whole denomination, during the year then ended, left a clear *decrease*. Now they find that the labors of 330,827 members result in an increase of 1159, or little more than one to each 300 members. Putting the two years together, it has required that throughout the denomination each 300 members labor twenty-four months to produce an average increase of one. Very curious evidence of the adaptation of Methodism !

#### METHODIST NEW CONNEXION.

The Conference of this Connexion was held at Leeds, June, 1865 :—

" The Rev. S. Hulme drew the attention of the Conference to the subject of Connexional extension. He thought that the connexion had not progressed as it ought to have done had they been faithful to cultivate the providential opportunities. Thirty years ago there were in Leeds district 1666 members; but now in the area then covered by the Leeds district there were only 1548 members, and in the Leeds circuit there had been a declension from 933 in 1836 to 673 in 1864. In the Sheffield district there were, in 1836, 1,822 members, and after thirty years' labor only 1898 members. In Sheffield circuit there had been a decrease of 218 members, from 1282 in the former period to 1064 in the latter period. To put an end to this suicidal mode of proceeding he proposed that a declaration be made by the Conference on this condition of things, and that it was the duty and interest of the denomination to cultivate a more aggressive spirit, and earnestly to set itself to break up new

ground and extend the borders of the connexion.

The following comparison between the number of members in the connexion at this and last Conference was given by the Rev. John Taylor:—

	1864.	1865.
Dudley district ..	3,021 ..	2,869
Halifax do. ..	2,370 ..	2,556
Hanley do. ..	2,226 ..	2,020
Leeds do. ..	1,780 ..	1,961
Liverpool do. ..	781 ..	759
London do. ..	1,843 ..	1,618
Manchester do. ..	3,506 ..	3,630
Newcastle do. ..	2,652 ..	2,777
Nottingham do. ..	1,365 ..	1,511
Sheffield do. ..	1,898 ..	1,840
Truro do. ..	1,001 ..	1,048
Total..	23,443 ..	23,589

Thus 23,589 members have a clear increase resulting from their year's labor of 146.

#### PRIMITIVE METHODIST CONNEXION.

The Conference held this year in Hull shows that "the Primitives," not having such an array of colleges, finished preachers, and fine chapels, keep somewhat in advance as to increase. Still they are content with small blessings if the results are deemed satisfactory. The following are the statistics : 149,106, being an increase of 416 for the year. Deaths during the year, 2238. Ministers 868, local preachers 13,578, class leaders 8963. Connexional chapels 2857, rented chapels and rooms 3258. Sabbath schools 2716, scholars 215,777, teachers 38,848.

The above supply ample data for comparison. If we measure ourselves by others there is abundant cause for rejoicing, and by any measure the superior adaptation and power of the apostolic order are clearly established. But we cannot feel satisfied with ourselves—the advance ought to be, and might be, tenfold what it is. It rests with the brotherhood *individually* to supply the remedy. While the Bridegroom tarried the virgins all slumbered and slept, and half of them did not awake till it was too late. Reader, let their fate not be yours. Awake ! ye that sleep, and arise from the dead, and Christ shall give you light. Even among the first churches some had to be thus addressed, and in these days the love of many is poor cold stuff and worldliness takes the place of godliness. Return to primitive Christianity

embraces more than the restoration of ordinances. Who will go in for a complete restoration of its self-denying spirit? Who will give himself up for life to make in every respect eternal things supreme?

Churches and Annual Meetings cannot, by deliberations and resolutions, meet the requirement. It rests with each to respond for himself. Still periodical gatherings, by wise deliberation, may do something, and an Annual Meeting should put forth a highly beneficial influence. It is, therefore, most desirable that the brief time we are together be not only well spent, but that it be occupied in the best possible manner. So far as we have the opinion of brethren who attended the last assembly, dissatisfaction is expressed without exception and the conviction is that the conference fell far below any one held in the previous ten years. Business went on most tardily during the early sittings, and left an amount for the concluding day which could not by any possibility have justice done to it. Then, as if to atone for past delay, the last hour or so was characterised by disagreeable and even painful haste. Several of the concluding items were just squeezed in and important inquiries and deliberations, called for by the condition of the churches and the demands of the world, could not be even hinted. Much necessary and useful business was done, but beyond receiving reports from churches, committee, and three or four evangelists, appointing committee for ensuing year, and recommending fields of labor to said evangelists, there is certainly need for deep, grave, and prayerful deliberation upon the wants and demands of the churches and the world, and it would be passing strange if such deliberations were not to result in throwing light upon the same and in instigating useful action. But for this there was no place in the recent gathering, and many went home disappointed and sad. Not a word of this would be here said were it not for the conviction that saying it is demanded in order to more profitable arrangement at the next meeting. It has also been felt that more preaching time is needed, that greater efforts may be put forth for the advantage of the neighbourhood. This will be partly met by the resolution which re-

quires that the first business meeting be commenced at two o'clock on the Tuesday instead of at seven, as heretofore, leaving the evening for preaching. This first afternoon sitting we would protract till seven o'clock, if necessary, but at least all letters, schedules, and reports, including those of the committee and evangelists and the treasurer's balance-sheet, should be read, so that the whole of the data presented by the documents may be thought over before action is taken thereupon in the morning. In addition to the foregoing, we recommend the appointment of a small committee to report early the next day a summary of statistical information contained in letters and schedules, showing the totals of all the items, in contrast with the like totals of former years, &c., that the actual work and results of the year may be clearly before the meeting during its various deliberations. There are other matters, but they must remain for consideration by those who are spared to meet in August, 1866, but the above line of proceeding, other things being equal, would certainly largely increase the value of our Annual Meeting.

We were made glad by letters from Australia, New Zealand, and Jamaica, and the statistical information from the colonies is a new feature in our Annual Report, but the absence of any return from Melbourne (where a year of labor by H. S. Earl has resulted in a large increase) leaves us unable to form an estimate of Australian results. Will the Melbourne church remember not to fail in this particular next year?

The returns relating to Sunday Schools, year after year, have not met with attention, so as to bring the subject under consideration. Churches, 28 in number, give information as to scholars and teachers, showing a total of 1444 children and 241 teachers, which, strange to say, is a reduction upon the former year of one in the number of teachers and also of 111 children. Some of the churches cannot at present enter upon Sunday-school operations, but, surely, more than the number intimated might do something in that way, if only to the extent of two or three small classes in each church. It is thought that several questions relating to the management of Sunday schools are unsettled in the minds of

many, and that on that account the work does not progress as it might. We propose to hold, in Birmingham, a conference upon Sunday Juvenile Instruction, to which brethren sufficiently near can come, and to which others can forward letters and short

essays, the salient points of which, with the conclusions of the conference, shall be reported in the *Harbinger*, for the benefit of those not able to be present. The devil's ministers are very busy with the children. Let Christ's servants do for them what they can.

## OPEN COUNCIL.

### WORLDLY CONFORMITY, DANCING, &c.

MY DEAR ROXBURGHER (sister or brother, as it may be)—O that I had the wings of a dove, that I might fly to Edinburgh and find the beloved Roxburgher. But not having these appliances, and being prevented by home demands from taking to rail and car, I must, in this poor way, make known my gratitude on account of the service you have rendered to myself and others.

You will understand me when I say that for years I have been a most uncomfortable Christian, haunted, in fact, by an in-dwelling protest against worldly conformity, which I could neither wholly yield to nor get rid of—a kind of body of death which I carried about with me. Of course I understood (because everybody does, excepting a few queer Quakers) that it was right and proper to conform to the world in all its good practices and useful changes. My conscience never once urged me to peculiar food and raiment merely for the sake of being singular. I was not tempted to seek a dwelling house unlike all others, nor had I any idea that by eschewing forks and knives in favor of the more primitive fingers I would obtain the approbation of God. No! None of these things troubled me. But somehow I got the notion (perhaps from my mother, who was somewhat of a Puritan) that the apostolic injunction, "*Be ye not conformed to this world,*" was intended to prohibit conformity to those of the world's customs and fashions which are useless, costly, bordering upon, and at times really injurious, and which we often adopt, not because we like them, but to avoid singularity, and to escape being looked upon as peculiar or denounced as crusty utilitarians. That you may understand me, I name an instance or two. A few years ago, the leaders of taste and fashion set the world of womankind in a rage after *petite bonnets*. The "charming thing" which the milliner urged upon my attention just covered the back of the head, and required to be held on by a pin seven inches long, run through the bonnet and back hair. Of course I, as a Christian,

did not think of going to the extreme of fashion by taking the smallest I could find, but neither did I feel able to continue the useful and comfortable shape which till then I had worn. I felt that bonnets *a la mode* were ugly, frightful, useless, and, by leaving the head without the protection to which it had been accustomed, really dangerous. My misguided conscience was busy about *worldly conformity*—pleading that I ought not to sacrifice utility and good sense to the world's folly, by making myself a block to be dressed at the dictation of milliners and fashion mongers. But, then, as this style continued season after season, till mistress and maid, countess and mill-girl, had bonnets skewered on, or hanging at the back of the neck like hoods, and until an ordinary bonnet could not be seen in street or shop, what could I do? Conform I must, so I took to the largest of the little things in vogue, felt that I had adopted a frightful head-gear, and went about in fear of cold from unaccustomed exposure; and now, Dame Fashion having been pleased to return to bonnets which cover the head, I would not, neither would any one of my friends be seen, on any account, for a single day, in what we then deemed ourselves compelled to appear. This process is being constantly repeated. One time the extravagance is in the head-dress, another it controls the skirts; now it brings into bondage this part of the attire, then that, and we conform whether we like the change or not, because the world will have it so. In thus conforming I have suffered a little martyrdom; because, as I have said, such conformity seemed to me prohibited by the Apostle, and I could not comply with the dictates of my conscience. The spirit, indeed, was willing, but the flesh was weak. Now, many thanks to our beloved Roxburgher, I understand that "*Be ye not conformed to this world*" means, don't commit murder; and put away anger, wrath, and malice; blasphemy and lying—none of which things I am inclined to; and that these little yieldings to the world's customs when on tis,

as it were, compelled to comply, have nothing to do with the subject, and are in no way denounced by the word of God. I do rejoice to find that Christianity is far more adapted to the wants and requirements of human nature than I before supposed, and for this discovery I am indebted to the things *new* and old which Roxburgher has brought out of the divine treasury.

Dancing, too, has been some trouble to me. I confess I like a dance—not that I approve of keeping it up after midnight, nor do I admire the exposure to night air and curious eyes of so much of the person as is common in many parties, the moral status of which is unquestionable. But, then, one must conform a little to custom, especially now we understand that worldly conformity lies solely in the immoral region beyond. Neither can we always terminate the party when the hour-hand points to twelve. Still, these things being moderated, as far as may be, I shall in future have no scruples, as Roxburgher assures us that *Scripture does not decide against dancing, and the act itself is certainly not sinful*. I now wonder I ever thought otherwise, seeing that it cannot be a sin to move one's feet (what were they given for?), and dancing is only moving them gracefully instead of awkwardly—a kind of divine style of walking. Only one thing in your excellent article I quarrel with. That is, the notion that the elders are to determine whether dancing shall be permitted. Of course I like not to set my poor judgment in opposition to the excellent wisdom of my dear friend, Roxburgher, but yet I cannot see that elders have any discretion in the case. If Scripture does not decide against dancing, and it is not sin, what right have

they to forbid it? They may advise, but there it ends, as advice on topics outside the divine law may be accepted or not, and there is no right to enforce it. Then there would be considerable difficulty. In Edinburgh the elders might permit us to dance, while in London, under similar circumstances, the more grave eldership might promptly forbid it. The thing must be right or wrong in itself, and this being the case, the discretion of the elders is out of the question. But, anyhow, after the lucid explanations of Roxburgher, I rejoice in my new-found liberty. I can now wear bonnets of any shape, skirts of any length, hoops of any size, without regard to utility, economy, or my own liking and convenience—that is, so far as I feel necessary to save me from singularity; and I can dance or not dance, in the parlor or in the social party, knowing that worldly conformity only applies to a sphere to which these things do not belong.

My dear Roxburgher, do send me your *carte de visite* and the measure of your feet. Send the *carte* that I may look upon the features of one to whom I am so much indebted, and the measure that I may testify my gratitude in working you a pair of slippers. I do not think of a more appropriate present in acknowledgment of service in the dancing department.

I give not my full name and address, for obvious reasons, but, as I know the editor will not insert letters unaccompanied by the name and residence of the writer, he must be entrusted with my whereabouts, and will, no doubt, oblige by forwarding the above so soon as you place them in his possession. Believe me yours, with much gratitude,

JANET.

### NO HARM IN DANCING.

(From *Lard's "Quarterly."*)

THERE is, then, no harm in dancing, and of course no harm in any Christian's dancing. Now suppose that those who urge this plea should, on going into that intoxicating and bewildering place called the ball-room, see Bro. Campbell, Bro. John Smith, Bro. Rogers, with other like aged and venerable men in Christ, actually engaged in a waltz, hugging other men's wives round over the floor. Could any other than a feeling of profound disgust seize them? But why? There is no harm in dancing! Yet we should feel not merely shocked at the incongruity of such a sight, but positively amazed. But how is this? These are, of all men, the ones whom dancing is least likely to corrupt; yet our feelings utterly refuse to be

reconciled to their act. Surely this plea of no harm in it cannot be sound. Let those who urge it first show that there is no harm in dancing before they ask us to acquiesce. Let them either show where it has the sanction of Christ or the apostles, or was practised in some primitive church; or else let them for ever cease to urge this plea, and abandon the practice. If they will not do this, then let them go out of the church of God into the world where they properly belong. The church never parts from aught but trouble when it parts from such members. If they can be reclaimed and saved by all just means let this be done; but the church should make no compromise, not for one day, with dancing. Let its action be kind but firm.

and terribly prompt. This alone will save. Of all the unsanctioned acts a church has to deal with, none demands prompter treatment than dancing. It is one of those specious and insidious evils which must be cured in its very inception, or it is never cured. Tolerate it, and by and by those who advocate it will claim the right by prescription to engage in it. Remonstrance is vain then. Churches should lift a unanimous voice against it, and proceed to rid themselves of it with an energy and a promptitude which would leave not a vestige of it in Zion. Let the world know, but especially let professors know, that it must be completely and for ever abandoned. A stand like this once taken and maintained with dignity and firmness, and the evil is soon cured.

No greater curse can befall the church of Christ than to popularize it by tolerating within it this and like dangerous practices. By so doing I grant we may increase its members of a certain kind, but its piety and purity we should reduce to a low, very low grade. The church gains nothing by strewing the path that leads into it with flowers, and providing downy beds for those who dwell within it. Self-denial, labor, and a mortification of the flesh, are its glory and the pledge of its success. Let men know that the condition on which they can enter the church is that they part from all that pampers carnality and promotes pride, and you immeasurably increase its attractiveness. When sin gives exquisite pain and the soul sighs for the rest and the life which are in Christ Jesus, dancing is detested and shunned. The heart that delights in it and advocates it has never communed long with itself over

its corruptions and deep wants. Christianity is designed to make men new creatures. The old life with its reveries, its fun, its high bursts of fleshly glee, its show and worldly usages, is exchanged for one in which pleasure is drawn from conformity to the will of Him who wept and sorrowed, but never danced, and from cultivating the most affectionate and tender regard for the feelings of such of God's children as weep over even the most trivial innovation, and from mingling in scenes which fill us with grief, steep us in sympathy, and start within us the holiest resolutions our natures can give birth to. This is the school in which Christians should aim to fit themselves for heaven, and not the ball-room. I never knew a dancing Christian on his dying bed to send for a dancer to comfort him, nor a fiddle called for in the chamber where death completes his work. Let no Christian think that he can scandalize the church of God with the evils of which we are speaking and stand approved in the judgment day. He sports with criminal carelessness with his future destiny who so thinks. Here such a party may escape. The want of strictness in churches, and the shuffling indifference of overseers, may give him little pain; but the day of reckoning hastens on. The churches of Christ in the whole land owe it to themselves, and to the high and just ground they have taken, to guard with sleepless vigilance against even the semblance of an innovation on the practice and usage of the apostolic churches. Apostacies begin with things that "have no harm in them," and end in ruin. At first they creep, but in the end strida continents at a single step. Finally we say watch, beware!

#### JESUS AND THE THRONE OF DAVID.

LITTLE did I think that my page of writing in the *B. M. H.* of June, 1864, would call into activity, for over twelve months, the pens of several who deny that our Lord now sits on David's throne. Supposing that a month or two would see the end of their demonstration I deferred my reply, intending upon the completion of their journey to walk over the ground and tread out their footprints. But were I to spend a year in sifting their mountain of words not more than a handful of material worth handling would reward the labor, and that can be got at by the shorter process of returning to the propositions of my former article and by such enlargement of the remarks thereupon as the strictures of our friends call for. I intimated—

That "*the throne of David*" and its occupancy by Jesus are not to be looked

at in the most literal sense. The *throne of David* was the particular state chair, in which David sat, and even Solomon did not occupy that throne, but erected for himself one of ivory. After David had been gathered to his fathers the future of Israel is marked out by Ezekiel, by Jeremiah, and by Hosea, and the distinguishing feature of that future is, that the throne shall be occupied by David himself. "David, my servant, shall be king over them"—"My servant, David, shall be their prince for ever"—"They shall serve the Lord their God and David their king, whom I will raise up unto them." Now, if our friends will have an *earthly*, a *literal*, Jerusalem, and the *bodily* presence of the king in that city, and upon that throne, then I demand that David himself shall be its occupant, and that the restored

Israel shall have present as its ruler the veritable shepherd king—not his more glorious Son and Lord.

The Throne of any given king or kingdom often denotes rule or headship, as when it is said that Solomon sat upon the throne of his father David; the reference not being to some particular seat, but to power and rule. Thus, no doubt, the phrase is used in the promise of Jesus and the throne. This our friends have admitted by so using the phrase. If, then, either the literal Israel, or another people, made up of the faithful of that Israel and those whom the Lord has been pleased to add unto them, and to whom he has seen fit to grant their name and blessings, are at this time ruled by Jesus—if they are subjects in a kingdom over which he reigns—if, as David was over the Israel of former days, he in these days is king over God's Israel, then it is true that Jesus now sits upon the throne of David. This appears more clearly in the light of my third proposition, i.e., that sovereigns occupy the thrones of kingdoms without regard to personal presence upon their territory. Queen Victoria possessed the throne of her kingdom as much while in Paris as she does when in London, and even friend "A." admits that Jesus while reigning over Israel, and upon the throne of David, will be in a finer city than the Hebrew capital.

The argument that "*all the ancient prophets describe a perfect and final restoration of the Hebrew race to their own land*" has not, in my opinion, been sustained, but I am in no way concerned with the success in that particular of either "A." or "C." because I can admit or deny that restoration and still hold the ground I have taken. When friend "A." "hears the strange talk" which confounds the Israel of former days with the Israel that God is pleased now to acknowledge, he thinks it almost beneath criticism and bordering on burlesque. His patience seems sorely tried; but the fact is, Paul originated this thing many long years since, and though men who repeat certain Jewish errors seek to kill it, and though after the heavy blows inflicted upon it by "A." it ought to die, yet it lives. Often stricken, like an india-rubber ball it bounds the higher. It will live and torment the school to which "A." belongs till that school shall be no more, and it will rejoice the church when in heavenly majesty she fills her eternal home. It is the vice of the so-called *literalists* that they ignore the spiritual seed of Abraham, Jewish and Gentile, which forms the church of Christ, the true Israel, and apply to the lineal and carnal seed much

that the prophets appropriate to the spiritual seed; and also that they make the Old Covenant Scripture the key to the New Testament, instead of seeking the sense of the older writings in those of the present dispensation. But for this they might know that "the commonwealth of Israel" is enlarged (they forget that it never was limited to the lineal seed, inasmuch as all born in the house of Abraham or bought with money of the strangers were circumcised with him) to a mighty extent, and that those who were formerly aliens from the COMMONWEALTH OF ISRAEL and strangers from the COVENANT OF PROMISE are now "made nigh by the blood of Christ," and are, therefore, "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God" (Eph. ii.) The enlargement of Israel from the Gentiles runs through the Scriptures of both covenants. On the day of Pentecost Peter spake to a mixed multitude, including strangers from Rome and proselytes, many of whom had no Jewish blood in their veins, yet he addressed them as "men of Israel." God rejects those of Israel who reject Christ, and associates with the faithful remnant those who accept him, changing the circumcision of the flesh for that of the heart. This is fairly pre-intimated in the prophets. The land of Canaan was given to Abraham's lineal seed when God brought them out of Egypt and planted them in the land. This possession they lost through disobedience. The nation Israel is now slain, according to Isaiah lxxv. 15—"And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name." The covenant which remains to be fulfilled is that which promises the everlasting Canaan to the spiritual seed. Speaking of this, Paul says, "Now, to Abraham and his seed were the promises made"—(he saith not to seeds, as of many, but as of one)—"and to thy seed, which is Christ" (Gal. iii. 16) "If ye be Christ's, then are ye Abraham's seed, AND HEIRS ACCORDING TO THE PROMISE" (Gal. ii. 19.) God's covenant, then, embraced Abraham and his seed through Christ—Jews and Gentiles converted to Jesus. So, too, are we informed that Abraham is the "father of all them that believe, though they be not circumcised," and that the promise to Abraham, "that he should be the heir of the world, was not to Abraham, or his seed through the law, but through the righteousness of the faith," and, "Therefore, it is of faith that it might be by grace, to the end the promise might be sure to ALL THE SEED, not that only which is of the law, but to that also which

is of the faith of Abraham; who is THE FATHER OF US ALL." God also promised Jacob that he should be the father of a nation, and a company of nations. This cannot be fulfilled in the lineal Israel, who are only the one nation of the promise, but must be in the company from the nations converted, made the descendants of Jacob, and included in the commonwealth of Israel.

These considerations, amplified here, but intimated in my former article have certainly not been refuted by A. J. and O., and may I not say—not even grappled with? Then I claim that Christ is now the King of Israel, that he now sits on the throne of David, the only Lawgiver and King over the true Israel. I repeat it, CHRIST IS KING! What more I incline to present I can give very nearly in the words of another. "The right of Christ to this title was not then denied by the chief priests and scribes even in the presence of Herod. After gathering them, 'he demanded of them where the Christ'—whom he understood to be the king of the Jews—'should be born.' They had no difficulty in replying. 'In Bethlehem of Judea, for thus it is written by the prophet, And thou Bethlehem, in the land of Judea, art not the least among the princes of Judea: for out of thee shall come a Governor, that shall rule my people Israel.' When Nathaniel, at the opening of our Saviour's ministry, thus acknowledged him—'Rabbi, thou art King of Israel, he did not refuse the appellation. When the disciples welcomed him, on his triumphant entry into Jerusalem, with the salutation, 'Hosanna to the Son of David; blessed be the King that cometh in the name of the Lord!' he declined to rebuke them, though urged by the Pharisees. 'I tell you [he said in reply] that if these should hold their peace, the stones would immediately cry out.' As if he had said 'My regal claim must be recognized. You, the leading men of the Jewish nation, reject it. Should you be silent even the stones you tread on would be vocal, to hail me as Zion's king.' Nor did Jesus refuse the title even at the bar of Pilate. 'My kingdom [he said] is not of this world.' Could he have a kingdom without being a king? When asked—'Art thou a king then?' Jesus answered, Thou sayest that I am a king;' a reply equivalent to—I AM A KING. The question of the disciples to him, after his resurrection, 'Lord, wilt thou at this time restore again the kingdom to Israel?' and his reply to it, imply the same thing,—that he is already the King of Israel, and hence the occupant of David's throne. The Apostle Paul speaks of Christians as having been 'translated into the kingdom of God's

dear Son.' He represents the Father as saying to the Son, 'Thy throne, O God, is for ever and ever.' Old Testament prophecy represents the Father as saying of him, 'Yet have I set my king upon my hill of Zion.' The New Testament affirms the fulfilment of this prediction. Evangelists and apostles, with one mind and mouth, re-echo the confession of Nathaniel, 'Rabbi, thou art the King of Israel.'

"In the New Testament we have an inspired commentary. The Apostle Peter, in his memorable address to the Jews on the day of Pentecost, thus expounds, 'Men and brethren, let me freely speak to you of the patriarch David. Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' The Apostle here represents David as 'knowing that God had sworn to him that he would raise up Christ to sit on his throne,' and hence as predicting his resurrection, that he might be thus exalted. 'He seeing this before [that Christ would be raised up to sit on his throne] spake of the resurrection of Christ.' The Apostle and his companions were witnesses of that resurrection. 'This Jesus hath God raised up, whereof we all are witnesses.' But, on being raised from the dead, he was exalted to the throne of David, as had been promised. 'He was, by the right hand of God, exalted.' The Father said unto him, 'Sit thou on my right hand, until I make thy foes thy footstool.' From this the Apostle draws the inference, 'Let all the house of Israel know assuredly that God hath made Jesus Lord.' The Apostle here evidently returns to the point from which he had set out—viz., that Christ was to sit on the throne of David, and declared its accomplishment. 'All the house of Israel was to know assuredly that God had made Jesus Lord.' What can be more evident than that, according to the testimony of the Apostle Peter, Christ is already on the

throne of David? He has been 'made Lord of all the house of Israel.' As a people, indeed, Israel rejected him. They said, 'We will not have this man to reign over us.' But, in the 'far country to which he went to receive the kingdom,' the Father had acknowledged his claim, and made him 'LORD OF ALL.' He had exalted him to that throne of which the throne of David was but an imperfect type, and there he will sit and reign 'till his enemies are made his footstool.' But what was the consequence of the Jews rejecting his authority? His righteous displeasure fell on them, and they are suffering from it to the present day. He has been obeying the command of his Father—'Rule thou in the midst of thine enemies'—by ruling over them. And has he not ruled them 'with a rod of iron?' The conversion of the Jews, therefore, would not be Jesus *assuming* lordship over them, but their acknowledging that lordship which he had *already* assumed, and which has been given him by the Father. The difference would be just. Now he 'rules in the midst of them as his enemies.' Then he would rule in the midst of them as his friends. If Millenarians were but willing to take this passage in its plain and obvious meaning, they would regard it as proving incontestably that Christ is *now* on the throne of David, inasmuch as he is LORD of 'all the house of Israel.'

"Another passage from which the same thing is evident, will be found in Acts xv. 13—17: 'James answered saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.' Here, indeed, there is no mention made of the throne of David. It is clearly intimated, however, regarding 'the tabernacle of David,' that, under the gospel dispensation, it has again been built up, and that believing Gentiles are enjoying its shelter. But what are we to understand by 'the tabernacle of David'? Millenarians themselves would not contend here for a literal interpretation. 'It must signify (they would say) the security and peace which Israel enjoyed under the rule of David.' But that tabernacle had fallen down and lay in ruins in the low estate to which the family of David had been reduced, and in their long-continued exclu-

sion from the throne. Now, however, it was built up again in the ascent of Jesus the Son of David to the throne of universal dominion, and in the spiritual security and blessedness of all who acknowledged him as their Lord. That tabernacle now sheltered not only believing Jews, but also, as had been predicted, believing Gentiles. Both were alike blessed in dwelling in the rebuilt tabernacle of David, under the Son of David's reign.

"Our interpretation of the predictions regarding Christ's sitting on the throne of David, while it is thus sustained by the united testimony of the Apostles Peter and James, agrees also with the uniform representation of the New Testament throughout. As we have already seen, Christ is represented by it as raised to universal dominion. If Jesus could say, 'all power is given to me in heaven and on earth'; if the Apostle Paul could speak of him as 'God over all, blessed for ever,' and as 'head over all things to the church'; if he could represent the Father as thus addressing him, 'Thy throne O God! is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom'; if he could assure us that 'he must reign till he hath put all his enemies under his feet'; if the New Testament abounds in such statements, while there is not a solitary intimation of an opposite kind; why, surely, the conclusion is inevitable—Christ already occupies our world's throne—he reigns even now its rightful sovereign—he is already, as the Apostle Peter styles him, 'Lord of all' (Acts x. 36.) But as the less is included in the greater, the throne of David must be included in this universal dominion. If Christ is not now LORD of the land of Israel, as well as Lord of the people of Israel, he is not 'Lord of all.' Is it not by his sovereign will that the Jews are now excluded from Palestine? Should they be restored to it, will not this be the accomplishment of his sovereign purpose? Should they there acknowledge him as their King, and live in subjection to his authority, what will this be, but the recognition by them of the truth affirmed by the Apostle Peter, that he is *already* their LORD—LORD of 'all the house of Israel,' and therefore on the throne of David?

"In none of the prophecies that relate to the throne of David is Christ represented as coming again to earth to receive this throne. The passages quoted from Luke i. and Isaiah ix. are in perfect harmony with the supposition, that it has already been given him. They predict, first, his birth; then, his receiving the throne. They give no intimation of 'a season of waiting' before he receives it, nor of his coming again to the world for the purpose.

"What is it that now excludes the Jews from Palestine, and has scattered them as fugitives among the nations? Is it not the royal will of Christ? Christ is now Lord of Palestine. It was by his appointment, and through the working of his providence, that the Jews were driven from it, and that it was given to the Gentiles to be trodden under foot. If, when the times of the Gentiles are fulfilled, Palestine is restored to the Jews, and they are there formed anew into a national community, this will be 'the Lord's doing.' It will be a further exercise of Christ's kingly power. Suppose them restored and con-

verted, we do not doubt that Christ will then reign over them. Now he rules them with a 'rod of iron.' Then he will rule them with the gentle sceptre of his love. But as his *personal presence* was not needful to his ruling them when his *enemies*, far less will it be needful when they have become his *friends*. The only question is — *What saith the Scriptures?*"

I might here have handled our good friends a little less tenderly, but, as it has been intimated, that this paper closes the controversy, excepting editorial remarks that may follow. I have deemed it well to deal with the subject thus.

Z.

### THE HOLY SPIRIT IN RELATION TO THE CHURCH.\*

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you" (Rom. viii. 11).

THE verse cited at the commencement of this article may, for the sake of being very distinct, be divided into three parts, each having its separate meaning and value. The first part is a hypothesis: "If the Spirit of him that raised up Jesus from the dead dwell in you." The second asserts a fact: "He that raised up Christ from the dead shall also quicken your mortal bodies." The third states how this fact will be effected: "By his Spirit that dwells in you."

Now in regard to the first part, I hold it to be indisputable that the Apostle would never have used the language, "If the Spirit dwell in you," had it not been both the rule and the fact that the *Spirit does dwell in Christians*. The hypothesis is not false, and it can have no other foundation. The following passage clearly asserts it: "Know ye not that your body is the temple of the Holy Spirit that is within you?" (1 Cor. vi. 19.) And this language is addressed not alone to inspired men, but to Christians generally. Let us now note the several items which it contains. First we have the body, the human body—the body however not of men out of Christ, but of

men in him, the body of Christians, and this body we have as a temple. Second, we have the Holy Spirit represented as being in this body, as dwelling in this temple. This much is absolutely certain. From these premises, therefore, it clearly appears that the *New Testament*, and that too in a part of it relating to Christians, actually and positively asserts that the *Holy Spirit dwells in them*. On these premises and this conclusion arise several questions demanding notice.

1st. Is the translation of the preceding passages true to the sense of the sacred original? I answer, it is, strictly so; and while it might admit of mere verbal alterations, it can admit of none in the least affecting the sense. The literal word-for-word translation of the second passage is this: *Know ye not that your body is a temple of the Holy Spirit in you?* The verb which is to follow the Holy Spirit is not expressed, and has hence to be supplied. Analogy clearly requires that it should be *enokei* and not *esti*. The passage would then read: *Know ye not that your body is a temple of the Holy Spirit which dwells in you?* But this clearly does not alter the sense. Against the translation therefore no objection can be urged.

2. In what acceptation are we to take the term *Spirit* in the first passage? Can we possibly take it to denote, not the Holy Spirit, but a mere frame of mind or disposition? This latter position is sometimes assumed, but is it correct? We emphatically deny it. He would be deemed a bold man truly who should venture to render the passage thus: If the *disposition* of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also make your mortal bodies alive by his *disposition* which dwells in you. Yet if

\* *Lard's Quarterly* has several suggestive articles bearing on this important subject. We purpose to reproduce them. The Scriptural testimony upon the work of the Holy Spirit in conversion is so well understood by brethren generally as to leave little room for further effort to put it before them. It is also as fully understood that the church is the temple of the Spirit, but both here and in America there is a difference of opinion as to the import of certain *texts*. Some deem that preaching imperfect which does not promise "the gift of the Holy Ghost," and others consider that that phrase applies only to powers not now gifted to the saints, while both understand that the Spirit dwells in the church in which the new-born man becomes a "living stone." Not because there is any practical difference, but in order to mutual comfort and as a help to the right application of Bible language, we deem it well to put the thoughtful papers of several esteemed brethren before the reader.—ED. B. M. H.

this be the meaning of the passage no injustice would be done it by such rendering. But even granting the possibility, which we do not, of thus rendering the word Spirit in the first part of the verse, still clearly it could not be so rendered in the last part. For surely our bodies are neither kept alive now, nor will they be made alive at the resurrection, whichever view we take, by any mere disposition dwelling in us, though it were even divine.\* But did even the slightest doubt exist as to the import of the word Spirit in the first passage, none can exist in regard to its meaning in the second. Here we have not the single word Spirit, but the combination, the Holy Spirit, both in the translation and in the original; and this combination, as is universally admitted, stands only for the Holy Spirit proper, and never for a disposition, or frame of mind. We are therefore to take the word Spirit as meaning strictly and properly *the Holy Spirit*.

3. In what sense must we take the clause, "dwelleth in you?" To this inquiry we have two different replies involving two opposing theories.

The first is, that we are to take the clause literally; and hence to hold that the Holy Spirit actually and literally dwells in Christians.

The second is, that we are to take the clause not literally but figuratively; and hence to hold that the Holy Spirit dwells in Christians not actually and literally, but representatively, or through the truth.

But what kind of dwelling is this last? Let the language be understood. When it is said that the Holy Spirit dwells in Christians not actually and literally, but merely through the truth, or representatively, the implication clearly is, that the Spirit itself does not dwell in them at all. On the contrary, the truth only dwells in them, and this stands for, or is in the place of the Spirit. This unquestionably is the meaning of the language. Which now of these two theories are we to accept as the correct one? Of course the answer must depend on the acceptance in which we take the clause, "dwells in you." In what sense then shall we take it?

The rule by which the answer to this question is to be determined is this: A

\* Not in any instance may *pneuma* be translated *disposition*, but the question is not one of translation, but of the application in this particular instance of the word *spirit*. No man will deny that it is frequently used as equivalent to *mind* or *disposition*. Nor do we consider it quite fair to the English reader to say that bodies are not made alive by a disposition. They should be told that "*through* or *because* of the indwelling Spirit" would do justice to the original. It is not our intention to interfere with the argument, and therefore the brief notes we append only relate to questions of translation, and the like, and will be given without regard to the main point of the argument.—ED. B. M. H.

word, whenever met with, is to be taken in its common current sense, unless the subject-matter, the context, or a qualifying epithet forbids it. This rule is universal and imperative. What the phrase *dwells in* means is perfectly clear; namely to live in or inhabit as a home. This, then, is the sense in which we must take the clause, unless prevented as the rule requires. Now, as to qualifying epithet there is none; and a glance of the eye at the context is enough to satisfy us that there is nothing in it to prevent the clause being taken in its common acceptation. The only item, then, remaining to be considered is the subject-matter. But what is this? The subject of the sentence in hand is, *the Holy Spirit*; the thing said of it, that it *dwells in Christians*; and these together constitute the subject-matter or the thought presented in the sentence for consideration. Now if the subject-matter involves anything to prevent the clause being taken in its ordinary sense, it must be the Spirit itself. Does the Spirit itself, then prevent it? And, if so, on account of what?

1st. It cannot be on account of anything in its nature. For of the nature or substance of the Spirit, strictly speaking, we know nothing. Of course, then, we cannot affirm that it is such as to prevent the Spirit dwelling in Christians. From this source, therefore, nothing can be deduced forbidding the clause being taken in its usual sense.

2nd. It cannot be on account of its inability or want of power. Surely no one will deny that the Spirit dwells in Christians on the score that it cannot. We know no limits to its power; hence we must use no language which implies any.

3rd. Nor can it be because it *will not*. To assert this would be presumptuous indeed. We know nothing to justify it; neither does the word of God teach it. It is hence inadmissible.

4th. Neither can it be owing to anything in the office of the Spirit in the work of redemption. For all we know of this office we learn from holy writ; and it is simply certain that we learn nothing there against the notion that the Spirit dwells in Christians; and hence nothing to forbid the clause being taken in its usual sense.

But without being more lengthy, I feel safe in concluding that we know nothing respecting the Spirit to prevent the clause in question being taken in its common current acceptation. Of course an arbitrary meaning is out of the question. I hence decide that the clause, "*dwells in you*," is to be taken in its ordinary literal sense. To this conclusion we are absolutely tied down by the preceding law of

exegesis. We could not reject it if we would.

From all of which it follows that the assertion, "The Spirit dwells in you," cannot be taken in any other than a literal current sense. Therefore that the Holy Spirit actually and literally dwells in Christians is indisputably affirmed in the Word of God, and hence cannot be rejected.

But in reply to all this we shall be told that God is said to dwell in Christians (2 Cor. vi. 16)—that this is not a literal, but representative indwelling, that is, a dwelling "through the Spirit" (Eph. ii. 22;) and that consequently in this sense must we regard the Holy Spirit as dwelling in Christians.

This is the strong, and I believe regarded as the decisive, refutatory argument of those who deny a literal indwelling of the Holy Spirit. It is proper therefore to subject it to a severe examination. In the first place, then, I admit its premises but deny its conclusion. In other words I admit, first, that God dwells in Christians; and, second, that this dwelling is not literal but through the Spirit. But on what ground is this admission made? Simply on the ground that the Word of God actually asserts what is admitted. But can we grant so much respecting the case of the Holy Spirit, and on the same ground? Not at all. For though the Holy Spirit is certainly said to dwell in Christians, it is not said to dwell in them through something else. Hence one of the things which is said of God is not said of the Holy Spirit, and this is the very thing at issue. The difference, therefore, between the two cases is the difference between an actual assertion of Holy Writ and a mere inference of the human mind. If it were any where asserted in the Bible that the Holy Spirit dwells in Christians through the truth, through faith, or through anything else, no one need contend for a literal indwelling. An epithet qualifying the phrase, *dwells in*, in one place, might, I think, be fairly assumed to qualify it in every place. But such epithet we have not, and certainly it would be a most dangerous procedure to assume it.

Had the Bible said that God dwells in Christians, without an epithet qualifying the phrase, dwells in, then by every law of interpretation known to the learned world should we have been compelled to assert a literal indwelling. Now, what in that case we should have been compelled to do, I hold that in this we are compelled to do. The Bible says that the Holy Spirit dwells in Christians, and this indwelling is nowhere qualified by an epithet. We are hence compelled to believe it literal. But why have we not an epithet? It is very

certain we have none, but why? Can this question be answered on any other ground than this: that inspiration itself designed to make a difference between the indwelling of God and that of the Holy Spirit? One thing is certain, a deep difference is inscribed on the verbiage of the two cases; and this with me is conclusive that a corresponding difference exists in the facts described.

But the position, that God dwells in Christians not literally but through the Spirit, instead, it seems to me, of disproving that the Spirit dwells literally in them, establishes it. For how can God dwell in Christians through the Spirit if the Spirit itself does not dwell in them? When men say that the Spirit dwells in Christians through the truth, they claim for the truth a literal indwelling; yet when God is said to dwell in them through the Spirit, they deny of the Spirit a literal indwelling. Are they consistent?

But why should anyone doubt that the Holy Spirit dwells literally in Christians? It cannot be on the ground that it is not clearly enough asserted. Still by some it is doubted, and we repeat, why? Is it on the ground of our inability to comprehend and explain the fact and mode of such indwelling? We fear that this has much to do with the case. But is this a legitimate ground of doubt? In some cases it is, I grant, but not in this. Such is the nature of the fact asserted that we cannot comprehend it. This we are compelled to confess. Now, instead of this inability being a just ground of doubt, it seems to me that it should be the very reverse. For the more sensibly we feel that we cannot and do not comprehend a fact, the less reason have we to question what the Bible says respecting it. Of all the possible grounds upon which a doubt might be founded, this should be the last.

Surely a literal indwelling is not doubted on the ground that we have no sensible evidence of the Spirit's presence. For neither *a priori* nor from the Bible have we any reason to conclude that such evidence would be afforded us. And gratuitously to assume it, and then make the assumption a ground on which to doubt the indwelling, is most unwarrantable indeed.

But it is perhaps doubted on the score that we have no conscious evidence of any emotions excited within us by the Spirit. I cannot admit it. I am as distinctly conscious at this instant of the presence in my mind of a love, joy, and peace, of exquisite sweetness, as I am of the purpose to end the sentence I am now writing; and these are called in the word of God "the fruit" of the Spirit. But as a rejoinder to this we may be told that men who are ac-

knowledged not to have the Spirit, are no less vividly conscious of the same emotions. I positively deny it. That they have at times a love, a joy, and a peace of a certain kind, I grant; but they are not the broad love, the ineffable joy, and the deep imperceptible peace of the Christian. Only one thing more need be added here, that we are never conscious of an emotion *as from* the Spirit. Consciousness avouches only the emotion, the Bible announces whence it is.

From all the foregoing, therefore, it appears that we have no just ground on which to deny the literal indwelling of the Spirit. Hence such indwelling must be accepted as the clear authoritative teaching of Holy Writ. If this conclusion be not legitimate and fair I confess my inability to conceive the circumstances which could render it so.

It is proper here to state that many more passages of Holy Writ, besides the two we have cited, might have been adduced to settle the question at issue, but they have not, for the reason that they are liable to have an unfair advantage taken of the term Spirit which they contain. It has hence been thought best to quote only such as admitted of no doubt in the particular respect named.

Again, I have refrained from the use of the expression, personal indwelling of the Holy Spirit, because I am ready to concede that on certain grounds it is justly liable to objection. It was used by the writer of this piece, a few years since in an article on the same subject, and he now admits the impropriety of the use. All that was meant by it, however, was that the Spirit itself dwells in us, and not merely an influence proceeding from it, or something representing it; and this view is still, as has long since appeared in this article, firmly held.

But an important question remains still to be considered, namely, for what purpose does the Spirit dwell in Christians, or where is the advantage to them thereof? As bearing directly on this question we cite the following:

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because (*that*) he maketh intercession for the saints according to the will of God." Again, "That he (God) would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man."

From these passages it appears that the work of the Spirit within us consists in

*strengthening with might the inner man, and in helping our infirmities.* Of all the work we can imagine, this is the most important to us. We need not the Spirit's aid to give us new ideas or to teach us new lessons. All we need in this way we abundantly have in the Word of God. Neither do we need its aid to create within us absolutely new emotions and new aspirations. What we need is its aid in giving strength and direction to those we already have. *The Spirit helps our infirmities.* These are precious words. To be infirm is to be not firm, to be weak, not steady, not strong. And this infirmity inheres in the souls of all saints. Such is the condition of feeble, fallen man. How ready we all are to resolve to do right, yet how unequal to the task of performing. Truly has Paul told every Christian's experience in the words, "To will is present with me, but how to perform that which is good I find not." Painfully do we all know this to be true.

But how does the Spirit help our infirmities? We cannot answer this question except in part. Let us, however, hear Paul again: "We know not what we should pray for as we ought." Christian reader, have you ever thoughtfully considered the deep significance of these words in the light of your own experience? Do you know *what* to pray for? Perhaps you think so. But do you know *how* to pray for it *as you ought*? Your soul confesses you do not. Here is an infirmity you keenly feel, and as keenly the need of "help." But how does the Spirit help? It *intercedes* for us. In what way? "With groanings which cannot be uttered." Is there, then, after all a mysterious philosophy and sense in the deep-drawn groans of the child of God? He is from home and a wanderer, in perils oft, oppressed with grief and cast down. Even when he has gone into the "secret place," and bowed before God and talked with him, has he still felt that all was not well done. He has pondered in muteness, and asked why this heaviness. Yet just then at the instant when feeling most his "infirmities," he has heavily groaned, and the soul was somehow light and free. And "he that searcheth the hearts," the hearts of all his children, "knoweth what is the mind of the Spirit," the Holy Spirit as it dwells in them, "that it makes intercession for them" according to his will. Such is at least one of the ways in which the Spirit "helps" our "infirmities," though we are far from thinking it the only one.\* M. E. L.

\* The argument of this article, so far as it relates to the question before us, is given entire, but several introductory pages upon "Whence came the idea of God?" &c. are omitted—not because they are unworthy, but on account of limited space.

## ITEMS OF NEWS.

### TO THE CHURCHES.

The time has arrived when I must bid adieu to you all, at least for a season, if not finally on this side the Atlantic. It is now nearly three years since I first, at the earnest solicitation of esteemed brethren at Huddersfield and Liverpool, entered the field as an evangelist. During that time, with such help as I could afford, I have labored amongst the churches. Of my unfitness for the work itself no one has a more lively sense than myself. What I lacked in ability I have, as God has afforded me strength, endeavored to supply by persevering labor. The work itself, in its results, I leave in the hands of Him who will try it all so as by fire. Oh! that it may be found gold, silver, precious living stones. During the past three years the unremitting kindness shown to me by dear brethren and sisters in all my sojourning has been such as only could spring up in hearts sanctified by the presence of the Holy Spirit, and beating in unison with the love of Jesus. It is with the keenest sorrow that I write what I fear will be a final adieu. Many, many are the encouragements that I have received, and comparatively few the discouragements, in the work of the Lord; and so endeared to my heart have the brethren become that it is a cruel pang to me to part from them. But so it is. I have felt it a duty I owe to myself, my family, and even the churches themselves, to take my leave of them and seek a home in the United States of America. If in any measure my poor efforts have been blessed, the thanks belong to Him whose servant I have labored to be. To adequately express my deep thankfulness for kindness shown to me by brethren and sisters in ministering to my necessities, and succoring me in many seasons of weakness and bodily infirmity, I know not. He who suffers not a hair of the head to pass unnumbered has noted it all—the reward is certain. To the churches generally I tender my deepest love and gratitude for their spontaneous, wholly unlooked-for, right noble expression of sympathy at the Annual Meeting. When you read this note the writer trusts with his family to have reached his destination in the far Western State of Wisconsin. Brethren pray for me, for mine. You I cannot forget. May God yet largely bless you all—send you the help so much needed—grant us all to meet where they do not say, Farewell. Fare you well, and the God of peace be with you.

H. EXLEY.

### LIVERPOOL.

On the 13th September our brethren William Thomson and Henry Exley embarked from Liverpool, on board the steam-ship *Etna*, for New York. They were accompanied by Sister Thomson, the wife of Brother Exley's family, and Brother Drake, from Huddersfield. The brethren in Liverpool had a social tea meeting to take leave of them on the evening of the 12th, when they were earnestly commended by prayer to the care of the Divine Father. Several of the Liverpool brethren were on the pier to see them depart, and a letter (addressed to Brother Tickle) from Queenstown gave intelligence of a favorable commencement to the voyage, as no sickness (up to that time) had been experienced by any of the party.

G. Y. T.

### MANCHESTER.

The church of Christ meeting in Grosvenor Rooms, Grosvenor Street (where it has worshipped during the last nine years,) assembled on the 16th September for the purpose of laying the foundation stone of a new place of worship. A goodly number came together at five o'clock, when a portion of Scripture was read and prayer offered up. A document was read, containing a brief history of the church since its formation (that day ten years, September 16th, 1855) and signed by the elders and deacons. This paper, with a copy of the *British Millennial Harbinger* for September, the *Christian Advocate* for August, a pamphlet entitled our "Present Position and Duty," by D. King, and the *Manchester Daily Examiner* and *Weekly Times* newspapers of that date, were placed in a zinc box, which Elder Matthew Harvey deposited in a recess of the stone and lowered it into its place. After delivering a brief address the ceremony was brought to a conclusion by singing "Praise God, from whom all blessings flow." After partaking of tea, short addresses were delivered. It was a joyous occasion, and, although the building may be looked upon as insignificant when compared with the large and lofty temples around it, yet it is an undertaking of no small importance, accomplished as it will be without seeking the usual aid from without, and by sacrifices cheerfully made by those who have to toil for their daily bread. Our reward will be in knowing that the ancient gospel—the faith once delivered to the saints—will be proclaimed within its walls.

W. P.

## LEICESTER.

*Dear Brother King.*—Through affliction in my family I have been called from the work in which I succeeded you at Leicester. I went on the 4th of August and returned on the 8th September. During that time my labors had been twice interrupted—the first time by attendance at the Annual Meeting, the second time by attendance at the committee meeting in Lancashire.

Brother Wm. Hindle supplied excellent help on his way to the Annual Meeting on the first Lord's Day and Monday, and Brother Exley gave a week-evening address on his way to America.

It is due to the Leicester brethren to say that they have wrought most heartily with me, both men and women, and I most happily with them. In out-door preaching, and in-door conversations after preaching, they have proven that in asking help they did not seek a substitute for their own service, and from the freest intercourse with the members generally I gather that while there is evident room for help, that help now would be usefully bestowed.

The morning worship on Lord's Day has been well attended by the brethren, and both morning and evening by strangers.

The Bible meetings have been a decided success. Even after removing the partition which divides the vestries there was yet not room to accommodate the numbers who attended the last at which I was present. The ascertainable results of our joint labor (at present) stands thus:—Six baptized on confession of faith in Jesus, two added from the Baptists, one restored, and two or three so far decided that I expect to read the report of their baptism in the same number of the *Harbinger* which contains this.

I visited Loughborough one evening and preached in the Hall to a very small audience, yet not without effect, a young woman with whom conversation was held at the close of the service deciding for Christ.

At Long Lawford, near Rugby, also, I preached two evenings in the cottage of Brother Lloyd. On the first evening attendance very poor, on the second as good. The preaching of God's free pardon was throughout greeted with most fervent "hallelujahs!" until the claim for unreserved submission to the divinely-ordained means of enjoyment cooled the fire. I was much pleased and refreshed by the intelligence and healthy piety so manifest in the two well ordered families forming the little church there. So sound a beginning must carry progress in it.—Yours in Christ,

Sept. 13.

Wm. McDougall.

## BOLTON.

I have been two Lord's days in Southport and two in Bolton since the Annual Meeting, visiting and holding meetings during the week in the open air and wherever there is an opening. Some have put on Christ in baptism, and others are in a hopeful state. I have had precious meetings with the brethren here, and we seem to be getting on nicely, working together in love for the salvation of souls and the building up of believers. W. HINDEL.

## WIGAN.

Since our last report in the *B. M. H.* for August, eight persons have been added to the Lord through the preaching of the gospel, the whole traceable to efforts in the three mission stations at Ince, Whalley, and Wigan-lane, save one from the Sunday school.

W. McDougall.

## BALLARAT, AUSTRALIA.

*Dear Brother King.*—We have great pleasure in announcing that through the tender mercies of our God and Father we have been enabled to erect a building suitable for our purposes as a church wherein we may meet to worship God according to the ordinances of his own appointing, and wherein the glorious Gospel of our blessed Lord and Saviour may be sounded forth in fulness and clearness to the accomplishment of the loving purposes of its glorious Author and Finisher.

On the occasion of the opening of the above, we had a visit from our esteemed and talented Brother H. S. Earl, who remained with us ten days and delivered six excellent discourses, which were listened to with marked attention by crowded audiences—four of these discourses in our new place of meeting, the other two in the large and capacious hall of the Mechanics' Institute, to an audience numbering from eight hundred to a thousand. The subjects were "The Messiah," "The Wisdom and Perfection of the Gospel of Christ," "Christ the Great Teacher," "The Rich Fool," "Eternal Life," "The Longings of the Soul Satisfied." We have nothing in the shape of results to record, yet good, we trust, has been accomplished, for attention has been drawn to our position, a spirit of inquiry instigated, and prejudice has been removed.

Besides the above discourses delivered we had a tea meeting, at which about two hundred sat down to a plentiful repast. Addresses were delivered by Brethren Martin, Picton, and Neish, of Ballarat; Burt, of Melbourne; and Brother Earl,

which were listened to with profound attention.

We feel encouraged in the work to which we have set our hand. May the Lord graciously assist us in carrying it forward, to the praise of his name and the extension of his kingdom.—Yours in the one hope,

T. WRIGHT.

July 18.

MELBOURNE.

On Tuesday, June 27th, I took train for Ballarat, to conduct the opening services in the new chapel recently erected by the brethren in that town. After a pleasant ride of four hours and a half I arrived there in sa'ety, and was cordially welcomed by the brethren. The same evening we held an interesting and profitable prayer meeting, preparatory to the opening of the building. The next night I preached the first discourse in the new chapel. A good audience assembled although the weather was cold and rainy. On the following Lord's day a lively interest sprang up, and increased daily during my stay. My visit closed on Thursday, July 6th, with a crowded assemblage. Several ministers were among our auditors. During my visit one person was baptized, one received from the Baptists, and three others decided for Christ. Besides these, many were "almost persuaded to be Christians," and we trust that much fruit may appear 'ere long.

The chapel is a neat and substantial brick building, eligibly situated, and calculated to hold, I should think, from 250 to 300 persons. The prospects of the cause at Ballarat are cheering. The good cause is still advancing in Melbourne and vicinity, and we daily see new trophies of the gospel of Christ. Since my report last month seventeen have been added—fifteen by faith and baptism, and two from the Baptists.

On Wednesday, July 19th, the church at Brighton held a tea meeting to celebrate the safe arrival of Bro. S. H. Coles in England, and to read a letter from him addressed to the church. A few brethren from the neighbouring churches, and myself among the number, were invited to attend. It was indeed a pleasant meeting. The chapel was full, and several appropriate addresses were delivered. Joy and gladness sat upon every countenance. The following evening I preached at the same place, and after the discourse baptized two. Two others decided for Christ, and will shortly obey him. To-day is the anniversary of my arrival in Melbourne, and my heart would with gratitude acknowledge the abundant mercies and blessings of my God. Bless the Lord, O

my soul, and forget not all his benefits!—Yours affectionately in Christ,

July 25.

HENRY S. EARL.

WEDDERBOURNE AUSTRALIA.

Dear Bro. King,—That the information conveyed herein was not posted last mail (June) for presentation to the August Conference, is the fault generally of those brethren who read the *B. M. H.* and particularly of the brother who writes this. Nevertheless, we think it well to let you know that the Master's work has been done according to our ability since, thirteen months ago, the truth was first proclaimed by Bros. Wilder and Gondy, of Maryborough. Those dear brethren came amongst us by request of the few who had called themselves Baptists, but had learned the better way principally by the writings of the honored Brethren Campbell, Wallis, and yourself, furnished by one who years before dwelt here and endeavored to establish a church.

The increase during the year is small, but when we consider there are now with us in the Lord those who, in the foolishness of man's wisdom, vainly fought against the Omnipotent, and others, good and honest hearts, who, long more sinned against than sinning, but waited for to know the stream from whence they drank was foul, then hastened to the fount of blissful life, we thank our God and pray for grace to glorify his name. Here as elsewhere when Christianity as proclaimed at the first was presented to the people a large amount of opposition was manifested, but this has given way to conciliatory advances.

The representative of that soul destroying monster, the Parliament Church of England, had also to display his zeal and drive his pointless arrows at the audacious few who, having found the old paths, dared strive to walk therein. Of course your humble brethren were not much dismayed, and need not be, for notwithstanding the personal solicitation of him who assumed the title of "Lord Bishop of Melbourne," the nominal Episcopalians seem to like their money better than their faith, and the State with hardened heart denies the use of civil power to priestly hands. Here are no tithes or church-rates filched from the honest man to support in sinful luxury lords over Christ's heritage, and we hope soon to see the time when what they now receive (in common with other sects) from the general revenue shall be withheld by the voice and example of those who are a day's march nearer Zion, and the things of Caesar no more shall contaminate the things of Christ. Some eight or ten months ago the disciples of John Calvin obtained sufficient subscriptions (on paper)—£300

per annum, we believe) to pay a minister, also a grant of land whereto to build a meeting-house, and a "Rev." gentleman was inducted in the usual manner of doing such things as pastor. His flock were apparently much scattered, for he could only gather the Wedderbourne portion together once in three weeks, and in the interim there was no assembly, and we never heard of the Lord's table being spread—in short, failing in their duty to God, it was not difficult to forget promises made to man, and the unfortunate young pastor left in tribulation and sorrow. He appeared an amiable, sincere man, so far as he had light, and professed willingness to fraternise with all who loved the Lord Jesus, even although they required faith to precede baptism. Oh! work noble brother, work as thou hast done, and may all who in truth love the Captain of our salvation aid thee to sweep from this lovely earth every vestige of the soul-freezing mystery of iniquity and the ignorance on which it lives.

This is the most Northern church in the Southern provinces, but we understand there is a brother (sheep-owner) about 50

miles North who proclaims the truth to such as he can gather on his station. We trust Bro. Earl will find opportunity to visit us soon, we think he would rejoice in much success.

Our present number of members is eighteen. From May, 1864, to May, 1865, we immersed seventeen and received five formerly immersed. Withdrawn or expelled we have had three. To where is no church one has removed. We have two elders and one deacon. Our meeting place is the Assembly Room. Praying that the blessing of our God be yours in your vocation of love and mercy, I am, dear brother, on behalf of the church, Yours in Christ Jesus,

Thos. W. CASH.

#### ADDITIONS BY IMMERSION &c. REPORTED SINCE LAST NUMBER.

Birmingham	—By immersion	5—from Baptists 2
Wolverhampton	"	5
Wednesbury	"	1
Maryport	"	4—restored 4
Loughborough	"	1
Newcastle	"	1
Wigan	"	8
Leicester	"	6—from Baptists 2 restored 1

## MISCELLANEOUS.

### HELP AT THE RIGHT TIME.

AT the battle of Cresoy, where Edward the Black Prince, then a youth of eighteen years of age, led the van, the king, his father, drew up a strong party on a rising ground, and there beheld the conflict in readiness to send relief where it should be wanted. The young prince being sharply charged and in some danger, sent to his father for succor; and as the king delayed to send it, another messenger was sent to crave immediate assistance. To him the king replied, "Go, tell my son that I am not so inexperienced a commander as not to know when succor is wanted, nor so careless a father as not to send it." He intended the honor of the day should be his son's and therefore let him with courage stand to it, and be assured that help should be had when it might conduce most to his renown. God draws forth his servants to fight in the spiritual warfare, where they are engaged not only against the strongholds of carnal reason and the exalted imaginations of their own hearts, but also in the pitched field against Satan and his wicked instruments. But they, poor hearts, when the charge is sharp are ready to despond, and cry with Peter—"Save, Lord, we perish!" But God is too knowing to overlook their exigencies, and too much a Father to neglect their succor.

If help, however, be delayed, it is that the victory be more glorious by the difficulty of overcoming.

### ARE YOU HERE?

THERE once lived in Ghent a beggar who was accustomed to gather alms upon the pretence that he had a secret disease lying in his bones and weakening his whole body, and that he dared not for shame mention the name of it. This appeal was exceedingly successful, until a person in authority, more curious than the rest, insisted upon following him and examining him at home. At last the beggar confessed as follows—"That which pains me you see not: but I have a shameful disease in my bones, so that I cannot work—some call it sloth, and others term it idleness." Alas! that so many in our churches should be so far gone with THIS SAME SICKNESS.

### THE ALL-SEEING.

AGESILAUS in his travels was wont to lodge in the holiest places of the temples of the gods, that they might be witnesses of his private doings. Lord, there is no place but hath thee for a spectator, let me therefore be ashamed to do that when only thine art conscious which I should not wish to be laid open to the view of men and angels.

NOVEMBER, 1865.

CAN I BE HOLY ?

"I WOULD not if I could," says scoffing Indifference. "I could not if I would," replies downcast Despondency. They are both in the wrong, but our business is not now with the sceptic soul, it is only with our sincere and faint-hearted brother, Despondency. He belongs to a large family. He is brother to Mistrust and Littlefaith, and own cousin to a whole troop of Doubts, Fears, and Unbeliefs, besides being step-father to Lack-courage and Miss Much-afraid. Perhaps he or his may fall in with this paragraph, and we will have a friendly word with him and his velvet-footed friends.

What is it to be holy? Holiness is not monkish asceticism—nor is it Pharisaism—nor is it our sanctimoniousness—nor is it the unattainable state of the glorified before the throne in heaven. It is simply the habit of being of one mind with God. It is the fixed, permanent habit of soul that hates what God hates, and loves whatsoever God loves, even though all this costs daily and hourly self-denial. It is the habit of living with the Bible as the rule of life, and Jesus Christ as the example. That this habit of heart and method of life are not unattainable is clear, from the fact that God commands us in his Word, "Be ye holy." Our heavenly Father never enjoins impossibilities upon his children. It is possible for you therefore, my friend, to be holy. The Bible speaks of scores of men as "holy."

"Well, but those were extraordinary men," says one, "who lived in extraordinary times. They possessed wonderful gifts." So they did. And so may you. Their God is your God. Their promises are your promises. Their heavenly Father never gave their souls a more glorious tonic than these words—My grace is sufficient for thee. Open your too much neglected Bible and you will find the identical words there, and placed there too for your special benefit and support. The single passage was quite enough for Paul, and Peter, and John.

2. Another says, "I have no time to cultivate heart-holiness. My business swallows up all my time." Then, sir, you have too much business. The more business you have, the more of holiness you need to conduct it aright, and to keep you from being spiritually engulfed and ruined beneath it. If you have no time to study your Bible and your Saviour's example, then take time. If in no other way it be possible, take it from your eating and sleeping hours. What is far better, take it in the midst of your business, and let God be in your thoughts when in the counting-room, or amid the buzzing wheels of your manufactory, or behind the plough upon the hillside. You cannot well be a busier man than Daniel was when the cares of mighty Babylon rested on him ; yet he found time to kneel down thrice in each day before his God. He did not serve the King any the less faithfully. You cannot have a more constant pressure upon your every moment than the indefatigable Wilberforce. Yet the man who never neglected a poor outcast or a slave, never neglected his own heart or his closet. We know not what occupation you pursue, but remember that presently your whole business will be with God, and he it is who commands, "Be ye holy."

3. "But," says a third, "I live in the midst of irreligious associations. Every thing is against me." We often hear this excuse. So far from being a valid excuse for neglecting holiness, it is an urgent reason for cultivating it. There

is all the more need of letting your own light shine if the surrounding atmosphere is as dark as Egypt. Ahab's court was a most unfavorable place for the growth of godliness. Yet in that court was an Elijah who bowed not the knee to Baal. Nero's palace was a chilling spot for the tender plants of grace. Did they droop and die there? We find an answer in the buoyant heart-message of heroic Paul, "All the saints salute you, chiefly they that are of Caesar's household."

This excuse brings up a kindred one. "I am driven about from pillar to post, and have no settled home. I am for ever journeying, with no quite home for meditation, and no sweet hallowed Penuels or Olivets of sacred life-long association." Neither had Paul. He was a bird of passage, with no abiding place for the sole of his foot. The roof under which he commonly tarried longest was the roof of a prison. John Wesley almost lived on the back of his pony. Whitfield was constantly in motion—the swift-footed courier of the cross. But they grew on the road. Like torches borne against the wind, they burned the brighter as they ran. And you, my itinerant brother, whether roaming the land or sea, whether in the rattling coach or steaming rail-car, whether the denizen of hotels or the lodger of the wayside inn, may realize an ever-present Saviour who compasseth your path, and who can make your heart to burn within you as you walk with him in the way. Never can you travel beyond the reach of that divine injunction, "Be ye holy."

4. "I am in trouble," says Mr. Despondency. "My mind is overborne by my griefs. I shall never be the man again that I was before I met with my losses." Neither was David the same man that he was before affliction came upon him. "It is good for me to be afflicted," was his testimony. Sorrow left him a better saint than it found him. No strains rise sweeter from a Christian's lips than his "songs in the night." Never do the stars of promise gleam so bright as when the sun of worldly prosperity has gone down. Many a man who forgot his God at the noonday has "sung praises at midnight," like Paul and Silas in Philippi's dungeon.

For it is not only by toil, but by trial that Christ ennobles, purifies, and sanctifies his people. He sometimes takes their estates away and leaves them nothing but an empty purse and—a full Bible. He sends a messenger of love into their households with a shroud. The cradle over which the mother hovers slowly turns into a coffin; the little treasure that nestled so warm in her loving bosom lies cold enough under the grassy turf; but out from the tempest of trial comes the triumphant child of God, wet with the baptism of suffering, yet radiant as "Mercy" rising from the river of death to the pearly gates, and as she cometh up she exclaimeth, "Oh, my God, thou hast tried me, but when thou didst try me, thou didst make me to come forth as gold."

The pressure of affliction affords no better excuse for the neglect of holiness than does the pressure of business or the adverse array of worldly associations. These are the very positions for the exercise of holiness. And with the command comes the promise of divine aid to obedience. Never, therefore, can you reach a point of prosperity so lofty, or a place in the vale of adversity so lowly—never can you be environed with an array of temptations so dense, or be screened by human authority so weighty, as to protect you from the solemn injunction of Almighty love—"Be ye holy in all manner of conversation." T. L. CUYLER.

SOLILOQUY.

I AM here in a strange world, neither the origin nor destiny of which I know, in a frail bark, on the shoreless ocean of duration. I neither know myself, nor my origin or destiny. I walk by faith, not by sight. I am surrounded by fleeting, shadowy forms—apparent substances, which upon being touched, dissolve into mists—riddles, puzzles, enigmas, contradictions, absurdities, chimeras dire. But for revelation, all would be darkness visible and impenetrable.

Who made me? I must have had a Creator! I did not make myself. And my Creator must have had a design in making me. Was it that I might eat, and drink, and dress; or live for pleasure, or popularity, or money; that I should act the tiger, the swine, or the butterfly; that I should live in ignorance and sin, and die in wretchedness and infamy? Vanity of vanities, says the preacher, all is vanity!

Revelation! Has God given me a revelation of his will? I take it that he has. What use do I make of it? Is it the man of my counsel? Is it a light to my feet, and a lamp to my paths? Has it made me wise unto salvation? Do I revere it as the word of God, and love it as coming from the great heart of my Heavenly Father? Have I derived from it a broken and a contrite heart, trembling at the word of the Lord? Are its truths my meat, my drink, my daily and nightly exhilarants; my light, my life, my glory? Or have its truths become stale and antiquated—a savor of death unto death? No time to read God's word! No heart to do it! Plucking here and there a plume from it, as the jackdaw the feathers of the peafowl, to decorate my carnality, to adorn the meritoriousness of hollow pretensions to religion! Heaven forbid! Let me not only die the death, but let me live the life of the righteous, and let my last end be like unto his.

Some men's religion strongly reminds me of the block and chain which we sometimes see attached to naughty dogs. It is a sad incumbrance. It is no part of themselves. The Divine nature has never been ingrained into their nature. It is not even like a Sunday coat, to be put off and on at pleasure—a dull, tedious, wearisome, everlasting, incumbrance! Is it so with me? Does my heart deceive me? I am going to the judgment, to be judged in righteousness. The Word of God, the perfect law, will be the rule, the straight-edge, by which I shall be tried. This Word will then thread its way down into the hidden recesses of every heart, and my short-comings, perversities, obliquities, will all be manifested. The Lord grant that all who love the Lord Jesus Christ in sincerity, may receive mercy of the Lord in that day!

But do I love the Lord Jesus Christ in sincerity? Here is suspended an eternity of weal or woe! If I do not love him, an apostle says that I shall be accursed, when the Lord shall come; and, if a man love me, says Jesus, he will keep my words. Here, then, is the test. Do I keep his words? Do I even know what his words are? Do I read them diligently? Do I meditate upon them day and night? Can I say, O how I love thy law? It is more valuable than thousands of gold and silver—sweeter than honey to my taste, yea, sweeter than the droppings of the honeycomb. Lord, who is sufficient for these things? I thank God, who giveth us the victory through our Lord Jesus Christ.

Shall I, then, take it for granted that I love the Lord? If so, why this army of appetites and propensities, surrounding me, so that when I would do good, evil is present with me? Ah, this is the flesh; and I know that in my flesh dwells no good thing. Here is a great part of the Christian warfare. Against

these, and all my spiritual foes, I must fight the good fight of faith, and lay up a good foundation against the time to come. That I may lay hold of everlasting life, I must keep my body under ; I must crucify the flesh, with the affections and lusts. Avaunt ! ye lusts of the flesh, ye lusts of the eyes, and the pride of life ! If any man love the world, the love of the Father is not in him.

"A charge to keep I have,  
A God to glorify ;"

I can do all things through Christ, who strengtheneth me. The devil is a coward ; resist him, and he will flee from us. I will thank the Lord and take courage. I have fought many a battle, and weathered many a storm, and am yet, I trust, with my face heavenward. Be not unequally yoked together with unbelievers. Come out from among them, and be ye separate. Touch not, taste not, handle not the unclean. Have no fellowship with the unfruitful works of darkness ; but rather reprove them. Preach the word ; *reprove, rebuke, exhort.* If thy right hand cause thee to offend, cut it off.

A. RAINES.

## MEDITATIONS ON THE FIRST CHAPTER OF JOHN.—No. II.\*

BEYOND the delivery of the Old Covenant in fire and thunder—beyond the period when a million worlds began their revolutions—beyond the very creation of the raw material—EN ARCHE (in the beginning) was the *Logos*. We limited creatures have quite a difficulty in grappling with an infinite range of time, or with eternal duration, and some help is rendered by the conception of an *original* beginning. Doubtless the language leads us into the abysses of what we may call the past eternity. John designs to introduce One who *was* before all worlds, whose goings forth had been from everlasting. As the same writer observes in his letter to the church, "For the life was manifested, and we have seen it and bear witness, and show unto you that *eternal* life which was with the Father, and was manifested unto us." From eternity was the Word, and the Word was with God, and the Word was God. He who had a timeless existence, who had lived from eternity in the bosom of the Father, came forth in the fulness of the time.

The most profound expositors have arrived at *one* conclusion in regard to the idea which is in the Word, or in regard to the relation which the *Logos* sustains to the Father. I shall extract two fragments, which will reveal the goal where they have landed :

"God, as object of himself, is the WORD; for in the WORD (that is, regarded as an internal thing) the Spirit becomes objective to itself. The WORD is consequently the principle through which God is revealed to himself. The WORD is distinct from him, and at the same time the distinction is taken away, for God would not have perfectly rendered himself objective, had not (so to speak) his thought of himself been *as great and as substantial as he is*. As he now contemplates himself in the WORD he beholds the fulness of his own essence, and in this the archetypes of the world, for the works of God which, according to Rom i. 20, mirror the eternal Power and Godhead, must have been thoughts of God."—*Tholuck*.

"The Son is not a sublime creature, brought forth at the first by the Father; but is a self-manifestation of the Father to himself as *Logos endiathetos*, from himself as *Logos prophorikos*. The self-manifestation of the Father, however, can be nothing less than the pure, perfect image of himself. The perfect God forms a perfect conception of himself—his conception is being, and *his conception of himself is a being equal to himself*. The perfect self-manifestation of God (God contemplated not as an abstraction, but as a living being) can only be brought forth spirit out of spirit, being out of being; and accordingly, all those peculiarities which, in the answering to the sublimity of the relation, we are accustomed to designate *person*, are endowed with his spiritual essence also."—*Olshausen*.

These two eminent men may be taken as samples, for they speak for a host.

\* The first article contains several errors, which could not be corrected as I saw no proof. The reader may correct the most serious ones by reading on page 335, last line but one, "But even in his original state he was *not* a mere abstraction;" and on page 336, line 19, read, "sublime *proem*."—G. G.

Some centuries ago, however, it may be remarked, Luther indicated the right direction, for he said that the *Logos* was God's thought of himself. According to this view, which is surely the true one, we have the Father objectively revealed unto himself in the *Logos*, or the only-begotten Son, and all the archetypes of the world visible in him. Hence, all things were created in and by the *Logos*—all came into existence by his mediation and for his glory.

The oneness of the Father and the Son must be found in *essence*, for the *Logos* was God—the distinction must lie in what we call personality, because we have no better phrase. Hence, that the *Logos* was *with* God, as a distinctive consciousness, indicating duality, plurality, companionship in council and glory—this is made emphatic by double statement, "And the Word was with God," "The same was in the beginning with God." Doubtless the reception of the Son of God as the true God and the Life eternal lies at the foundation of all true glory in the individual or in the ecclesia. In point of fact, there can be no regeneration separate from that Divine One, who from the height of his eternal communion brought down the knowledge of God from the absolute into human conditions. But though there can be no connection with the body of Christ where he is not received as the Divine One, there may be diversity of opinion on the question of eternal sonship. Some noble men who had the "root of the matter in them have taught that *sonship* only had reference to incarnation—to birth, as Son of God and Son of Man, from the womb of the Virgin Mary. It is, however, but fair to remark that such has not been the conviction in the church of ages. The loftiest minds of all Christian times have clung to eternal sonship. It is one of the elements of catholic doctrine—viz. that which has been believed in all ages and in all places. I simply in this place record my adhesion to the ancient doctrine. I believe that not only as the *Word* but as the *only-begotten Son*, our Divine Head dwelt from everlasting in the bosom of the Father; the relation *belonging* to eternity—there always was the Son as there always was the Father. "All things were made by him, and without him was not anything made that was made." This at once cut the ground from the feet of those who were in an Atheistic dream about some independent and *intractable matter*, which proceeded not from God, and was filled with hostile forces, which he found it difficult to manage. "All things were made by him." Paul spreads the matter before us in a rich manner when he writes to the Colossians, "Who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers—all things were created by him and for him; and he is before all things, and by him all things consist." The fact that he was born *before all creation* sustains the view of sonship which I have already indicated—it shows that he was the Son of God before anything was made. The intimation has led some thoughtless people to class him *among* the creatures, as merely the first and greatest of them. This is, however, a very lame and miserable conclusion, not only contrary to the context where the statement is found, but opposed to all other testimonies respecting his original glory. No matter how high a creature may be in original rank, or exalted for work done, the gulf between Creator and creature is one of immensity. It is not a creature but the Creator we have before us in this wonderful passage—all beings and ranks in the celestial hierarchy, all worlds and systems in the ethereal field, all glories visible and all forces invisible—all created by him. He is the efficient cause, the final cause, and the sustaining power; because all things were made *by* him and *for* him, and by him all things *consist*. It is by the effluence of his divine conserving energy and the forces of his almighty hand that all things consist and cohere—he binds them into unity, replenishes them with life, and adorns them with manifold beauty. As in regions material, so in the domain which is spiritual; for as it pleased the Father that in him all the *pleroma* should dwell, he constituted the ages and dispensations, as well as made the worlds, that in all things he might have the preeminence. The images and portraits which we get of men by sculpture and painting, even when we harness the sun as a slave, are all deficient in some respects: the likeness may be striking, but something

is always wanting in truth and freedom of expression. But our transcript from the Godhead is perfect, for the Son is the express, the exact image of the invisible God. To every man of the class where Philip was typical it may be said, Do you yearn to see the Father that you may bask in his glory? Behold him in the Son of his love. Whatever may be truthfully known by the finite creature concerning the Ineffable One is all reflected in the radiance of his only-begotten Son—"He that hath seen me hath seen the Father."

It may be remarked on verse 5, that the light of the *Logos* was shining in the world before his incarnation in flesh. There could not be in any part of the universe a spark of life or a glimmer of light which did not proceed from him, and wherever humanity had any consciousness of God it was from the *Logos*. All lamps, material or moral—sun, moon, or star—reason, conscience, or affections—received from him their place and their power. The 5th verse, however, likewise indicates the melancholy fact that the light was not rightly comprehended by the darkness. The darkness of the world fought against the blessed beams of the true light, maintaining for ages a dominion of midnight—sin reigning unto death, and despair drawing the curtains around anguish and fear.

The two ideas which are specially included in the *Logos*—*zoe* and *phos*, life and light—require that we should dwell on them for a time. They are as profound as they are consolatory. There is divorceless union between the holy children of God. The Psalmist saw them in company when his eyes were turned to God in the spirit, "For with thee is the *fountain of life*; in thy light shall we see light" (xxxvi. 10.) In regard to the first idea, we can see how the *Logos* resembled the Father. "*In him was life*, and the life was the light of men." The Son is likewise considered as an independent source, a divine well-head of life eternal. Christ assumed that ground: "For as the Father hath life in himself, so hath he given to the Son to have life in himself." "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." The Apostle felt the power of it when he said to the Colossians, "When Christ *our life* shall appear, then shall ye also appear with him in glory." Life absolute belongs to him who only hath immortality, dwelling in the light which no man can approach unto; and likewise to him who hath abolished death, and hath brought life and immortality to light through the gospel. It follows that in separation from the living God the creature is under the power of *thanatos*, or death. Life can only be secured by connection with God, and connection with God can only be realized by union with the Son of his love. While on earth he revealed his double power of giving life to dead souls and life to dead bodies. Those who yielded to his claims passed from death into life, through the gates of regeneration; and he was declared to be the Son of God with power by the resurrection of the dead ones.

*Zoe*, or life, is not exhausted as some suppose in the idea of happiness or blessedness. When it is said, "*In him was life*," our minds revert at once to a previous statement, "All things were made by him." He was the creative power—existence has its roots in the *Logos*. And if men in their unregenerate state have any heartfelt pleasure in surveying the high field of midnight glory, or the green aisles of the ancient forest, or the yellow cornfields in waving gold, or the faces of dear ones kindled by friendship or love—it is all from the *Logos*; for he arranged all the visible harmonies of nature, and formed the inlets by which they enter into the soul. We might properly say that *being*, *well-being*, and *eternal well-being* are all included in life. Those who *exist* have a measure of his life even in their natural state; but that which they have will be taken from them unless it be enlarged. They must follow him in the regeneration, or death will devour all the glory of the natural. Hence our context declares that the people who received him with open hearts, obtained the power and privilege of a new birth. By a second birth they became sons of God. Salvation came both in negative and positive form, by the forgiveness of sin and the gift of the Holy Spirit—first the demons all cast out, and then the house filled and sanctified by the presence of a divine guest. But blessedness springing from the peace of God and from rest in his love would be broken and feverish, and at best an

incomplete thing, if it were to be lost in the damps of the sepulchre. Hence, the *anastasis* is included in the *zoe*—the resurrection in the life. He who renders existence sweet and blessed will crown it with immortality. Death may or may not look in upon them while they travel to the country of the blessed, but he cannot retain behind his iron bars any of those who belong to the Lord of life and glory.

"The life was the *light of men*" (*phos.*) Christ is the *phosphorus*, or light bringer. God is the One dwelling, as we learn from Paul to Timothy, in the light which no man can approach unto. "God is light, and in him is no darkness at all." "He is the Father of lights, with whom there is no variableness nor shadow of a turning." No room for a god of darkness, for the Glorious One hath no parallax. All images fail in representing the Divine One, but surely the most expressive one is light : it reveals, it glorifies, and it renders fruitful. To the traveller in the dreary wilderness whose footsteps are insecure, to the sick man on his bed of fever and anguish, to the husbandman who waits for the ripening of the fruit, how precious that flood of golden light which streams from the gates of the morning ! When the sun-god comes forth from his chambers in the Orient, how the phantoms and evil birds of the darkness flee or perish ; and as the waves of light roll on in widening splendor, how clear the revelation, and how joyous the hymn from mountain, valley, and river. There is a Sun in the spiritual world, One who says, "I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12.) It was matter of prophecy that the Sun of Righteousness would arise with healing in his wings. John, who was sent as a harbinger, is carefully separated from the true and great light, the sovereign orb in the world of illumination. He might, indeed, be a clear morning star, to herald the auspicious dawn ; but there was behind a central Sun, a divine Fountain-head of light and life, whose healing tide would be poured into the world. All other teachers, from Moses to John, were but beams or sparks from the original light and fire, who was revealed in personal form in the fulness of the time. "He that is of the earth is earthly, and speaketh of the earth ; he that cometh from above is above all." It has been correctly enough remarked by critics, in discriminating between *zoe* and *phos*, life and light, that the former has more reference to power and the latter to knowledge. It is, however, certain that we get both in Christ, and that we can have neither without a thorough surrender to him. If we are to be stones of life built upon a living stone—if we are to be branches in a living vine—if we are to be members of his body, of his flesh, and of his bones—how deep and wonderful the union. But as this article is nearly long enough, let me conclude with a few aphorisms, which may be amplified on another occasion.

1. To know God deeply and truly demands a kindred nature. The One who knew him absolutely had absolute equality, "thought it not robbery to be equal with God." "No man knoweth the Father save the Son, and he to whom the Son will reveal him." It is only by acquaintance with the *Monogenes*, the Only-begotten, that we know anything of God the Father. And moreover, the more we drink into his loving spirit, the deeper our knowledge of God ; for it is the pure heart, and not the keen intellect, which has the promise of vision, which may see God with spiritual eyes and be encompassed with his glory.

2. It is not by receiving a series of doctrines, but by getting into personal union with the personal Son of God, that we get the principle of life and truth, and lay hold on the divine nature. Happy are the people in whom credence has deepened into *gnosis*, or knowledge. "This is life eternal, to know thee, the true God, and Jesus Christ whom thou hast sent."

3. Incarnation was not exhausted when the Divine *Logos* appeared in flesh as the man Christ Jesus : the development is proceeding and will proceed. That which we commonly call Christianity is not, as some loosely imagine, a series of moral propositions, or a body of doctrinal truth. It is rather a system of divine action on earth and in heaven, mediated by the living God-man through his living body the church, which is the fulness of him who filleth all in all.

4. As spirit was made flesh when God became incarnate in the *Logos*, and

the divine was clothed with humanity, it was only that in turn flesh should be gradually transfigured and glorified by the indwelling and effectual working of the Spirit of the Lord. When a beautiful queen (redeemed humanity) shines out from the hidden life in full manifestation, the ring of eternity will be round-ed and closed—flesh made spirit in the end of the age, as spirit was made flesh in the beginning.

I. It is an immense conclusion at which we have arrived, and we find ourselves on the summit of a great mountain. The eternal *Logos* was made flesh and dwelt among us, the only-begotten Son from the bosom of the Father took our human nature into union with the divine. In the olden time the Patriarch in his dream beheld the ladder of connection between heaven and earth, with angels of God ascending and descending. It was no wonder that when he awoke he exclaimed, "Surely the Lord is in this place, and I knew it not. How dreadful is this place ; this is none other than the house of God, and this is the gate of heaven." But when we find God manifest in flesh, we can have more than his solemn reverential awe, without any of his dreadful fear. God is verily present, the One on whom, from the open heavens, the angels of God will be seen ascending and descending, because he is their Sovereign Lord ; but the splendour of Godhead veiled in that sweet human form of the Son of Man creates no terror or trembling, but draws in the magnetism of love. The privilege of the Hebrew Theocracy compared with surrounding nations was, some special presence of God. Though the lofty One fills heaven and earth, yet he has always had peculiar manifestations. From the period of the march from Egypt they were under his favoring wings. There is a remarkable narrative in Exodus xxxii. Moses knew that the Lord was angry with the people when he merely promised to send his angel before them ; so he wrestled with God and prevailed —pleaded in holy earnestness till the promise was given of something higher than created angel. "My presence shall go along with thee, and I will give thee rest." The wisdom and the love, the counsel and the power of Jehovah were in his eternal Son, who had the guidance of that people peculiarly, and of all peoples in their measure. His glory in tabernacle and temple distinguished Israel from the rest of the world. But was there ever such a presence of God as the incarnation in humanity. The Word was made flesh and tabernacled among us, and we beheld his glory, the glory as of the Only-begotten of the Father. There is an allusion to the visible radiance which used to shine in tabernacle and temple ; but at last the Being has appeared from whom all the glory radiated. If the divine presence was always a mark of peculiar favor, what must it be now when the One is revealed in whom there dwelleth "all the fulness of the God-head bodily." If we never saw anything else but the workshop of a great machinist, we might begin to doubt his personality, and think that the work was eternal ; but God is verily present—the Creator has walked here in human grace as well as godlike glory, and his impress is left on all things under the sun.

II. What a security we have for immortality in the incarnation. The wise men of this world sometimes threaten us with extinction. They say that our race is wearing out, and what good reason can be assigned why we should not follow those ferns and reptiles which are now to be found in stone ? Our security lies in One who says, "Because I live, ye shall live also." He himself died, but his death was peculiar—he "had power to lay his life down, and power to take it again." Peter tells us, that "God loosed the pains of death, because it was not possible that he should be holden of them." Eternal life cannot perish, nor that which is united to eternal life. No grave could hold as prisoner the One who had power to *raise himself*. "Destroy this temple, and in three days I will raise it up." He laid down his life and took it again. It is human nature which has been rendered immortal in the person of the risen and glorified Lord. Hence, when the men who see nothing in the universe but law and mechanical forces inquire, Why should you not perish in your turn, and give place to some higher development ? our answer is, God's eternal Son, the divine and honorable, has assumed our own humanity, wears it in essential union with Godhead. We have the promise of seeing him, and of being made like him, and of sharing the hidden glory which he had with the Father before the foun-

dation of the world. If in your journeys through fields of cerulean light or caves of the under world you can find aught higher than this, in the name of all great powers hasten to give the revelation.

III. God was, in Christ, reconciling the world unto himself. I think that we confine that reconciliation rather too closely to the propitiation. Do we not perceive a visible reconciliation of humanity to God in the incarnation of his adorable Son? When God is manifest in flesh, is it possible we can have a more conclusive proof of the richness and fulness of his love? Even before the blood of reconciliation is shed, is there not a visible demonstration of reconciling love and restoring power. The wonderful Being whom we contemplate is the Mediator, partaking the nature of God and of humanity; and while we look at him on the shores of Galilee or in the City of Jerusalem the feeling rises, and the conviction gathers force—he who has united God and man in his own person is certain to accomplish a thorough reconciliation. The foundations are laid, the work is begun, in his personal manifestation. While he labored on earth the glory of his miracles, the wisdom of his teaching, the sanctity of his character, drew round him by cords of love a noble little band, for whom he made intercession. "I pray not for the world, but for them which thou hast given me out of the world; for they are mine, and all mine are thine, and I am glorified in them. Neither pray I for these alone, but for them also which shall believe on me through their word, that they may all be one; as thou, Father, art in me and I in thee, that they also may be one in us." It comes out clearly from passages of this character that we are united to God by incorporation in Christ, and that we are in the Father and in the Son as they are one with each other. But the sublime union in this mystical body could have no existence, except through the incarnation; for the revelation of the *Logos* in our nature is the foundation of the covenant relation. The exaltation of his body, the church, is inseparably connected with his own. It is the fulness of him who filleth all in all. The thrones and dominions of angelic regalism fade away and are lost in the transcendent brightness of the bride, the wife of the Lamb. As we listen in the spirit we hear the swell of the musical thunders from the glad voices like many waters, "Hallelujah! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

IV. There is a phase of adoption well worth consideration by those who have low views of the person and rank of the Lord—"For as many as believed on him, to them gave he power to be called the SONS OF GOD, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of man, but of God." "When the fulness of time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the ADOPTION OF SONS" (Gal.) "Behold what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD" (John iii. 1.) It needs no proving that the name Father in relation to humanity gathers all its meaning and power from the work accomplished in the Son of God. We are not sons by nature, but only in the adoption or regeneration. If Christ were merely a great prophet or a great angel, he himself would only be an adopted son, and the glory of our adoption would sink down and fade away into a very slender relationship. There would be nothing in the work done to justify the magnificent descriptions concerning the glory and greatness, the exaltation and privilege, of the new and wonderful relation. But what makes it a great thing, with its roots in eternal reality? This, God has an eternal Son—a Son of his own substance and nature. There is a true natural and supernatural foundation to build the relation upon. The One who was in the form of God, having taken our nature into union with his divinity, he has rendered it possible for us to be grafted into him. We may be members of his body, of his flesh, and of his bones—one with him, as he is one with God. God being the Father of Christ by nature, he must be our Father by adoption into Christ. It follows, as John reasons in his Epistle, "He who denieth the Son hath not the Father, but he that acknowledgeth the Son hath the Father also. God hath given to us eternal life, and this is in his Son." The

glory of the King's Son is not fully revealed while out of his court and kingdom, but when we reach the inner presence we shall know with more fulness and blessedness how manifold and wonderful the love which has given us sonship in Christ. The brightness of the divine glory, the express image of his person, has rescued us from darkness, is transforming us into his own image, and will present us in the ripe time in the presence room of the Eternal.

V. The law in the context stands finely in contrast with grace and truth. There was a measure of both grace and truth even in the law, but names are given to persons or systems, not on account of subordinate traits, but on account of attributes which are marked and prominent. Law has a stern aspect, an austere, stony-looking face. The law worked wrath, fear, and condemnation—the law revealed the bitterness of sin, without disclosing the method of escape—the law neither accomplished regeneration nor brought immortality to light.

God has trained humanity as we train our own children—first by the authority of will, for reasons would not have been understood, but finally in spiritual freedom and love, showing the oneness of duty and privilege by grounds which appeal to ripe intelligence. Hence, in the fulness of the time, when the Word appeared in flesh *charis* and *alethia*, grace and truth, came by Jesus Christ. The law was *true* as far as it went—such a partial unfolding of God and truth as was suited to the time and the people. But the absolute and ripened truth came into manifestation when the divine *Logos* appeared in human form, Son of God and Son of Man—truth in fulfilment, looking back to all the wonderful predictions—truth in substance, giving meaning and body to all sacrificial offerings—truth in perfection, in the enlargement of the moral code into all its spiritual applications. As the Apostle finely explains when he writes to the Hebrews, the law was only a *shadow*, not the very *image* of the glories which came in Christ. An image may be very striking in resemblance, as we often see when our great men are represented in marble; but the shadow, though it indicates a substance, gives no such distinctness as will enable us to recognize the features of the person. One appeared in the ripe time, who poured contempt upon legends, traditions, and doctrines, by turning men's eyes to his own personal glory as the truth absolute. "I am the way, the truth, and the life; no man cometh unto the Father but by me."

VI. Twice-born men belong to the fulness of the time. The new birth in human nature is from him who poured his divine light and life and fulness into the darkness and destitution of the world. The revelation of the *Logos* and the mission of the *Parakletos* were both required before regeneration could stand as a reality in the moral world. The Word of life and the Spirit of Holiness combine their divine activities before the new nature shines forth in the church of the new-born. "All flesh is grass, and all the glory of man as the flower; the grass withereth, and the flower thereof falleth away, but the word of the Lord endureth for ever." In its natural state mortality was perishing, and all its glories insubstantial and fading. If there is to be endurance or eternity, flesh must be impregnated with higher life by receiving the substantial Word. Then follows the necessary blessed consequence. The spiritual life received has growth and development in it. "Beholding as in a glass the glory of the Lord, we are changed into the same image—from glory to glory, even as by the Spirit of the Lord." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he appeareth, we shall be like him, for we shall see him as he is." In the most inner consciousness, the sanctuary of eternal life, the pavilion of the spirit, the Lord the Worshipful One is to be throned. Beholding him in that glass by the loving and reverent eyes of steady contemplation, the transfiguration advances, the moral foundations are laid for glory, honor, immortality, and life eternal. Not with the abruptness of miracle cometh the final or perfected glory. There is indeed a sudden splendour in the consummate flower as the bloom of immortality is revealed, but the formative process was of eternity, as it drank the dew of heaven and ripened in the sunshine of God. May no base passion or earthly care hinder the free development or disturb the fine stages of that growth which belongs to the kingdom and the paradise of God our Saviour.

VII. The Unbelievers attach much importance to the light of nature, and the Friends have in their time rendered emphatic the "inner light." Neither of them must be dismissed hastily or contemptuously. Fragments and splinters of truth may be found in all places, and among all parties. There is light in nature. All things were created in Christ Jesus. Sun, moon, and stars—rock, mountain, sea, and river—all embodied thoughts of God, and as missionaries of the Lord declare eternal power and Godhead. What is given them to utter they proclaim in tempest or in music, though the lessons generally fail, through the hardness and perverseness of the learners. We only take the ground, not of antagonism, but of conciliation, when we say that a richer light was demanded. The mysteries of moral evil and of death, the agonies of sin and ruin, called urgently for a wider, deeper, and more special illumination. The same Being who was shining in natural things came closer to the lost in personal manifestation. Nor was such revelation an afterthought, but in verity the ripe result of his purpose and working who seeth the end from the beginning. There was likewise truth in what Friends said about the inner light. In the moral constitution of man God had not left himself without a witness. The *Logos* was the true light in all ages, lighting every man that came into the world. Whatever measure of light any man had from tables of law without or within, from harmonies of visible nature or fiery records of inner conscience, it was all from the *Logos*. Without him was not anything made that was made. All the fountains of light and all the streams of glory proceeded from him as the supreme well-head. The marshalled stars in field of argent light, the seasons in their stately procession, the hidden and subtle forces which permeate visible phenomena, the marvellous constitution of man in will, conscience, understanding, reason, and passion—the things visible and the things invisible—were all constituted by him. Unto him who is King of kings and Lord of lords, the Alpha and the Omega, the First and the Last, be glory and dominion for ever.\*

G. GREENWELL.

---

### JESUS AND MELCHISEDEC.

IN Hebrews vi. 20, the Apostle informs us that Jesus was "made an High priest for ever after the order of Melchisedec;" and in chap. vii. he points out some striking marks of resemblance between the two.

I. He observes that Melchisedec was both *a king and a priest*. He was "King of Salem," the ancient name of Jerusalem (Ps. lxxvi. 2,) and "priest of the Most High God." He was thus a type of Christ, who was to be a "priest upon His throne"—*i.e.*, *a king and a priest* (Zech. vi. 13.) He was king of righteousness, as his name imports; and as Scripture names are often descriptive of character, it is probable that his name was indicative of the high rectitude by which his reign was characterized. In this he typified the Lord Jesus, who is emphatically the King of Righteousness. "Behold," says the prophet, in reference to him, "a king shall reign in righteousness." "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. xxxii. 1; xi. 5.) He was also "King of Salem, which is king of peace,"—the place, perhaps, being so called on account of the tranquillity which the inhabitants enjoyed under his peaceful government. In this, too, he typified Jesus, who is expressly called "the Prince of Peace." "Justice and judgment are the habitation of his throne: mercy and truth go before his face." In the person and

\* This article is inserted in the first section of the *Harbinger* because its leading proposition is affirmed by the brotherhood generally, and heartily subscribed by the Editor, and not because it is approved as a whole. "*Eternal sonship*" is either anti-scriptural or extra-scriptural. To us an eternal son is sheer nonsense—a contradiction in terms. As the whole truth is taught in the Bible without this barbarian term we beg to dispense with it. That it has been used in the churches for ages may be true enough, but the same may be said of error and nonsense without measure. That the Word, which was in the beginning with God, was God, and God without beginning, we firmly hold—that that Word is, or was, a created being we deny, but it was not till that Word became flesh that we have the Son of God. Neither do we suppose that light would be thrown upon the subject had we a cart-load of learned lumber such as that cited from Tholuck and Olshausen—ED.

work of the Redeemer, we see mercy and truth meeting together—righteousness and peace kissing each other (Psa. lxxxix. 14.) “The work of righteousness shall be peace; and the effects of righteousness, quietness and assurance for ever” (Isa. xxxii. 17.)

II. He observes that Melchisedec was a greater priest than were the priests of Aaron's order. For,

1. Melchisedec was *greater than Abraham*. This is evident, *first*, inasmuch as Abraham gave him the tenth of the spoils, and by thus paying tithes to him, he practically acknowledges that Melchisedec was greater than he. And it is evident, *secondly*, inasmuch as Melchisedec blessed Abraham, which is considered the act of a superior: for “without all contradiction the less is blessed by the better.” But if Melchisedec was greater than Abraham, much more must he have been than the Levitical priests, who “came out of the loins of Abraham,” and who may be said to have “paid tithes in Abraham,” as their progenitor; “for Levi was yet in the loins of his father, when Melchisedec met him” (ver. 4-10.)

2. Melchisedec, as a priest, *had no pedigree*. “He was without father, without mother, without descent” (ver. 3) i.e., he did not require to show that he belonged to a sacerdotal family, as the Jewish priests required to do, in order to prove their right to the priesthood. (Ezra. ii. 61, 62.) He was, no doubt, born of natural parents like other men, but his parentage is not recorded. Moses makes no mention of father, or mother, or descent, any more than if he had none.

3. Melchisedec was a *continual* priest, “having neither beginning of days nor end of life,” as it regarded the term of his ministry. The Aaronical priest received his office from his father in the “beginning of his days,” and delivered it up to his son in the end of his life.” But Melchisedec had neither “beginning of days nor end of life” in this respect. He received his office from none, and delivered it up to none. His birth and his death are alike concealed in the narrative. There it is witnessed of him “that he liveth” (ver. 8,) but it is nowhere witnessed of him that he died. For anything that Moses says to the contrary, he might have been *immortal*, though neither the historian nor the apostle says that he was so—he only appears in the history as a *living* priest. And his *life* being thus recorded whilst his genealogy, birth, and death are omitted, furnishes us with a beautiful type of the perpetuity of Christ's priesthood. Melchisedec was thus made “like unto the Son of God,” in abiding “a priest continually,” which by the way, proves that he was *not* the Son of God; for the Son of God could not be said to be “made like unto himself,” or *after his own similitude*.

4. The Melchisedecian priesthood was *permanent*, whereas the Aaronical was *temporary*. The promise also of another priest, arising after the order of the Melchisedec (Psa. cx. 4), implied the incompleteness and limited duration of the Levitical priesthood, which should come to an end, and thus give place to the Melchisedecian. This promise implied that the priesthood should be removed out of the tribe of Levi. For the change in the priesthood implied also a change in the law, (ver. 11-12.) The law of the Levitical priesthood was that of hereditary office; but the law of the Melchisedecian was that of office *which passeth not from one to another*, (ver. 24.) Christ therefore could not be a priest according to the Levitical constitution (chap. viii. 4), because he “belonged to another tribe” than that of Levi, “of which no man gave attendance at the altar” or officiated as a priest. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood (ver. 13-14.) But, on the other hand, this very circumstance was one qualification which marked him out as that other priest, who should arise “after the order” or “similitude of Melchisedec”—“made not after the law of a carnal commandment,” regulating the priesthood by fleshly descent, “but after the power of an endless life,” and thus bringing the Levitical priesthood to an end. The priesthood of Melchisedec thus typified the priesthood of Christ, in its *greatness, independence, immutability, and perpetuity*.

III. He contrasts the Levitical priesthood with the priesthood of Christ, observing that Levitical priests "were made without an oath" but he with an oath, by him that said unto him, "The Lord sware, and will not repent, thou art a priest for ever after the order of Melchisedec"—and that by how much an oath is more solemn than a mere appointment, "by so much was Jesus made a surety of a better covenant."

1. The *priests* of the former dispensation were *imperfect*; but Christ is a *perfect* priest. "The law made men high priests, who had infirmity; but the word of the oath, which was since the law maketh the son who is consecrated or *made perfect* for evermore" (chap. vii. 28.) "And being *made perfect*, he became the author of eternal salvation unto all them that obey him" (chap. v. 9.) The priests of the former dispensations, being sinners like the people, required to offer sacrifice on their own account, (Lev. xvi. 11-19;) but Jesus being "an high priest who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, needed not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did *once for all*, when he offered up himself" (ver. 26-27.) They "were not suffered to continue by reason of death: but he, because he continueth ever hath unchangeable priesthood. Wherefore he is able to save them *perfectly* or *evermore* that come unto God by him, seeing he ever liveth to make intercession for them" (ver. 23-25.)

2. The *sacrifices* of the former dispensations were *imperfect*. "For the law having" only "a shadow of good things to come, and not the very image of the things, could never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged, should have no more conscience of sins. But, in those sacrifices, there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins" (chap. x. 1-4.) These sacrifices, as they could not satisfy the justice of God, having no real value of their own, so neither could they "make him that did the service *perfect* as pertaining to the conscience,"—*i.e.*, they could neither remove guilt nor give peace to the worshipper (chap. ix. 9.) But Christ having "finished" or "perfected" (John xvii. 4; xix. 30, Greek New Test) the work which was given him to do, has fully satisfied offended justice, and therefore his sacrifice effectually removes the guilt of sin, and communicates peace to the heart. "For by one offering he hath *perfected* for ever them that are sanctified (chap. x. 14.) The believing conscience finds rest in him, who is "the end or *perfection* of the law for righteousness, to every one that believeth" (Rom. x. 4.)

3. The *tabernacle* in which the Levitical priests officiated was *imperfect*—made of worldly materials, set up and taken down by men's hands, and thus adapted to the moveable state of the "church in the wilderness." But "the Great High Priest of our profession" officiates in "the true tabernacle, which the Lord pitched, and not man"—"a greater and *more perfect* tabernacle, not made with hands." The tabernacle in which Jesus officiates is in *heaven*. The earthly tabernacle was a type of the heavenly, and the appearance of the priest in the earthly tabernacle, clothed in his pontifical robes, with the names of the chosen tribes engraved on his breastplate, was typical of the appearance of Christ in heaven "crowned with glory and honor," and wearing the names of the redeemed in his heart. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (chap. ix. 24.) There he "stands at the altar, having a golden censer," offering the "much incense" of his merits, with the prayers of all saints, upon the altar which is before the throne. And the "incense" of his sacrifice and intercession, "with the prayers of the saints, ascends up before God out of his hand" (Rev. viii. 3-4.)

JOHN BROWN.

Conlig Manse, Newtownards, Ireland, May, 1865.

## OPEN COUNCIL.

THE HOLY SPIRIT IN RELATION TO THE CHURCH.—No. II.  
THE GIFT OF THE HOLY SPIRIT.

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."

UNDER every stage of development of the remedial system man has had the assurance of the presence of God. Not, indeed, such a presence as he enjoyed in Eden; for that was direct and personal. During the earlier periods of his history, man was assured of the presence of God in sacrifice. Under the fuller development of the Remedial System, as evinced in the Jewish institution, there were more visible, sensible, and demonstrative evidences of his presence, than were seen during the Patriarchal age. Under that institution God came nearer to man; for he then talked with Moses face to face, and through him gave the Jewish people their institution. Still the relation that man enjoyed under these developments of the remedial system did not reach, in nearness and fulness, the relation of his natural and primitive state. This resulted from the simple fact that the system of redemption which God had instituted was but partially developed. When his system reaches its stage of perfect development, then the primitive and perfect relation of man to God will be attained, and *vice versa*. The essential feature of a perfectly developed remedial system consists of one prominent item, viz.: the remission of sins. For, sin being the cause of the rupture of his original relation, when this is removed the primitive relation is restored. That stage of development, therefore, under which remission of sins takes place, must be the perfect and full development of the whole system. Christianity being the perfect and full development of the remedial system, under which a full and perfect remission of sins takes place, it follows conclusively that Christianity restores to man his natural and primitive relation in Eden, where he enjoyed the personal presence and direct communion of God.

The gospel scheme virtually began when Christ began to preach in Judea; for from that time salvation was preached in his name. The Jewish system virtually (though not legally and actually) ended with the mission of John the Immerser. And while Christ was on earth those who received him enjoyed through him the personal presence and communion of God. When he ascended to heaven he provided that his disciples should not be left in the world as orphans, with no divine power to protect them and no divine presence to

comfort them. Their Eden relation was restored so far as it regarded the remission of sins, but not as it regarded death. In heaven the last barrier is destroyed, and man is then as regards both body and spirit, in union and communion again with God, such as he enjoyed in Eden. As regards man's spiritual relation with God, Eden is restored by the church; but as regards both his spiritual and bodily relations, the fulness and perfection of Eden are realized only in heaven. To meet the wants and necessities of his spiritual relation, fully restored by Jesus Christ, the Lord promised his disciples when he left them, that he would send them another comforter, who should be to them what he himself had been.

On the last evening that our Lord passed with his disciples before he suffered, he spoke plainly to them of his departure. When he told them that he must leave them, deep sadness and gloomy forebodings as to the future settled down on their hearts, like night on a city shuddering in its ruins. Every hope was crushed, and every expectation blasted. Life now was aimless. There was nothing on which the heart could rest a hope—nothing for which it could any longer cherish a desire to live. The past was lost—its labors were to yield no fruit; the future was a repulsive blank. Was there ever desolation like this? Was ever the gaze of a bewildered mind so vacant? But that voice which shall one day ring through the graves of the sleeping dead and call them to life again said, "Let not your hearts be troubled; you believe in God, believe also in me;" and the heavy load was lifted from their hearts. This is the triumph and power of faith, "Let not your hearts be troubled—I will not leave you orphans. I will pray the Father, and he will send you another comforter, and he shall abide with you for ever." On the day of Pentecost, when Jesus received the Spirit, this promise was fulfilled. The Comforter, the Advocate, the Holy Spirit, came to the disciples on that day, and will continue with them until the end of time. He is to the disciples in Christ's stead. Through him is the presence and communion of God with the disciples preserved and continued.

When Christ promised his disciples the Holy Spirit as their *Paraklete*, two things were contemplated which the Holy Spirit

should do. 1, He should lead them into all truth, and through them convince the world of sin, of righteousness, and of judgment. This work of the Spirit was confined to the apostles and such other persons as he inspired, and thus qualified for some special work. 2, He should abide with them for ever. This promise embraces all disciples in all ages of the world since the Spirit came to the earth.

On the day of Pentecost, Peter explained the miraculous events of that day as the fulfilment of the promise of Christ, and also as the fulfilment of the promise of God by the Prophet Joel. These promises had special reference to the Spirit's work of inspiration. There was no other work contemplated in the promise made by Joel. It had sole reference to the work of inspiration, as is evident from the language of the prophecy. We must look, therefore, for the promise of the *gift* of the Spirit, which Peter makes in his discourse on that day, to the promise made by our Lord with regard to the Spirit. This promise contemplated the gift of the Holy Spirit as a person and in person. It was not a gift which the Spirit should bestow, or any work which he should do, such as influencing the mind and heart to the love and desire of holy things; but a gift of the Divine Person known as the Holy Spirit. The gift of inspiration must not be confounded with the gift of the Spirit; for inspiration is but an accident of his presence for a special and temporary purpose, and not a necessary consequence of his presence. The language of the promise is plain. "And when he is come, he will convince the world of sin," &c. He, therefore, *first comes*, and when he has come, gives extraordinary gifts to a chosen few for a special work and purpose. These gifts were contemplated in the promise; but the real and essential promise was the Spirit himself. This is what was before the mind of Christ in making the promise that he would not leave them orphans. "I will pray the Father, and he will give another comforter, that he may abide with you for ever. The Holy Spirit himself is what is promised, and not this gift nor that, nor this influence nor that. The gifts and influences are his work after he comes; the first to be determined by the necessities of Christ's cause, and the last by the wants of man. The first we find under his general work of inspiration; the last under his work of enlightenment, and accomplished through the words spoken or written by the inspired. The work of inspiration will cease when the Holy Spirit has fully made known the mind and will of God to the world—when he has declared the whole counsel of God. All the extra-

ordinary gifts of the Spirit must cease with their necessity, and the necessity for them ceases when the object for which they were given is attained.

If it were the *gifts* of the Spirit that were promised by Christ, and not the Holy Spirit himself, then it must follow that no one has ever enjoyed the promise made by Peter, who has not been or is not inspired. And since the gifts of inspiration have long since disappeared from the church, what becomes of the promise of Christ that the Spirit should abide with his disciples forever? and of the promise of the inspired Peter, that the obedient believer in Jesus Christ should "receive the gift of the Holy Spirit?" Moreover, if the influence of the Holy Spirit on the heart and mind, through the inspired word, exhausts the promise of Christ, then, there is really no personal relation existing between the Spirit and the disciples of Christ, as is clearly implied in the language of the promise: "and he will give you another comforter."

And further, if what the Spirit *does*, and not the Spirit himself, is all that is contemplated in the promise, how can the promise be made sure to those who believe on Christ through the words of the Apostles? This blessing of the gift of the Spirit is incorporated in the organic law announced by Peter, and is to be made sure to every man in every age, who shall receive the Lord Jesus; and if it has reference only to what he does, by inspiration, for instance, this can be enjoyed without any personal relation existing with the Spirit, and what then becomes of the gift of the Holy Spirit on obedience? If the *work* of the Spirit was all that was contemplated as the gift of the Spirit, then there is no personal relation existing between the obedient believer and the Holy Spirit. But if the gift is the Spirit in person, then we enjoy both his presence and his work.

There can be no doubt that the gift of the Holy Spirit in person *exhausts* the promises of Christ and of Peter, that to every obedient believer the Holy Spirit becomes *personally related*; that the promise designed that the Holy Spirit in person should continue to abide forever with the church; and that when he came he should take charge of the interests of Christ's cause, convert the world, instruct the disciples, and *keep them from evil*. The work of conversion and instruction he accomplishes through men; at the first by inspired men, and since by men spreading the truth uttered by them; and the preservation of the disciples from evil, he effects by his providences, as God has always done since man's ejection from Eden. His work in conversion and instruction

closed when he ceased to inspire men, to make known the will of God. When he ceased to inspire men, the canon of Scripture was closed, the whole mind of God concerning man's condition and salvation was declared; and that which inspired men have left on record, is all the means that men have now of knowing the will of God—the only means of conversion and instruction in righteousness. If men are not now converted to God, and instructed in all things that pertain to life and godliness by the inspired word of God—by the word of truth—then there are no means for man's conversion and instruction. *The means by which men are enlightened, and their hearts influenced to turn to God, is the word of truth which inspired men have spoken and written, and this word alone.* All the moral changes effected in man's character—all the generous impulses which he may feel urging him to works of piety and humanity—all the aspirations his soul may cherish for things heavenly and divine—all the ardent and holy zeal he may feel in the cause of Christ, everything pertaining to the Christian character, all the fruits of the Spirit, have for their immediate cause the word of truth. All these are effected by the inspired truth, and by this alone. It is the only power God has ordained for the moral renovation of man. It is in this, and only this, that we have the mind and will of God expressed, and consequently it is only through this expression that his mind and will can be known. This is true, whether he speaks in reference to his conversion or his "instruction in righteousness." It is only through this word that his infinite love and mercy are known, those mighty powers which turn the soul away from sin, and bring it back to God; only here that we can know that this love and mercy speak to us in

"The bleeding hands, and head, and feet,"  
of the Lord Jesus Christ.

It must be remembered that the promise of the gift of the Holy Spirit is made to those already converted—to the disciples of the Lord Jesus Christ. The gift can have no reference, therefore, to their conversion, but may have to their instruction in righteousness. "He shall guide you into all truth." This special promise applies alone to the apostles. This he did by inspiration. In a general sense he guides all of his people into the truth. But this is not done by inspiration, as in the case of the Apostles, but by the word the inspired men have spoken or written. If the Christian cannot learn the mind of God as regards his duties and obligations as a Christian from the inspired word, then the Holy Spirit in person must communicate

it to him, or he cannot know it at all. He must, then, of necessity, derive all his knowledge of "all things that pertain to life and godliness" from the written word, or the Spirit himself must communicate it to him. In which of these ways, then, does he acquire this knowledge?

The fact that the Spirit inspires men to utter the will of God, proves that this is the method of making known the mind of God. But we are not left to inferential proof—we have the plainest declarations of Scripture for affirming that this is the method by which the mind of God is made known. The Apostle Paul, in his letter to the Ephesians, says: "For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if you have heard of the dispensation of the grace of God, which is given me for you, how that by revelation he made known to me the mystery, as I wrote before in a few words, whereby, when you read, you may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit. And as to the power of this word thus spoken or written to accomplish for man all that God desires, the same apostle leaves us no room to doubt: he declares as an inspired man, that "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished for all good work." The power of the written word—the mind of God expressed in human language—to instruct the mind and comfort the heart, was not so lightly esteemed by Christ and his Apostles as by modern theologians. Hear them: "The words that I speak to you, they are spirit and they are life;" "If you keep my commandments, you shall abide in my love." "These I have spoken that your joy may be full." "If you abide in me, and my words abide in you, you may ask what you will, and it shall be done to you." "For, whatsoever things were written aforetime, were written for our learning, that we, through the patience and comfort of the Scriptures, might have hope."

From these Scriptures, and others too numerous to be reproduced here, and indeed from the whole tenor of the divine volume, there is no reason to doubt that the Holy Spirit instructs the disciples in righteousness, comforts them in hope, and makes them patient under tribulation by the knowledge he has communicated, and the consolation he has given to the words which he inspired the Apostles to speak and write. In that word he has expressed all that God has to communicate to men, presented all the motives which infinite

wisdom could suggest capable of properly and effectually influencing the heart; and fully exposed to view every terror and threatening that can spur the conscience onward to a life of righteousness, piety, and holiness. In that word, heaven stands exhausted of every power, influence, motive, and consideration by which men may be won away from sin, and brought back, through Christ, to the full enjoyment of the favor and communion of God.

In view of what has been said, the question may be asked, for what, then, is the Holy Spirit to abide for ever with the disciples? What more is there for him to do, that can detain him on earth? If the conversion of sinners and the instruction in righteousness of the saints are accomplished through the inspired word, what need was there for him to remain on earth after the whole counsel of God was declared? For what is he given to the church? For what is man brought into relation with the Holy Spirit? What more has he to do than he did by the Apostles?

An answer to these questions will be found in the important and necessary work which the condition of man in this world requires of God. There are some things to be done for man which cannot be effected through the agency of the inspired word, and hence other instrumentalities must be used. The enlightenment of the mind and cultivation of the heart are not the objects to be accomplished by these other instrumentalities. These other objects belong to another class, which are realized by different means—by means that are homogeneous with the objects. All the wants and needs of man which are not met by the inspired word are met by other means, and these means are homogeneous with the objects to be realized. They are as thoroughly adapted to the accomplishment of their special objects, as the inspired word is to conversion and instruction in righteousness. As the objects to be realized are distinct, so are the agencies; and as the objects do not conflict, neither do the agencies. The objects are so distinct and dissimilar that the means by which the one class is realized will utterly fail if applied to the accomplishment of the other. The Holy Spirit did not cure the physically afflicted by preaching "Christ and him crucified," but he saved the soul from sin by this means; nor did he enlighten the mind, and awaken the conscience, and cultivate the heart by the exertion of his physical power. The inspired word influences the mind and will, another power must be exercised to work a miracle.

The Holy Spirit is the executor of Christ's will on earth. He is now the

cc

person of the Godhead through whom God accomplishes his will among men, and especially his will in regard to the church. While Christ was on earth he kept, he says, his disciples; and as he was about to leave them, he prayed to the Father for them, that he would henceforth keep them. And as the Holy Spirit came to the disciples in Christ's stead—another comforter—the Father answers the prayer of his Son by charging the Holy Spirit with this important duty. In this we have the providential work of the Spirit. For this reason it is important and necessary that he shall continue for ever with the church.

The providential work of the Spirit, however, embraces the care of all the interests of Christ's cause on earth. Wherever these interests call him, there is the Spirit found laboring for Christ. He works not for himself—he speaks not for himself; all he does is for the honor and glory of Christ. Sometimes he labors for the conversion of men, sometimes for their instruction, and sometimes for their preservation from evil, and always and everywhere, and in all ages, for the general and special welfare of the church at large, and every church and disciple in particular.

The Scriptures furnish us with a few examples of what we mean by the providential work of the Spirit, and these cases clearly define the manner in which he works to accomplish his purposes, and present the means which he uses to attain his objects. A striking and remarkable instance we have in the conversion of the Ethiopian nobleman. This man was in all probability a Jew. He had been to Jerusalem to worship, and God determined to carry the gospel into Ethiopia by him. To do this it was necessary to convert him. Hence an angel said to Philip the Evangelist, "Arise, and go toward the south, into the way that goeth down from Jerusalem to Gaza. And he arose and went." The object of this command was that Philip might fall in with the Ethiopian nobleman as he was returning home. His road led from Jerusalem to Gaza, and Philip was sent on that road that he might intercept him as he travelled homeward. When the nobleman appeared, the Spirit said to Philip, "Go near, and join yourself to the chariot." He did so, and heard him reading the fifty-third chapter of Isaiah. This was enough for Philip; he immediately opened a conversation with the nobleman, which led to Philip's preaching to him Jesus. At length, the nobleman believed, from the evidence that Philip produced, that Jesus of Nazareth, who had lately been crucified at Jerusalem by Pontius Pilate, was indeed the promised Messiah of the Jews, the person

described by the prophet in the chapter he was reading, and he at once submitted to his authority.

This case is sufficient to settle the whole question of the Spirit's work in conversion. God had ordained that men, by the inspiration of the Spirit, should preach the gospel, and of this ordinance we find no infringement. This is the established agency in conversion. Men must hear before they can believe, and "how can they hear without a preacher?" To send a preacher to men, or to bring men to the preacher, is the work of the Spirit's providence; and in the case of the nobleman we observe how the Spirit does this. The inspiration of Philip to preach the gospel could not, or at least did not, tell him that a certain man would on a certain day be travelling on a certain road, by whom the gospel could be sent into a distant country; therefore, an angel was despatched to Philip to tell him to go down on that road. This was all that the angel did, and it seems a small matter on which to dispatch an angel from heaven. It is well to observe that the angel did not state the object for which he should go down that road, and we have no reason to believe that Philip asked for any. He at once obeyed the command of the angel, and as he travelled along the road he could but wonder for what he was there. When he saw the chariot he knew nothing of the person travelling in it, nor whether it concerned him to know. It was necessary, therefore, that he should be told to speak to the traveller; hence the Spirit said to him, "Join yourself to the chariot." Here the work of the Spirit ceased; Philip was competent for the rest. Of what the Spirit had done to bring the preacher to him the nobleman knew nothing, nor could we see any agency of the Spirit, if the inspired historian had not so informed us. It is not unreasonable to suppose that there have been many cases similar to this in every age of the church; but as we have no historian who is guided by the Holy Spirit to relate what the Spirit did in any particular case, we can never assuredly know in what cases of conversion he takes a similar part, or how he weaves the wonderful network of events to effect his work in providence.

There is no truth more clearly and indubitably established than that God governs the world by special providences, independently of his government by laws. He has established fixed and unalterable laws over the physical and moral worlds, which accomplish all the purposes for which they are ordained. With these laws he never interferes. A miracle is no interference with fixed and established law; it is above natural law. If he submerge a district of

country for the purpose of destroying its inhabitants, he does it in harmony with the laws which govern the physical world. If he attempts to save a part of the inhabitants of that country from the coming overthrow, the attempt is made in perfect harmony with the laws which govern the world. And if in certain cases, when his purposes cannot be effected by established laws alone, he acts in conjunction with these laws, he does not thereby interfere with them or violate them. If objects and purposes do not lie within the range of the action of general laws, he interposes special acts which bear immediately on the object in view in order to realize them. The truth of these remarks is corroborated by the facts in the case of the conversion of the Ethiopian nobleman.

Another instance in which we may observe the providential work of the Spirit, is the case of Apollos of Alexandria, while preaching in Ephesus. The historian says: "And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John*. And he began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, *they took him to them, and expounded to him the way of God more perfectly*." This man was well versed in the Jewish Scriptures, and was "instructed in the way of the Lord," so far as that was made known by the mission of John, and the personal ministry of Jesus. He does not appear to have heard of the further developments that had taken place, and continued to preach the baptism of John, and to immerse persons into that baptism. He was not an inspired man, but being an eloquent man, he was highly esteemed by his Jewish brethren. He was a godly man, and consequently, was earnest and diligent in teaching the things of the Lord. His case is very suggestive. There may be many such as he who may earnestly pray to God that he would enlighten their minds, that he would "open their eyes that they might behold wondrous things out of his law," and lead them into the truth. Apollos may have thus prayed, and earnestly entreated God to direct his mind in teaching the things of the Lord. And if such prayers were indeed offered by him, he found an answer to them when he came to Ephesus.

It is of interest and importance to observe how well God answered his prayer, and yet did no violence to the ordained means of instruction. Aquila and Priscilla who had been banished from Rome by the Emperor Claudius, and who were at that

time in Ephesus, heard Apollos preach, and seeing that he was but imperfectly acquainted with the gospel of Christ, took him to their home, and explained to him the way of the Lord more perfectly. There is nothing strange in all this. It is a very natural case; so natural that it scarcely arrests our attention. But, when contemplated in all its bearings, it seems to teach us an important lesson in regard to the subject to which it relates. A case so natural has, no doubt, many parallels in every age. When viewed in the light of the Scriptures, they clearly appear as the providences of God, by which men are brought under the light and influence of the gospel, and which providences lead to their conversion or more perfect instruction in the things of the Lord. In this case Apollos was a preacher, and his instructors persons who had had better opportunities of learning the way of salvation.

We do not know, and cannot know, what agency the Spirit had in bringing about this interview between Apollos and Aquila and Priscilla. They had come from Rome, and he from Alexandria, and met accidentally, as we would say, in Ephesus. But the Holy Spirit may have so arranged the events in the life of each one of these persons, that a conjunction should happen at that particular time and in that particular place. But as the historian does not inform us, we cannot positively say that he did; but there is just as much reason for believing that he did, as there would be for believing that he did bring about the necessary conjunction of events in the case of Philip and the Ethiopian, had the historian not mentioned particularly the agency which the Spirit had in bringing Philip and the nobleman together, that he might hear the gospel and believe.

From these examples we gather the character and scope of the work of the Spirit, which he does independently of the word he has inspired. They develop, also, a solid reason and necessity for the Spirit's continued presence with the church. In this way he will always be with the preachers of his word, to instruct them in the things of the Lord. They show us, also, the manner in which the Spirit works to place sinners under circumstances in which they may hear the word of the gospel and believe, and how he works in the instruction of his saints and in preserving them from evil. These latter objects men cannot accomplish—they lie entirely beyond their reach. They are objects that the Spirit cannot accomplish through inspiration. To realize these he is under the necessity of using other and different agencies, and all these we class under the general term of providences.

We are now prepared to understand and appreciate the purposes for which the Spirit was promised and given to the church, and in these purposes the character and scope of his work. The first object was to inspire men, that *through them* he might "convince the world of sin, of righteousness, and of judgment," and *through their inspiration* give to the world "all things that pertain to life and godliness," and furnish the church with those Scriptures which would be "profitable for teaching, for reproof, for correction, and instruction in righteousness," that the man of God might be "thoroughly furnished for every good work." The second object was, that by his *providences* he might do all else that the interests of the cause of Christ, and the wants and interests of the sinner, as well as the saint, required, which could not be met but by agents to be ordained and used at the time these wants and interests should arise. No general provision at the beginning could be ordained, which would meet the varied and constantly recurring wants and interests of men tossed about on the tempestuous ocean of life, and subject to all the changes and vicissitudes of a world constantly undergoing change. It was, therefore, absolutely necessary that the Holy Spirit should be ever present, that he might ordain, adopt, and use agents as necessity should require.

We have now reached the point, in the investigation of this subject, where we may inquire, what is the full import and meaning of the *gift of the Holy Spirit*, which is promised to every immersed believer in Jesus Christ? What we have said has been said with reference to a more special consideration of the subject as developed in the Christian Scriptures. In these Scriptures the Spirit is represented as maintaining a very close relation to the church, and it is now our purpose to unfold, if possible, the nature, character, and extent of this relation. We have now only reference to the relation which he sustains to every obedient believer. The gift is based on the fact that he is a pardoned man; for the remission of sins is an essential prerequisite. He was not promised to any other character. Christ promised the Spirit to his disciples, and positively declared that the world cannot receive him. We shall have no reference in what we are about to say to the Spirit's work in inspiration, but to that which is generally understood to be his work in comforting and strengthening the saints. That was the grand and precious promise of Christ: "I will not leave you comfortless"—orphans: "I will send the Holy Spirit to you." What, then, is the relation which the Spirit sustains to the church?

(To be continued.)

## JESUS AND THE THRONE OF DAVID.

Too late for insertion in our last there came to hand from C. a further reply to A. As the concluding article from Z. was in type C. cannot appear, unless we reopen the question, as A. claims and is entitled to the last word—that is, so far as himself and C. are concerned. C. attacked A. and therefore A. has the closing remarks. Under the same everywhere-recognized rule Z. closes the entire discussion, excepting only editorial comment. The article by Z. last month has moved J. again to take up his pen. He thinks Z. has proved nothing and been soundly beaten by A. and he desires to beat him over again, requesting that if his article cannot be inserted Z. may be permitted to see it. Z. has seen it and is ready to reply. But we are sure that J. would be as little satisfied with his No. 3 as with No. 2, and that he would prove quite ready again to take up his pen. But as before said, "the time of the end must come," and we believe our readers generally desire it to come quickly. In June we intimated the programme for the remainder of the discussion. That programme is played out and the subject must rest for the present. Nor can we be charged with hastily deciding thus. With perhaps two exceptions, every *Harbinger* since June, 1864, has presented this subject to the reader. Z. and C. have, it may be, room to complain that the other side has superabounded in words, and taken more than a due proportion of space. On their side some thirteen pages have been filled, while A. J. and O. in opposition have had double that number. A. considers C. as an opponent, weak and contemptible, J. holds Z. in similar estimation. Having, then, required two pages to one in order to refute opponents thus weak and worthless, how many would they have needed had their opponents been equal to themselves in capability? We confess to having enjoyed a quiet smile in beholding the labor of Hercules in killing a worm.

But the controversy has concluded much as we expected—scarcely any are the

wiser or the better for it. The relieving feature is that it has been, taken as a whole, a brotherly interchange of convictions, which has done no harm. But "Enough is as good as a feast."

Of course Z. holds that his positions have not been moved, and J. considers him killed outright. A. almost pities poor C. whom he deems completely stranded, and C. by what he considers the misapprehension, evasion, and resort to satire by which he has been met, is more than ever convinced that he is in the right. Our conviction is that the five propositions of Z. have not been met—that they stand firm, but that the argument suggested by him as resting upon the promise that David would never want a man to sit upon the throne of Israel, has been demolished. That the arguments of A. J. and O. admit of easy refutation we firmly believe—or, rather, that all they have said or can say has been again and again satisfactorily replied to is patent to us. At one period we thought to follow the first and second of them step by step, but we confess to having no liking to the work. Long written controversies take much time. Sinners are perishing, the church has a hundred wants, the question is not of practical bearing, and it appeared to us as little short of sinful labor, considering the pressing demands which would have to be passed over to make time. Of course we do not expect C. and others to be influenced by this expression of judgment against their views. It is given, not to influence them, but to indicate our own conclusion and attitude. Our business is (and we intend, God helping us, to keep to it) that of bringing men into the kingdom of God's dear Son and teaching them to honor a king who reigns over a willing people, and but little time shall we devote to any question which does not affect the life and work of the saints. May we all receive an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

ED.

CHRISTIAN LIBERALITY—DOES IT RISE ABOVE, OR FALL BELOW,  
THE JEWISH STANDARD?

A WORD of apology may be necessary, as some may say, "That question admits of no discussion." We are so habituated to concede that everything Christian is superior to everything Jewish, that the idea of anything now falling below its standard is generally dismissed without a moment's thought. That the superiority claimed is desirable, what might be expected, and would be gratifying if

maintained in practice, is quite clear; but it is not so clear that the matter as it stands in the Bible finds its echo in that other book—our lives. There are, then, two classes of persons with whom we have to deal: one says, "There is no standard of liberality under the Christian dispensation;" the others say, "You are quite wrong, there is a standard," but they forget to measure themselves by it. There

can scarcely be any necessity for definition. The term *liberality* we are all familiar with, and will soon discover the kind of *liberality* which is meant. It is not sentiment, but gift—not word, but deed—and depends not upon whim, caprice, or impulse for its regulation; but is amenable to a standard as well defined and immutable as any one of the Christian virtues. As we have to compare two standards, we proceed to ascertain their dimensions.

First. The Jewish standard regulating contributions for religious purposes. It is generally conceded that by divine authority one-tenth of every Jew's income was to be devoted to the Levites. "Behold, I have given to the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. . . . The tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit; therefore I have said unto them, among the children of Israel they shall have no inheritance" (Num. xviii. 21-24.) Then there was another tenth devoted to religious offerings on festive occasions. "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thy oil, and the firstlings of thy herds and of thy flocks, that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after—for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household" (Deut. xiv. 22-26.) And then every three years there was a third tenth devoted to the poor. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the Levite, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (28-29.) Besides these three kinds of tithes there were to be provided sacrifices of various kinds, and free-will offerings, so that every Jew had not

much, if any, less than twenty-five to thirty per cent. of his regular income to devote to religious purposes. Though this was the practice under the *national law*, we must not conclude that the practice or the principle originated with that law. There are memorable examples on record before it was given, which must have originated in some divine communication not now extant, or some innate sense of fitness and propriety under the circumstances. Jacob's vow after rising from his typical dream may be cited on this point—"If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up for a pillar shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. xxviii. 20-22.) He does not consider whether he will be able to afford this or not, but if he has only food and raiment he owns that they are God's gifts, and is prepared to give him back again one-tenth of all. Abraham, too, is a case in point. When he returned with the goods, the people, the women, and his kinsman Lot, all of whom he had rescued out of the hands of the four kings, in the peerless nobility of his soul he said, "I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abraham rich." Yet though he would not take anything himself, he did not forget the acknowledgment due to God in the transaction; hence in receiving the blessing of Melchisedec, his priest, "he gave tithes of all" (Gen. xiv. 20.) Here we find that instead of tithes belonging exclusively to the Levitical priesthood, they were paid centuries before the existence of that order; and as the Apostle argues, "Levi also, who receiveth tithes, paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him" (Heb. vii. 9-10.) Thus far we travel back on certain ground, finding under the law and before the law contributions made on this well-defined scale; so there is at least a strong probability that this regulation ranks among the divine verities which have existed from the beginning. It was to no man nor class of men ultimately that these contributions were due, but to the Most High God, the possessor of heaven and earth; hence, when they were not paid the delinquents were held guilty of robbing God. "Will a man rob God? yet ye have robbed me. But ye will say, Wherein have we robbed thee? In tithes and offerings. Ye

are cursed with a curse, for ye have robbed me, even this whole nation' (Mal. iii. 8-9.) What more fitting and appropriate than that the great Proprietor of all, from whom we receive life, and breath, and all things, should reserve to himself a rent charge ; and who does not know that the tenant who keeps back his rent as really robs his landlord as the thief who steals his purse or the burglar who violates his dwelling ? This much, then, is clearly ascertained : the Jewish standard of giving had a limit below which it might not pass—ten per cent. of all that a Jew had was the *least* he was permitted to give to religious purposes. The standard did vary, but its variations were all *upward*—from ten to twenty, and from twenty to thirty per cent. and so on, were the variations permissible under former dispensations. We return now to the Christian economy, and inquire—

Second. Does Christian liberality rise above or fall below the Jewish standard ? The Great Teacher spoke to this point, and pretentious religionists quailed before him. "Woe unto you, Scribes and Pharisees, hypocrites ! for ye pay the tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, and mercy, and faith. These ought ye to have done, and not leave the others undone" (Matt. xxiii. 23.) Some—in ignorance, let us hope—would improve upon this teaching. They say, "If you attend to judgment, mercy, and faith, whether you pay a tenth of what you possess or not is, left entirely to your own conscience." Is it ? How readest thou ? The Lord says *both*—would you say *only one*, and thus contradict him ? If you shrink from this position, then the Lord not only sanctioned, but inculcated the duty of paying tithes. But you say, "This was the duty of the Scribe and Pharisee. They were under the law, and bound to pay tithes ; we are under the gospel, and free from that obligation." Let us see. "Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil. For, verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven ; but whosoever shall do and teach them shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 17-20.) You are under the gospel, and free from giving one-

tenth. Yes, but how ? by giving less ? *Certainly not.* That would not be *fulfilling* the law, but *destroying* it ; that would not be *exceeding* the righteousness of the Pharisees, but *falling short* of it. How, then, are you free from the law ? By *giving more* than the law enjoins : this is fulfilling the law, not destroying it—this is going beyond the righteousness of the Scribes and Pharisees, not falling short of it. The lesser is always included in the greater, but the greater can never be included in the lesser.

In contending for gospel freedom the Apostles, like their Master, take care to show that this blessedness arises out of the fact that there is done for man, in man, and by man, much more than ever was in any former dispensation. Hence Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death ; for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." Why ? "That the righteousness of the law might be *filled in us*, who walk not after the flesh, but after the Spirit" (Rom. viii. 2-4) This is *gospel freedom*—freedom, the result of an influx of new life and greater power, enabling man to conform to a higher law, which necessarily includes the lower. Against those who bear "the fruit of the Spirit," Paul says, "there is no law" (Gal. v. 23.) Why ? Because the fruit of the Spirit is richer, riper, more abundant, and more permanent than that of a like kind produced by the law.

But to return to our Lord's personal ministry. The case of Zaccheus is big with instruction. He sought to see who Jesus was, and because there was a great crowd and he was a little man, he ran before and climbed up a sycamore tree. The Lord knew him. His thoughts and feelings were as palpable to Jesus as his words and actions, and he soon decided as to how he would approach this chief among publicans. Looking up and seeing him he said, "Zaccheus, make haste and come down, for to-day I must abide at thy house." His response is as quick as the recognition—"He made haste and came down, and received him joyfully." They pass together through the envious, murmuring, evil-thinking crowd, and as they bend their steps towards his house Zaccheus makes his good confession—"Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man by false accusation, I restore him fourfold." And Jesus said unto him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham"

(Luke xix. 1-9.) A tenth or a fifth did not satisfy Zaccheus, so he gave one-half of his goods to the poor. Did he not meet his reward? "This day is salvation come to this house, forasmuch as he also is a son of Abraham." What commendation! A son of Abraham! A true son of the father of the faithful—not like those who said within themselves "We have Abraham to our father." The actions of this man were the proof of his sonship—he did the works of Father Abraham, and by his works his faith was made perfect. Take another case. Jesus is seated over against the treasury. The rich cast in of their abundance, and the people generally cast in what they well can spare; but the poor widow cast in her two mites, which were all her living (Mark xii. 41-44). Tenthths, fifths, and halves are all cast in the shade now. This poor widow cast in all her living. "How imprudent," you say; "it is like tempting God's providence, and by no means justifiable." The Master thought otherwise, and spake otherwise, and it is high time that the disciples should know and show that they are as their Lord.

So far we have gradually ascended, and now reach far above the Jewish standard. Every case during the personal ministry of Jesus bearing on the subject is of the same character, and it only remains now to be seen whether after his death, resurrection, ascension to glory, the descent of the Holy Spirit, and the founding of his church, the same superiority is maintained. Of this the proof is abundant. "All that believed were together, and had all things in common, and sold their possessions and goods, and parted them to all as every man had need" (Acts ii. 44-45). "Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need" (Acts iv. 34-35). "Brethren, we do you to wit of the grace of God, bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power, I bear record—yea, and beyond their power—they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints" (2 Cor. viii. 1-4.) There is no law in the New Testament, it is said, demanding that every Christian shall give a tenth, or any definite proportion, of his income regularly to religious and benevolent purposes? When was the law of the Old Testament repealed? Never, that we

can find. It is no more repealed than the laws of adultery or murder are when we are taught that both crimes can be committed without the criminal having perpetrated either act. No law in the *New Testament* for such a purpose. Where can you find the need for such a law? Certainly not there. Do not the brief extracts from the history of the young church reveal a practice which exceeds and excels all law—a spontaneous, deep, wide-reaching benevolence, which sets all law at defiance? To talk about law under the circumstances is sheer madness. It is love fulfilling law—love outstripping law—love superseding law: it is the love of God shed abroad in the heart of man by the Holy Spirit which is given unto him. "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren; but whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 16-17) The love of God is seen in laying down his life for us, and if we have his love in our hearts we are ready to lay down our lives for the brethren. Here tenths, fifths, halves, and wholes are all swallowed up, for all that a man hath will be given for his life. For the liberality of the primitive church there was but one gauge—it was according to need. Wherever, whenever, and to whatever extent their possessions were needed, they were freely paid down to the very last fraction; which princely munificence, while it eclipsed the practice of every previous dispensation, took the heart of man by storm and paved the way for the triumphs of the cross. But some may say, Why not leave this matter to ourselves? Every man has to give according as he purposeth in his heart (2 Cor. ix. 7) and "as God hath prospered him" (1 Cor. xvi. 2.) True, therefore every man must be instructed as to what his heart ought to purpose. The heart of man is deceitful above all things, and desperately wicked, and if left to itself goes often astray. And as to giving as God hath prospered us, that may mean anything or within a shade of a shadow of nothing. If I have one hundred pounds this year, two hundred pounds next, and fifty the third, and give one pound this year, two pounds next, and ten shillings the third, I give as God hath prospered me; and if I give twenty pounds the first year, forty pounds next, and ten pounds the third, I still only give as God hath prospered me, though these two rates of giving are widely different. Now, between these two or any number of different rates of contribution we require to know which is the consistent and

acceptable one, and that especially is the information we are trying to elicit. All things considered, we incline to the conclusion that there is *not now, more than there ever was, any acceptable rate of contribution under ten per cent.* and that the

rate advances in accordance with the necessities of the case. That there are exceptions, we freely grant; but here, as in every other case, the exception proves the rule.\*

ANTI-CHANCE.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

### MODERN PREACHING.†

AMONG the questions considered at the Norwich Church Congress that of "Preaching in its adaptation to the present time," introduced by the Dean of Canterbury, has decidedly most interest for the general community. To some of the assembled clergy certain realistic subjects proved, no doubt, much more attractive; for persons of that character the Rev. Mr. Lee's elaborate paper on Ecclesiastical Vestments, and the Exhibition of Church Furniture and Relics, provided welcome entertainment. Others, whose disposition was more masculine, concerned themselves with the difficulties that have arisen in the adjustment of the relations of Church and State, upon which Sir R. Phillimore read so masterly a paper. But the lay world outside, anxious to find occasion of sympathy with the deliberations of a Congress which establishes the existence of so much earnestness in their sacred business among the clergy, have fastened upon such discussion as that raised by the Dean of Chichester on "The Duty of the Church towards the Home Population," or on the admirable address of Dr. Pusey, or the creditable declarations of English divines of eminence in favor of the essential unity of the English and Irish branches of the National Church, or, as we have said principally upon the question of questions—the reasons to be assigned for the failure, in a large degree, of Modern Preaching. The painful fact that it does in great part miss its aim was admitted by Dean Alford, by the Rev. Daniel Moore, and by all who spoke upon the matter. It fails, too, with more than one class of society. It is commonly regarded as being distasteful only to an educated section, composed of scientific and literary men, whose minds are often, it is said, of a sceptical turn; but what Mr. Moore called the "homilitical pa-

nacea" is less appreciated than might be expected among the simple, considering the general ability and fidelity of the great company of preachers.

The Dean of Canterbury, in freely admitting the too general failure of an ordinance which ought to be one of the highest power, refers it to neglect of special instruction in universities, to the chill formality of written discourses, to the stiffness of the favorite arrangement under *heads*, to inordinate length and tedious amplification, to expletives and fine composition. His recipe for a good sermon is brief and pithy:—"In composing sermons the clergy should ask themselves what is most likely to penetrate the hearts of the hearers and abide there; and the answer would be, 'Earnest thoughts expressed in simple words.'" The Rev. Daniel Moore alluded more particularly to the necessity that exists, greater now than formerly, that the preacher should exhibit a thorough acquaintance with the best forms of Christian evidence, and be prepared to satisfy the doubts of the age "by solutions derived from its growing intelligence." The Dean of Canterbury would have discourses made more easy, familiar, touching; Mr. Moore would give the predominance to the intellectual quality, and expect every clergyman to be able to "silence" scepticism arising "from a hasty generalization upon the facts of science." There were other hints by other speakers, such as that by the Rev. E. H.

\* That the liberality of the church ought, on the average, to surpass the rate required by the law we readily admit, but that the *law* in any particular remains binding upon us, by virtue of enactment before this dispensation, we cannot admit. If, then, we accept the conclusion of the above earnest brother, we cannot reach it by the road he has gone, else must we also have the Jewish Sabbath, circumcision, and the like.—ED.

† From *The London Review*. There are, of course, terms in this article which savor of the apostacy and suggestions we cannot approve, but there are items which challenge careful thought.—ED.

Bickersteth, that "in these times of abounding wealth Christ should be preached as the great example of self-sacrifice," such, again, as that of Mr. Ryle, who advised his brethren to borrow illustrations from familiar objects. "Apostolic preaching," the sinfulness of "paltering with the message," and the want of wisdom often shown in obstinate and misplaced "controversial preaching," were all averted to; but the real subject escaped notice almost altogether. The Dean says it would be better sometimes to forego the practice of selecting a particular text as a topic. With all respect we differ from the dignitary. Once abandon the system of treating a text, and we shall have addresses from the pulpit on all manner of secular topics thinly veiled in religious phraseology—discussions of scientific questions, points even of politics, and the temporal concerns of the Church rather than the delivery of the "message." The Bible text keeps the most wandering preacher within certain bounds. But if the Dean had confined his suggestions to the abandonment of the practice of selecting some half-dozen words for a text—words often so plain that a prolix preaching upon them is to darken counsel—we should entirely agree with him. It is utterly impossible that persons of the least degree of intelligence can, with any profit, listen to a merely voluble insistence upon the truth of that which commends itself to the understanding without any aid, and goes to the heart with all the tendency and effect which its simplicity was intended by the inspired writer to insure. A very able man may make one of these golden Scripture sayings the theme of a touching and forcible discourse by bringing the results of varied reading and large experience to its illustration; but in general these texts are simply the starting-points for a rhapsody which, to speak familiarly, goes in at one ear and out at the other.

Much the better method, equally for young and older preachers, would be to choose an entire story from the sacred record, or a branch of an apostolic argument, perhaps an entire paragraph or chapter; and having grasped the whole meaning, and having mastered the accessories of the incident, and gathered the natural or other facts that will

elucidate it, and arranged the contrasts with other episodes or reasonings which may serve to widen the interest of the passage, and taken pains to see how it struck a variety of minds by consulting the written works of divines, present the result rather as a teacher's exposition than an orator's speech. There is no reason why such an examination of Scripture, which will be allowed to be the most natural form of preaching away ignorance, should not be brought to a close with an address "to the heart" in language of a higher tone, and with the earnestness befitting the occasion. To deny to the pulpit the advantage of the eloquence which is itself a gift of God would be to deprive the preacher of an element of natural power which the greatest of apostolic preachers turned frequently to account; but the best basis for exhortation is explanation, and what the audience of the day long for is instruction—a larger and fuller insight into the scope and purpose of the Scriptures. There is no lack of that general pious sentiment which gains for the preacher a hearing; but the effect of the activity of mind now necessary in every walk of life, and among all ranks in society down to the artizan class, has been to elevate the intellectual over the spiritual, so that the surest way to reach the affections—almost the only way—is to stimulate, convince, and fill the understanding.

Preaching should be extempore, without the abuse of silly and irreverent volubility; earnest, without excitement; instructive, without an offensive air of teaching; to the day, without being of the day; and marked by intellectual superiority seen rather in maturity of judgment, breadth of view, and an imperturbable faith, than in the pedantry which too often degrades the pulpit to the level of the professor's chair or the lecturer's rostrum. If this spirit prevailed in our modern preaching, each sermon would fix some truth enduringly in the mind, and be remembered, just as the drift and object of secular speeches are remembered. The clergy would escape the reproach of pouring their words daily into minds as non-receptive as the tub of the Danaides. There might be fewer heads in their sermons, but there would be more in the heads of the people. There might be occasional stumbling for the fit word

to convey a thought, but the quick and vigorous conception in the speaker's mind would carry the thought to the mind of the hearer more satisfactorily

than the best chosen phrase shaped over the desk, and put with mistaken pains into an artificial place in a written homily.

### DISTRICT MEETINGS.

DEAR BRO. KING.—It is proposed to hold in Nottingham, in the first week of the year 1866, a conference of churches, embracing a district of about thirty miles. The purpose is to consider what means can be best employed in building up churches already in existence, and in order to set the claims of Jesus more prominently before the people. We feel that truth is mighty and must ultimately prevail, and we believe that the church is the "pillar and ground of the truth." We believe, also, that the church is a "city set on a hill, which cannot be hid." What remains to be done seems to be to make the church see and feel her position. The church must first look to herself and to the Lord—set herself in order, and conduct her assemblies with prudence and decency, purge out the old leaven, the leaven of unrighteousness, and seek after purity and quality, not numbers, to make a great show.

I am satisfied, after waiting for the October *Harbinger*, that we are on the verge of a crisis. I have listened long, and painfully heard, the cries of the churches for evangelistic help—I have heard their threatened doom if no help come. I have heard the churches urged to pray the Lord of the harvest for laborers. I have seen laborers raised up, gifted and qualified, who have labored amongst us for awhile, then resumed their worldly occupations or taken refuge in other lands. I have seen educational schemes advertised for raising up young preachers, and *bona fide* college-bred men sought for at home and abroad; considerable sums of money are spent in evangelistic effort; and yet to me, in the face of all this cry for *labor, money, help, &c.* the main thing needed is not forthcoming. It is not evangelists only that we are seeking, but the increase of Messiah's kingdom, on earth good will among men, and glory to God in the highest.

The question now arises, How are we to accomplish this much-desired end? If we can rely upon the statistics of annual meetings and conferences, I humbly think we must not expect deliverance from educated preachers, nor even from large sums of money, nor from great numbers of adherents—all of which seem powerful in themselves. If we turn to our records we are not much more pleased, as it almost appears that an increased amount of evan-

gelistic labor and money spent result in less apparent good than before. To my mind it suggests that something is wrong, and for this purpose I raise the question, Must we look to the evangelists or to the churches? To both in their proper spheres. The evangelist is to proclaim the gospel to the world, and the church is to exhibit the character of Jesus, thus backing up the gospel teaching and making very effectual the word of the preacher. Such effort must conquer, and the churches grow in power and usefulness.

The old cry is, Come over and help us! But let it be help—let the laborer help the church, and the church help the preacher. Let not the presence of a paid preacher eclipse what little light there is in a church, else when he takes his departure he leaves that church more helpless than it was before. Much discretion is needed both by churches and evangelists. I think that by this time we ought to have learnt that our salvation must be wrought out for ourselves, and then its influence must be felt upon others. I know that the harvest is great, and in comparison the laborers are few. Let us pray to the Lord for more laborers—but let us mind and pray for the right kind, or a great evil may occur, should the Lord hearken unto our cry. The world requires self-sacrificing men, who know something of its experience and who can answer its claims—men who will preach the truth for the love of it, and not simply for a crust of bread—not time-servers nor men-pleasers, but men who will not shun to declare the whole counsel of God—men who will keep the church separate from the world, and from conformity to the so-called religious communities—men who will work for God and his people, in season and out of season. Such men should be tried and proved before they enter the service, and if found deficient better for themselves, the world, and the church not to be engaged. The great burden lies with the churches, and here must reform commence. We must trust less to help, and more to holiness of life—less to man and more to God. The Word of God and a throne of grace more frequented, and much less conformity to this world, then the mammoth cry at our annual gatherings will be reduced to a comparative whisper, and the evangelists who may spend months setting triangular

churches straight, may appropriately go into the world and preach the gospel to every creature, declaring, "He that believeth and is baptized shall be saved."

Brethren acquainted with the business of district gatherings would confer a favor by suggesting items for consideration.  
Nottingham.

R. MUMBY.

### PROTESTANT HYMNOLOGY.

IN ranging over the fields of hymnic literature, one meets with much that is attractive and inspiring—much, also, that is curious and amusing. A reliable history of hymns and their authors, would be deeply interesting ; for often there is a touching history in a hymn, and a knowledge of the circumstances under which it was written, would enhance our interest and gratification. Many of the Protestant hymns were written in stormy and perilous times, to give courage and confidence to the suffering saints—as those of Luther ; many, in seasons of unwonted religious fervor, when the anguished heart in its darkness, and the uplifted heart in its raptures, demanded impassioned utterance—as is evident in many of the compositions of Charles Wesley ; many, in times of bitter religious controversy, designed to engraft the peculiarities of the author's creed on his songs, that he might sing his notions into the hearts of the people with better success than he found in *arguing* them into their heads—as we take to be the case with Toplady, and others of his time. Some were the offspring of the direst spiritual anguish, when "the violated law spoke out its thunders,"—as with Cowper ; while in others of the same admired author, written in hours of calm or rapture which at intervals broke in on the darkness, "in strains as sweet as angels use, when the gospel whispers peace." Occasionally a lyric of immortal grandeur is struck off in an hour of happy inspiration by an author whose general style is tame or strained, and welong to know its secret history : while others seem to be fountains of lyrical freshness and power, whose living streams flow out in exhaustless fulness, and follow you through all the windings of the wilderness. To us, the two grandest names in the latter class are Isaac Watts and Charles Wesley. You do not, with them, ask after the history of particular hymns, but for the history of the men who sung for ever, and have set the whole religious world afame with their

lyrical raptures. Others of less pretensions, such as Mrs. Steele, Mrs. Barbauld, Cennick, Kelly, Heber, Mrs. Adams, and Miss Elliott, are like springs in the desert, bubbling musically up in arid wastes, refreshing many a traveller, and making the desert rejoice for many a league around with tokens of life and beauty.

But it is not our object to write a history of hymns or of their authors, nor yet a *critique* on the present hymnology of the churches ; but merely to note, as a matter of interest, some of the curiosities to be gathered in this attractive field. We can but glance, in a single paper, at a few specimens of the oddities and crudities that belong to this peculiar class of literature.

Hymns, we take it, are designed mainly to express *sentiment* and *emotion* : thanks, joy, hope, love, penitence, trust, and the longings and aspirations of the soul. They are meant, therefore, to possess the *lyric* rather than the *epic* character ; although narrative of the mighty deeds, as a basis of emotional culture, is warrantable, just so far as it may serve this purpose. Many of the grand histories in the Bible might be wrought into spiritual *ballads* to serve the purpose of popular instruction ;—but we have noticed that very few narrative hymns are favorites in our worship. Our hymn books are encumbered with compositions, not always wanting in poetical merit, but entirely wanting in lyrical power—without capacity to touch the heart, or wake it to any sentiment of love, trust, or joy. We would be glad to know of any especial spiritual end to be served, for instance, by the singing of the following stanzas :

"The land in plenty brought forth frogs  
In chambers of their kings ;  
His word all sorts of flies and lice  
In all their borders brings.

He spake, and caterpillars came,  
Locusts did much abound ;  
Which on their lands all herbs consumed,  
And all fruits of their ground."

This is all true, and was written for our profit ; but what is the use of singing it ? Think of an assembly of Christian worshippers solemnly singing this doggerel about the frogs, lice, and caterpillars of Egypt !

But in reaching after the fountains of the *emotional*, we are often close on the borders of the *theological* ; and, especially in times when theological controversy runs high, it is difficult to avoid foisting into the hymnology of a church the favorite dogmas in behalf of which the battle-cry is sounding. We have almost innumerable instances of this. Let any one who is curious take up Watt's Psalms and Hymns, and count the recurrences of the word *sovereign*, and he will readily see how, even with this most gifted and most worthy of all our English writers of sacred lyrics, the Calvinistic theology was allowed, perhaps unwittingly, to tinge his poetical effusions.

Thus, too, on the atonement he sometimes sings his theology :

" Once 'twas a dreadful seat of wrath,  
And shot devouring flame;  
Our God appeared consuming fire,  
And vengeance was his name.  
  
Rich were the drops of Jesus' blood,  
That calm'd his frowning face,  
That sprinkled o'er the burning throne,  
And turn'd the wrath to grace."

Is it possible for any pious heart to sing such a theology as this, and not freeze the gratitude and rapture that filled the soul with singing,

" Alas ! and did my Saviour bleed !"

or,

" When I survey the wondrous cross ?"

In heavier measures does censure fall on Toplady, who, though he has written some of the sweetest hymns in our language, seldom rises on the wings of his muse that he does not carry his theological blunderbuss, ready cocked and primed, to discharge at the first shadow of Arminian heresy that comes within his range.

" And will the righteous judge of men  
Condemn me for that debt of sin,  
Which, Lord, was charged on thee ?  
Complete atonement thou hast made,  
And to the utmost farthing paid  
What's'er thy people owed ;  
How then can wrath on me take place,  
If shelter'd in thy righteousness  
And sprinkled with thy blood ?"

Now, while accepting in the fullest import of Scripture language the death of Christ as a sin-offering, and possessing a constant dread of that style of interpretation which would fritter away the rich and precious utterances of the Spirit until nothing is left of the sacrifice of the Lamb of God but a tame martyrdom, we must still be allowed to say that this transposition of the commercial theory of the atonement into rhyme, to be sung in churches, is an awful degradation of the noblest of themes, and an entire perversion of the design of sacred song. It is singing a *theory*. It is foisting that theory into the solemn services of the sanctuary. It is smuggling the contraband wares of controversial theology into the temple of God, under the sanctity of hymns of praise to the Most High.

But all this is tame, compared with a fragment quoted by Spurgeon, in a sermon on the atonement, as expressive of his views of the results of the sacrifice of Christ :

" At one tremendous draught of love,  
He drank damnation dry !"

This is an extravagance of hyperbole, growing less out of the poetic raptures of a soul inspired with the love of God in Christ, than out of the infatuations of a pet theology.

It is pleasant to think, however, that in the conflict which often raged in the breasts of good men, between the stern dicta of their theological creed and the mellowing inspirations of the sacred muse, the triumph was most frequently given to the poet over the theologian. Many a beautiful hymn, intended, when written, to inspire militant hosts against their theological foes, rose so grandly above all the earth-born passions of the conflict into the purity, and sweetness, and catholicity of sentiment and feeling which the gospel inspires, that it was caught up by the opposing forces as equally expressive of *their* emotions. Witness Toplady's matchless hymn—

" Rock of Ages, cleft for me ;"

And that grand old heart-hymn—

" How firm a foundation, ye saints of the Lord ;"

And the more rugged, but scarcely less popular lyric—

" Though troubles assail, and dangers affright."

What a commentary is it on the emptiness of the heated controversies of the past, that scores of such hymns as these, written originally in the service of particular election, final perseverance, free grace, &c. are now the common property of all parties, and are sung with equal fervor and delight by Calvinist and Arminian! The clash of swords has died away—the lumbering logic of heavy mailed knights, and the excitement and glory of their theological tilts and tournaments, are buried in forgetfulness; but the sweet breathings of love and trust, that hallowed and glorified their better moments when they stood in the sacred shadow of the cross and the altar, live in immortal song! With raptured touch they swept the strings of the harp of God, and notes of tenderness and joy and triumph sprung into life, whose echoes are floating yet in unearthly sweetness, in every house of prayer, and in every heart that is struggling through the bitter conflicts of earth homeward to the pure heavens. But their tones of speculative theology are thrown aside in lumber-rooms, or are covered thick with undisturbed dust on the shelves of the antiquarian! But we must not moralize now.

Of all themes for sacred song, one of the most ungainly and unfeasible is the doctrine of personal unconditional election, involving all that is knotty in the vexed question of foreknowledge, necessity, and the freedom of the will. Whatever there may be in it of truth or error, does not concern us here. But, true or false, where is its poetry? It is the hardest of nuts for the hammer of the sturdy logician—a bone of contention for grim theological pugilists—a trail to lure the keen scent of medieval scholastics—the Gordian knot of theology. A hymn on the quadrature of the circle might be made about as poetical and scarcely less edifying. You may argue, wrangle, protest, exhort, dehort, fight, pray over it, if need be; but to sing it!! Yet this ungainly and knotty doctrine, in its most puzzling and repulsive aspects, has been made to stare at us in our hymn-books; and its vexatious subtleties have been set to music, to be sung to “the praise of God!” Listen:

“ He for the sins of all the elect  
Hath a complete atonement made;

And justice never can expect  
That the same debt should twice be paid.”  
There! can you sing that through in  
any long measure of ordinary solemnity,  
and not feel your head ready to split  
with the puzzling problems in theology  
that spring up in your brain?

“ Behold the potter and the clay :  
He forms his vessels as he please ;  
Such is our God, and such are we,  
The subjects of his just decrees.

Doth not the workman's power extend  
O'er all the mass, which part to choose  
And mould it for a nobler end,  
And which to leave for viler use ?

May not the Sovereign Lord on high  
Dispense his favors as he will :  
Choose some to life while others die,  
And yet be just and gracious still?”

We say nothing here of the evident misapplication of the teaching of the Scriptures concerning the potter and the clay. We only ask the reader to imagine the effect of singing such hymns—the ineffable complacency of the elect Pharisees, the unutterable gloom and anguish of humble hearts that dare not arrogate to themselves the honor of a place among the elect!

“ How many hearts thou might'st have had,  
*More innocent than mine!*  
How many souls *more worthy far*  
Of that pure touch of thine !  
Ah grace! into *unlikeliest hearts*  
It is thy boast to come !”

And again :

“ Tis not that I did choose thee,  
For, Lord, that could not be ;  
This heart would still refuse thee,  
But thou hast chosen me.”

Once more :

“ Determin'd was the manner how  
We should be brought the Lord to know,  
Yea, he decreed the very place  
Where he would call us by his grace.”

Toplady has a hymn beginning—

“ How happy are we, our election who see.”  
But where one has ventured to sing it  
with any confidence, a thousand have  
burst forth in joyful strains—

“ How happy are they who their Saviour  
obey.”

The former is well nigh forgotten—the latter rings in notes of holy triumph  
over all the world.

Clearly akin to these election hymns,  
are others on final perseverance :

" Whom once he receives  
His Spirit ne'er leaves,  
Nor ever repents of the grace that he gives."  
" Did Jesus once upon me shine?  
Then Jesus is for ever mine."

" Yes ! I to the end shall endure,  
As sure as the earnest is given ;  
More happy, *but not more secure*,  
The glorified spirits in heaven !"

(To be continued.)

### PREACHING AND PERSECUTION IN AMERICA.

BROS. FRANKLIN AND RICE.—The annual meeting at Dover commenced on the Friday before the second Lord's day in August, and continued over two Lord's days. This anniversary meeting has been regularly observed without a single intermission for about 35 years. It is usually attended by preachers from different parts of the State, and by the brethren of the county generally, who go to partake of a rich spiritual repast and to enjoy a happy reunion with those from whom they have been long separated. A large number of additions have generally been made at these meetings, and much spiritual strength imparted. If such meetings were more common among us they would be attended with great good. Owing, however, to the trouble we have had in this State for the last few years and other causes, the usual number of the preaching brethren were not in attendance. The attendance on the part of the brethren, however, was large. There were some 11 or 12 additions, 8 by confession. The meeting was continued over two Lord's days. I left on Thursday for Columbus, Johnson County, where a meeting was appointed to commence on the next Saturday, to be conducted by Bro. I. A. McHatton and myself. This meeting was continued until the Friday following, and was largely attended and much seeming interest manifested. The success, however, was not equal to our hopes and expectations. There were but two additions, one by confession. Its conclusion was most impressive and affecting. When informed by Bro. McHatton and myself that, owing to the restriction placed upon preaching and preachers by the late State Convention in the new Constitution, we should not preach to them soon, and perhaps never again, as the future was only known to Him who sees the end from the beginning, it produced a deep sensation in the minds of all present. Before parting we kneeled down and prayed, and while an appropriate song was being sung and the parting hand given, the voices of the congregation gradually subsided into silence, with the exception of a single one. The heart was too full for utterance, every face being suffused with tears. This was a scene long to be remembered—an oasis along the pathway of life sorrowful as it was. We left that evening for Greeton, in this county, and

reached there in time to commence meeting the next day, Saturday, at 11 o'clock. Here, too, the attendance was large and much seeming interest manifested. Greater success attended our labors here than at Columbus. There were in all 17 or 18 admissions, 13 by confession. The meeting continued until the next Saturday, when at a late hour of the night it was brought to a close. It was a source of regret, not only among the brethren and sisters, but on the part of many not of the church, that the meeting had to close so abruptly. But the decree had gone forth. The convention had solemnly ordained and made it a part of the constitution of the State, that whosoever preached the gospel after the expiration of 60 days from and after the 4th day of July 1865, should be subject to fine and imprisonment, or both, at the discretion of a jury as to the maximum, unless they should previously have subscribed and taken the oath of loyalty prescribed by said convention, and filed the same in the County Court Clerk's office. Said oath being one of the most inquisitorial and searching that could be devised by the ingenuity of man, containing some fifty distinct affirmations and negations, taking cognizance not only of words and deeds, but invading the dominion of thought and secret emotions, or sympathies, and as well of the conscience also, over which none but Him that searches the heart and is Lord of the conscience can rightfully claim jurisdiction. This oath not only looks to the present and future, but to the past also, and is therefore clearly *ex-post facto*. But the limit of 60 days fixed by the convention having expired the meeting was brought to a close amid the regrets of all present. A lady made the good confession on the last night of the meeting, but owing to the lateness of the hour her baptism had to be postponed until the next morning, when Bro. McHatton baptized her. Whether this will be held to be a violation of the constitutional provision in question remains to be seen. Here, too, as at Columbus, when the meeting closed we kneeled down and prayed and took the parting hand amidst many sobs and tears.

In an apologetic article, published in a late number of the *Review*, in response to a correspondent over the initials of J. C. R., you assume some things as facts,

which a more intimate acquaintance with this section would doubtless have prevented. But you judge I suppose by what has been done in other sections. I have now been a resident of this State for more than a quarter of a century, and have never heard but one political sermon preached since I resided in it. But that you and the brethren generally may see what others think of this conventional oath, which you advise all preachers to take at "once," or leave the State, I will ask the favor of you to copy into the *Review* what T. Wright, editor of the *Pioneer*, published in this State, says upon this subject, in the September number, under the caption, "Missouri Oath."—Fraternally yours,

H. M. BLEDSOE.

THE MISSOURI OATH.

The *Review* of August 29th, contains an article over the initials of J. C. R., on the Missouri Oath. The writer asks, "Will Bro. Franklin, or some other competent writer, immediately give to the brethren through the *Review* proper advice on this very embarrassing subject?" Bro. Franklin in his remarks says, "The aim of this law is not to stop the preaching of the gospel, for many as faithful preachers of the gospel as are in the State are as free to preach as ever, but a class of a certain political description, are prohibited." Again he says, "If preachers go on and preach under this act, and suffer the penalty, what does that suffering come from? Do they suffer for Christ? for the gospel? for their religion? or for their political status? Certainly not for Christ, the gospel, or religion; but their political status, for others of precisely the same religion perform all their religious functions without molestation. Whatever persecutions may arise in this case, justly or unjustly, are purely of a political and not of a religious nature. What then is to be done? We answer, those who can honestly take the oath, should do so at once, and faithfully keep it till they die. Those who cannot take the oath honestly, should at once seek a home in a section of country where their political status will not subject them to the ill-convenien cecomplained of. In this way no law, human or divine, is violated, and the services of no useful man are lost."

Bro. Franklin has not, in our humble judgment, met the real difficulty at all, in this article. He has viewed the question from a mere political stand-point, and given his advice accordingly, which at once draws a line of distinction between preaching brethren, and subjects all who have left the State since the passage of that law, together with all who may hereafter leave during its continuance, to the charge

of being in some way or other connected with the rebellion—a charge that will in many localities be no little embarrassment to the successful labors of good and "useful men."

The main difficulty is, that the requirement subordinates Christ and his authority to that of the State. It is based on the assumption, that the State has the right to allow the gospel to be preached within her lines or not. In short, she has the right, should she choose to exercise it, to exclude Christ and his authority from within her lines. Has she this right or not? Has the State the right to assume the prerogative of Christ in the church, and legislate the qualification necessary to constitute men "competent to preach" the gospel, and "to hold or exercise the functions" of the offices in the church of Christ? If so she may legislate the form of worship, the doctrine to be preached, and the conditions of membership. We cannot concede one of these divinely given rights without, in principle, conceding them all. This is the point. Here is the trouble with as good and faithful men as live—men that have never preached politics, never directly or indirectly interfered with the laws of their country, have always held the authority of Christ as supreme, and have preached that he is Lord of all. Shall these men now say, virtually under oath, that Christ is not Lord over even his own body, the church, in Missouri? This is a serious question, and of vital importance. Our action upon it may affect us beyond the tomb! It strikes at the foundation of all our hopes. I have long and prayerfully studied it, and with a conscience void of offence towards man or my country, I have decided not to acknowledge the subordination of my Lord and Redeemer to any earthly power. He has stood by me all my life to this day. He has forgiven my sins, and fed me and clothed me until I am grey headed. I have chosen bodily sufferings with the people of God, if such should befall me, rather than run the risk of incurring his displeasure. I shall not take this oath for the sole purpose of obtaining from the State permission to preach the gospel. I am already authorised and commissioned to preach Christ and the resurrection, by One above the State, and all other earthly powers, even by him who possesses "all authority in heaven and in earth;" and when I preach, I shall preach by virtue of that, and commit myself to him who is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen. D. T. W.

## A SECULAR EDITOR'S OPINION OF THE CHRISTIANS.

THE following article is clipped from the *Vincennes Gazette*. It was written in reference to a grove meeting held by the brethren in Knox County, Indiana. Speaking of the Bible as the creed of Christians, he says :

" Well, are not all the creeds claimed to be derived from that source, and we have no such implicit faith in the infallibility of the decrees of synods and councils as to believe that the stream is purer than the fountain. Any body of Christians who go to the original and first principles of theology laid down by the founder of the purest and only divine religion ever imparted for the remission of sins and the regeneration of the heart, preparing the soul for the enjoyment of eternal bliss, will not be likely to go astray. We are told by the author and finisher of Christian faith to ' search the Scriptures.' This injunction was made before the formation

of creeds, and is the highest assurance that can be given that it is the only unerring source of divine truth. We are much inclined to the opinion that the religious sect which has assumed no other distinctive name than Christian and has for its creed the Bible only, gives promise that at some time all denominations will lay aside their peculiar creeds, the emanations of uninspired and often ambitious and wicked men, and seek for truth only in the uncorrupted word of God. This would be productive of Christian unity and fellowship essential to peace and happiness in the religious world, when there shall be the one church, and the knowledge of the Lord shall fill the earth as the waters cover the sea."

That is well done. How many sectarian preachers can come up to that the first effort ?

KNOX.

## ITEMS OF NEWS.

## SHREWSBURY.

You will be glad to learn that three persons have sought a refuge in Jesus, submitted to the bath of regeneration, and entered upon their new life in connection with the church. We have labored and prayed, and the Lord has helped us. Others stand lingering on the brink, whom we hope soon to win to Christ.—Yours truly,  
Oct. 11, 1865.

SAMUEL HULME.

## GOLBORNE, NEAR WARRINGTON.

We are happy to report the healthy condition of the church here. During the last month we have immersed into the name of the Lord five. The truth is effectually doing its work, and is thus proved to be the power of God to every one that believeth it. We have out-door preaching every Lord's day in the neighboring villages. Our meeting-room also is now too small, we were literally crowded out. Some little while ago our numbers were greatly diminished by the removals to other parts, but we rejoice that the number is well kept up by the addition of new converts.—Your brother in Christ,

SAMUEL HILL.

## NOTTINGHAM.

We have the pleasure of informing the brethren that the gospel of Jesus has been recognized amongst us by three confessions and baptisms. We forward this item to

induce other churches to do likewise, thinking there must be considerable lack of information, which if forwarded and printed would yield much gratification.

R. MUMBY.

## BOLTON, SOUTHPORT.

I have now left Bolton for a little while, where I have labored in the gospel for the last five weeks, with much blessing to myself, and I believe to the church as well. Six have been baptized into Christ, and there are others under conviction whom we expect will soon give up all to follow the Lord Jesus according to his word. The churches at Wigan and Bolton are now reconciled, and for the future we hope to be united in earnest loving efforts for the salvation of sinners. There now seems to be a more favorable opening for preaching the ancient gospel in this populous town and neighbourhood than there has been for a long time, and we intend with all our might to make known the glorious gospel as we find it in the Scriptures. Will brethren pray for us, that with all boldness we may speak the word, and that the word thus spoken may run and be glorified in many precious souls to Christ? With Christian love.—Yours truly in the Lord, Oct. 10, 1865.

W. HINDLE.

## CHURCH IN PADDINGTON, LONDON.

A few brethren residing in the neigh-

borhood of Paddington, and formerly meeting in Camden Town, now assemble every Lord's day morning in Tarlington Hall, Old Church-st. Paddington Green, to attend to the Apostles' doctrine, the fellowship, the breaking of the bread, and the prayers. After the 25th December they expect to have the Hall during the entire day, and trust to be able to use it in the proclamation of the gospel to good effect, hoping for help from Camden Town and Chelsea. Brethren visiting will receive a hearty welcome. In and around London there is room for five hundred churches.—Communications to be addressed to J. Thomas, 16 Albert-terrace, Porchester-square, London.

—  
**BATH.**

The brethren will be glad to know that my labors in this quarter have been very kindly appreciated, and bid fair to produce permanently useful results. During the first few weeks after the Annual Meeting they were divided between Bath, Bristol, and Nettleton; latterly they have been confined to Bath. It would not be easy to explain the accumulated difficulties under which the good cause in this important city has for a long time been laboring. It must suffice to say that the circumstances of the case make me both grateful and hopeful to be able to report material advancement, though not yet of the kind one most craves. Our meetings in Bath have been so well attended, and the minds of the brethren have been so far encouraged, that a larger place of meeting has been taken, and is (D.V.) to be entered in a few days. This alone I count no small gain. There are also other pleasing indications pointing out the duty of perseverance. To this, the great importance in the West of England of this much-frequented city, and the known value of dear brethren here—almost ready to faint under many trials—unite to urge. But our faith is being tried, and we need the sympathies and prayers of the brethren generally. We have confidence that these will not be withheld. J. B. R.

2 Northampton Buildings, Bath.

—  
**H. EXLEY AND W. THOMPSON.**

A letter from H. Exley, dated New York, Sept. 28, announces the safe arrival of himself and family, also Bro. and Sister Thompson, on that side of the Atlantic, after a boisterous and otherwise somewhat unfavorable voyage. He says, "Thank God, we are all on shore to-day, at one o'clock, all safe, all well. We expect to start this evening, at six, *en route* for the West. Bro. Thompson and wife, myself

DD

and wife and two youngest children, had in all the ship devoted to steerage passengers the very best possible place. When we had fairly left the coast of Ireland our troubles began. Sister Thompson fell sick on the Thursday, but all else continued well until Friday or Saturday. The wind changed to a head wind on Friday, the 15th, and the pitching and rolling of the vessel beggar description. Sickness was pretty general in our little company, except Bro. Thompson and my eldest boy, neither of whom, I believe, has been sick during the whole voyage. We broke bread on the Lord's day under very discouraging circumstances—Sisters Exley and Thompson both sick in bed, my children both in bed and very sick. With one or two lulls in the wind, it increased in violence until Thursday, the 21st. For four days and nights it was a task to hold to either seat or bed. I have spent at least thirty days of excessively stormy weather at sea in two voyages before, in common sailing vessels, but it is no exaggeration to say that all the discomforts of the two voyages were crowded into the space of six days on board the Etna. To add to our discomfort, the very first day we were put on short allowance of water. The quantity guaranteed to my family on our contract ticket is fifteen quarts daily, but I never got one quart but by persistent effort, and threatening to expose the scandalousness of the proceeding. And this is not all—the water was far more than new milk warm, and not clean. The berths more than once broke down, and allowed the occupants to pay an unwelcome visit to the compartments beneath. Let no brother or sister who thinks of emigrating come near the Etna, and if all the ships of the 'Inman Line' are managed thus, let them avoid them as they would the plague. On the 21st a cabin passenger died, and on the same day another passenger fell overboard and was drowned.

On Lord's day, 24th, we were all well enough to be up and seated at the Lord's table. It was a very precious service, and it seemed to me that singing the holy praises of the Saviour had never before sounded so sweetly. Bro. Thompson presided, and gave an exhortation of twenty-five minutes, with some precious thoughts in it. The Lord bless you all. Thank all the friends for me, and give our earnest love to every one."

W. J.

—  
**CUMBERLAND DISTRICT.**

The churches in Maryport, Carlisle, and Whitehaven are co-operating to sustain an evangelist in their locality. The brother fixed upon for this work is one re-

commended by T. H. Milner, and he either has or will (D.V.) shortly commence his efforts.

D. K.

BIRMINGHAM.

Since going to press last month six have been immersed in this locality, one of the number is received to membership in Birmingham, one in Wednesbury, two in Walsall, one resides in Bilston, where we hope to plant a church, and one in Wolverhampton.

D. K.

MELBOURNE, AUSTRALIA.

During the past month I have held interesting and cheering meetings at Bulleen and Prahran, in addition to my regular meetings at Carlton and Melbourne. The cause of our Lord and Saviour continues to triumph over all opposition. The trophies of the Redeemer are numerous and soul-inspiring. Twenty persons have been added to the church during the past month—fifteen by faith and baptism, and five from the Baptists.

On Monday last, August 21, the "Adelphian Society"—a training class I organized some months ago, for the development of the talents of the brethren for usefulness in the church—held its second public meeting in the Temperance Hall. The attendance was excellent, and the attention marked. The readings, recitations, essays, and discourses were good, and a decided improvement in those who took part in the exercises was pleasingly manifest. Several of the brethren in this society give great promise of future usefulness in our gracious Master's service. May the rich blessing of the Lord rest upon their noble and praiseworthy efforts.—Yours affectionately in Christ,

Aug. 25. HENRY S. EARL.

ITALY AND THE WALDENSES.

A public meeting was held in Birmingham on Monday morning, to hear an address from Dr. Revel, Principal of the Vaudois College, Florence. Dr. Revel commenced his address by alluding to the fitness of Italy at the present moment for receiving evangelistic teaching. After alluding to the civil and religious disabilities under which the Waldenses labored a very few years back, and describing how no more than twenty years ago they were forbidden to preach or have the Bible in Italian in their own valleys, and thus compelled to use the French language in their worship and teach it in their schools, he went on to contrast the former with the present state of things in the

kingdom of Italy. In Brescia, Milan, and Como great progress had been made; and in Lombardy altogether the Waldenses had now eight agents and six different central stations. In Piedmont they began their work in 1848; and in 1853 they were permitted to open a large church, and they had now a congregation of 400 at least, with four schools, in which were 200 children. Count Cavour had given them much assistance in procuring a church at Genoa, despite the resistance of the archbishop and the priests to their becoming established in that city. Even on the highest part of the Appenines they had a small congregation of fifty people, for whom there had been provided a church, a school, and the periodical visits of a minister. In Leghorn, in Pisa, in Lucca they had formed congregations, but their principal station now was Florence. They had felt the necessity of making that the centre of their operations. There the theological students could be taught to preach in the Italian language better than at their own college, as there the language was spoken in its greatest purity. To Florence they had removed from Turin their printing press which they had been compelled to set up, because the printers were afraid to undertake the getting out of their publications at the risk of losing the custom of the priests, and of other Roman Catholica. Last year they printed 25,000 copies of the New Testament, 10,000 copies of the "Pilgrims Progress," 60,000 copies of an evangelical almanac, and they had also printed 10,000 copies of a Bible in larger type. There were seventeen students in the College last year; four had been ordained, and a similar number was expected in the present year. Last year the colporteurs sold 25,000 copies of the Bible. After recording what had been accomplished in Naples, Palermo, Elba, Sicily, and other places, Dr. Revel said that in a very few years the Vaudois church had been able to send its agents from one end of Italy to the other. Thirty years ago their church numbered only 22,000 people in their own valleys, for whom there were sixteen ministers. They had now forty-two ministers, of whom twenty were employed as evangelists. Altogether there were in the field fifty agents, and they had twenty-five principal stations, besides several of minor importance. Last year they spent £4000. He did not know how God could have preserved the little band of Vaudois Christians through the persecutions of the Middle Ages down to the present time, unless it was that through their agency the gospel was to be brought into the land of the Pope. It was not the work of a particular deno-

mination of Christians, but that of the Church of Christ.

THE BAPTIST UNION.

The autumn session of delegates from churches belonging to the Baptist Union of Great Britain and Ireland has just been held in Bradford. The chairman of the union for the year is Dr. Angus, president of Regent's park College, and examiner in English literature in the University of London. Altogether there were upwards of 400 delegates, ministerial and others.

The President delivered an opening address of considerable length, in the course of which he said that Christian churches had the double purpose of becoming holy and making others holy, and, as was the case with individual Christians, they differed as much from one another as the Church differed from the world. The churches like the individuals, differed in their rate of progress after entering within the gate of Christianity, but this difference need not be a discouragement, for we were warned by apostolic writers that, under the gospel dispensation, divisions and such other troubles as are experienced would arise. There was no evil in modern Christianity which had not been described or rebuked in its first age. Nevertheless it was the duty of each church, and each individual Christian, to inquire how they should best correct this evil.

The "message of the committee" was then read to the meeting. The writers expressed the encouragement they derived from the hearty support now given to the union by so many of the churches. The time was, they hoped, fast approaching when the Baptist churches of Great Britain would be bound together in one fraternal bond. They desired that the essential unity of all Christians should be made manifest. They deemed it to be of especial importance that the Baptists of this land should be more closely united for the ends contemplated in the institution of this union, namely to secure a hearty co-operation in "whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular." It could hardly be expected that the union should yet be able to speak of many or great achievements, but there were matters of a practical nature which had received attention, and some important measures had already been taken for the welfare of the body. The "message" then supplied information bearing upon the state of the denomination in the six northern counties of York, Lancaster, Cumberland, Westmoreland, Northumberland, and Durham. These counties contained upwards of one-

quarter of the population of England and Wales, and as the number of Baptist churches in England and Wales was 2268, the proportion rightly belonging to these six counties would be 567, whereas there were only 247, or less than one-half the average throughout the country. Though some of the most prosperous churches in the country were to be found in this northern part of it, yet it could not be said that they were, as a whole, numerically stronger than the average; for, while the average number of members in English churches was 102 per church, and in Welsh churches 119, that of the churches in this district barely reached 75. Most of the churches in the North, however, were of comparatively recent origin; and if the population of these counties had increased during the last 20 years at the rate of 20 per cent., the number of Baptist churches had multiplied at the yet higher rate of 30 per cent., 70 of the 247 having been built in the last 20 years. But this progress has been almost exclusively in the counties of Lancaster and York. In Westmoreland, Cumberland, and Durham, the gross population was now 1,100,000, and the increase in 20 years had been 230,000, but there were as yet only 25 Baptist churches, with an average of not quite 40 members each. In view of these affecting facts, the committee urged the necessity of a close association between churches for the spread of the gospel around them, and the speedy adoption of energetic measures for that object.

The Rev. N. Haycroft, M.A., Bristol, read a paper "On our Colleges in Relation to the Times." Much dissatisfaction, he said, existed in some quarters about the arrangements for the education of the future ministers of the Baptist denomination. This arose chiefly from an intelligent solicitude for the usefulness of the ministry, and a suspicion that their colleges did not as a whole meet the wants of the present day. He did not think the failure of the pulpit was as great as the people thought; but the spread of education increased the demands upon ministerial qualifications.

On the motion of Dr. Paterson, seconded by Mr. Gough, of Clipstone, thanks were voted to the author of the paper, and a discussion took place. While recognising the ability of the paper, and sympathising with its aspirations, some of the speakers thought there was little chance of any general reconstruction or reformation. Some remarks were also made in vindication of the merits of untutored preaching, and Mr. Brown of Northampton went so far as to say the paper was extremely impractical, and mistook a college course for a life's work.

## MISCELLANEOUS.

## A NEW PARTY IN ITALY.

THE Catholic church in Italy is in a great ferment, and it is quite impossible to predict what the result may be. One of the latest phases of the ecclesiastical agitation there is the organization of a society for the emancipation of the clergy, which already numbers on its rolls more than a thousand ecclesiastics. These are Reformers though they seem to have no idea of becoming Protestants, and withdrawing from the Catholic church. Their design is to remain within their present ecclesiastical position, but to demand certain reforms. These, however, Rome cannot grant. Her motto is, "Rome unchangeable." These Reformers will no doubt find their way out, or be thrust out of her communion as Luther was. Here is the summary of reforms which these emancipators desire to introduce:

1st. Pope is to be the primate of the universal church, and will assemble, as soon as possible, a general council, for the purpose of modifying and regulating matters of faith and discipline.

2nd. The metropolitans, archbishops and bishops shall resume possession of their ancient rights, of which they have been deprived since the pontificate of Gregory VII.

3rd. The priests of an inferior order and the people will take part freely in the election of curates, bishops, and even of the Pope.

4th. Religious worship will be conducted in the various national languages; the Bible will be circulated freely, and will be put in the hands of all.

5th. Auricular confession shall be no longer obligatory; each member of the church shall do, in this respect, as he judges best, and the sacerdotal jurisdiction shall be conformed to the canonical rules of the thirteenth and fourteenth centuries.

6th. Common priests shall have the right to deliberate and vote in provincial synods.

7th. Obligatory celibacy shall be abolished for all the ecclesiastics.

8th. Full liberty of conscience shall be recognized by the church, and every measure of coercion shall be completely abandoned.

## UNDOING.

THE *Watchman and Reflector* gives a thrilling "Sketch from a Hospital Diary." The subject was a soldier wasting away with Chickahominy fever, described as "one of nature's best make—handsome, powerful in frame, with a great glowing eye that told of indomitable purpose."

There he lay, "thoughtful and unconfiding," refusing sympathy or other aid than the surgeons gave. Again and again the narrator tried to win upon him by such offices as are grateful to the sick, but was respectfully repulsed. At last—

I was satisfied with my effort. After a few hours I was again by the bed of the thoughtful man.

"I believe I have written nothing for you. Shall I not write to your friends, since you are unable?"

"I have no one to write to."

"No one! No mother living?"

"No."

As I stood the eyes grew softer and deeper, there was a swelling about the face and neck, a slight movement of the lip. Would he speak—confide? I waited—then the old question, "Can I do anything for you?"

"Can you undo?" What an utterance! Confession—remorse—agony.

"None can undo—not God himself; but it is left for us to do."

"Do! what can we do? Sick—lying here—dying—what can I do?"

"What would you do?"

"Undo!" with vehemence.

"Each one of us would undo something, had not God in his wisdom forbidden it. But you are doing even now—you are repenting."

"What's that? What good will it do?"

"It may lead to faith and pardon."

"Pardon! I would not pardon myself if I could. I don't desire it." The lips were firm, the eye clear, the muscles no longer swollen.

"I don't want it, deserving what I do."

It was clear that no ordinary counsels or consolations could reach this man's heart. The fountain being opened, he went on to tell the story of the life that had planted this remediless, pitiless remorse in his soul. Among other confessions, "Let me tell you," said he, "what I did. There was a boy in my tent, a mother's son that used to pray. I loved the boy, and yet I swore in his ears till he stopped praying and learned to swear. I saw him shot down in battle at my side, with one of the oaths he learned from me upon his lips. He went with it to God." So he went on with the terrible tale, stolid almost—unhoping quite. Not even the word of salvation, "The blood of Jesus cleanseth from all sin," could touch his heart or engage his trust. What a lesson! what a question: "Can you undo?"

DECEMBER, 1865.

THE PATH OF PEACE.

"Her ways are ways of pleasantness, and all her paths are peace" (Prov. iii. 17.)

THE opinion prevails in the minds of many that a profession in religion involves with it a relinquishment of many of the *true* joys and pleasures which appertain to this present life. No opinion can be entertained which is more untrue, more calculated to deceive, and more pernicious in its ultimate consequences. The wisest man that ever existed comprehended this in its fullest extent; and, after living a life of the greatest ease and luxury, realizing the loftiest flights of his ambition, and draining the cup of worldly enjoyment to its very dregs, he exclaims in the bitterness of his disappointment, "Vanity o vanity, *all* is vanity!" Religion, on the contrary, is the only source of solid joy and lasting peace—the only fountain at which we can obtain true and unalloyed happiness.

" 'Tis religion that can give  
Sweetest pleasure while we live ;  
'Tis religion must supply  
Solid comfort when we die."

The great King of Israel expresses this sentiment when he commends to us the pursuit and acquisition of wisdom as our noblest employment and highest attainment in this present evil world. "Wisdom is the *principal* thing, therefore get wisdom, and with all thy getting get understanding. She is more precious than rubies; and all things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left riches and honor. Her ways are ways of *pleasantness*, and all her paths are *peace*." I propose to show in this article in what respects a religious, or Christian course of life, is "a way of pleasantness," and "a path" of perfect "peace." And I hope I may do something to dispel that fatal delusion, which I fear has debarred many.

It may be necessary, in the first place, to premise that it is not the mere profession of religion which yields the pleasure referred to, but the real and personal enjoyment of it. The man who is a hypocrite at heart—a Sunday Christian, who wears his religion as a cloak to conceal the rottenness of his character and the blackness of his deeds, who makes a profession of religion as a mere matter of *policy*, because it is the *fashion*, and to better secure the *custom* of his fellow-members—that man does not realize the pleasures and joys of the religion of Christ Jesus our Lord. Religion is with him all form and ceremony. He sits on his velvet cushioned seat at church, and appears to listen to the preaching, when, probably, he does not hear one word the preacher is saying, and could not tell the text if you were to ask him. He takes the loaf, sips the cup, and bows his head, not that his mind may revert untrammelled to the dying scene on Calvary's mount, but because other people do so.

It has been said that knowledge is power, and it is equally true that knowledge is happiness also. Knowledge exalts, refines and develops the powers of mind and soul, and gives us a finer and more rational appreciation of the pleasures we enjoy. Ignorance, on the other hand, debases and renders us wretched, blunts all our finer sensibilities, places us on a level with the beasts

of the field, and draws an impenetrable veil over all that is beautiful, lovely, and worthy of emulation in art, science, nature and religion.

Religion is the only source of *true* knowledge. Religious knowledge is most blessed. It teaches us to know and comprehend the greatness, power, and goodness of our Father and our God ; whose hand formed the universe in all its beautiful harmony, and whose benevolence lifted man from the very dust of the earth and breathed into his nostrils the breath of life. Here man is taught to appreciate his own character, and to realize the dignity of the position which he occupies in the universe of God. Religion unfolds to him all the extatic joys of that glorious life beyond, "unnumbered by the flight of years." How pleasant it is to realize that we are not the mere creatures of time and sense, only fitted for an enjoyment of the gross and sensual pleasures of this life. What joy to know that when the silver cord is loosened, and the golden bowl broken—when our bodies mingle with the dust from whence they were taken, and we have no more a part in all that is done under the sun—we shall be admitted to the joys and blessings of the better world.

Again, realizing the power and goodness of God, religion affords us a purer joy and a more unalloyed happiness than all the vain pleasures of this world. We possess the love and approbation of our Father. The Framer of our bodies, and the Father of our spirits, looks down upon us with complacency. The beauties and harmony of nature, as seen in the regular return of seed-time and harvest, the gently distilling dew, the fructifying shower, the vivifying sunshine, and the beautiful flower which induces thoughts of heaven, and home, and rest, speak to us in silent but expressive eloquence the goodness and love of God. But eighteen hundred years ago, there transpired a scene in the suburbs of Jerusalem, the most awfully sublime the world has ever witnessed. The Son of God hung dying upon the rugged cross for the sins of a lost and ruined humanity. The scene, so fraught with the highest interests of man, speaks in a language peculiarly its own. Those torn and bleeding hands—those sharp and rugged spikes—that noble brow covered with beaded drops of agony—that kind and gentle face—that voice crying in tones of touching pathos, "Eloi, Eloi, lama sabacthani"—those gaping wounds, from whence flowed down, as a sacrificial offering, the blood which cleanseth from all sin, speak to us in sweetest accents of the greatness of God's love for poor, fallen, degraded humanity.

What pleasure it is to realize that God loved us then, and still loves us, with a love passing all human comprehension ; which was even so great as to induce him to give his only son to die the just for the unjust, that we might have life. Where is the Christian whose heart is not filled with love and gratitude, whose bosom does not swell with a holy joy, whose cheek is not moistened with the fear of sympathy, as he reads the simple, but touching story of the cross ? Oh, it is a holy pleasure to feel that Christ loved us, and died to save us ! That for our sake he gave up all the glories and immunities of his Father's kingdom, and became a wanderer, houseless and homeless, in an unfriendly world, without so much as a pillow on which to rest his wearied head. How encouraging to every true Christian to realize that he has a Great High Priest in the heavens, who, crowned with immortal honor and glory, ever liveth to make intercession for him. What are all the pleasures of this life compared with the

beatitudes of that heavenly clime, where all is joy and peace—where, instead of the shrill notes of the warrior's trump, a seraph's harp is heard—instead of the blood-stained banners of earth, the banner of the cross for ever waves ?

" Where the saints of all ages in harmony meet,  
Their Saviour and brethren transported to greet ;  
While the anthems of rapture unceasingly roll,  
And the smile of the Lord is the feast of the soul."

What are all the riches, honor, fame and power, this world e'er gave, compared with the unsearchable riches of Christ Jesus our Lord ? What is the praise and adulation of the giddy multitude—to be worshipped, and honored, and courted by our fellow men—compared to the joy of at last hearing from the hallowed lips of our Saviour the welcome plaudit, " Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler of many things ; enter thou into the joy of thy Lord ! "

The ordinances of religion are delightful and pleasant. Oh ! what a pleasure it is when troubles, and trials, and sorrows thicken around us, and weigh upon our spirits—when all around is clothed in sadness and gloom, and the star of our hope seems to wane and grow dim—what a pleasure and relief to enter our closets, and in the spirit of trusting confidence, unbosom ourselves to our Father in heaven ; to spread before him all our wants and woes, our perplexities and trials, and to know that his great heart is moved with sympathy for our sorrows—that he feels for our woes as would a bosom friend, and pities us " as a father pitieh his children."

What a beautiful sight it is to see a father, perhaps a grey haired patriarch of three score years and ten, gather his family about him and, after reading a chapter from the Living Oracles, kneel in prayer, and beseech the blessings of Almighty God upon himself and loved ones. There is nothing which so eases the burdened spirit, expands the mind, and purifies the heart of man as prayer to his Maker. The universe affords no higher pleasure, no more perfect peace to the true and reliant Christian than communion with that pure and holy Being who is the fountain of life and blessedness, from whom cometh down every good and perfect gift. We might thus multiply almost *ad infinitum* the pleasures and peace which the religion of the Bible secures to those who possess it. We might mention the pleasures of going to the house of God, and hearing the Word of Life—of participating in the social meetings of God's people—of being bound together by the golden cord of brotherly love, and of being trusted and respected as a man of honor and of sterling piety.

But look for a moment on the dark side of the picture. A young man is ambitious to acquire fame—to be known as one of the great and powerful of the earth—one of those who sit in high places and sway the minds and govern the actions of men. To this end he applies himself late and early. He consumes the midnight oil and explores those musty tomes of science and literature which contain the learning of ages, in order that he may acquire that knowledge which is to fit him for the high position he aspires to occupy. I do not mean to undervalue his laudable industry. On the contrary, I think it heroic and noble. Society demands that every man shall receive a good education, in order that he may perform with propriety and intelligence the various duties which devolve upon him as a citizen, father, friend and neighbor. But what I deprecate is an unhallowed ambition, a selfish desire to acquire worldly fame and emolument. What does it all amount to at last ? How does it prepare him for the dread realities of another world ?

In this life, when his desires and aspirations are realized, he sips the sweet nectar of flattery, and is drunk with the praise of men. Thousands hang entranced upon the burning words of eloquence as they fall like drops of inspiration from his lips. He is the mighty spirit of his age. He moves in the council halls of the nation and holds in his hand the reins of government. He "is clothed in purple and fine linen, and fares sumptuously every day." But is that man happy? Alas! no. There is an emptiness, a worthlessness in the praise and adulation of men which cannot satisfy the longings of his soul. At last death lays his icy hand upon him, and he is gone. His lips are sealed and bloodless—his eyes, which were wont to blaze with the fires of his soul, are glassy and dim—his ears are closed to every earthly sound, and pale death sits enthroned in rigid state upon his every feature. What then to him are the laurels he has striven so ardently to win? What though a nation mourns his loss, and a noble monument to his memory pierces the clouds above his slumbering ashes?

"Can storied urn or animated bust  
Back to its mansion call the fleeting breath?  
Can honor's voice provoke the silent dust,  
Or flattery soothe the dull, cold ear of death?"

Such are honor, fame, and power, to secure to those who possess them a lasting happiness and never ending peace!

A man makes gold his god, and pursues happiness in the acquisition and possession of wealth. He toils, and plans, and cheats—he wrings the last penny from the wasted hand of the starving widow and orphan, and turns away unmoved by the bare, cold feet, the supplicating hand, the tattered garments, and pleading tears of the poor blind beggar girl. At last his coffers are full, and the glittering heaps, stained with blood and baptized in tears, lie all around him. He delights to feel and handle them, to hear the clink and clatter of the yellow dross, for which he has bartered his soul's salvation. Is that man happy? No! no! no! The wail of the widow rings in his ears, and the blood of the orphan cries against him from the ground, haunting his shrinking spirit at noon-day and in the silent watches of the night. Conscience goads and remorse preys upon him, rendering bitter as wormwood and gall the cup of his ill-gotten and momentary pleasure. At last he receives the summons of that dark angel who has a message for every living man. His body is placed in a plain coffin—he can afford no better—and the clods of the valley rest above him. His cherished gold glitters as brightly as ever in the coffers of some distant relative, who, probably, hated him while living and does not drop a tear of regret above his grave. And that man's soul, what of that? Language fails, imagination falters. And thus are all the pleasures of sin. Momentary in their present delights, and eternally ruinous in their ultimate consequences. They form the lurking snares with which the evil one seeks to entrap the deluded votaries of fashion and worldly pleasure. The devil lies crouched in every cup of intoxicating liquor—he sits enthroned on every gambling table—he holds the stakes of every race course, and is chief master of ceremonies at every theatre, circus, and fashionable ball.

Do you desire long life? Seek wisdom and pursue it; for with her right hand she freely offers you "length of days"—a never-ending life—with "fulness of joy and pleasure for evermore," at God's right hand. Do you covet great riches? Strive to acquire that wisdom which is "more to be desired than gold, yea, than much fine gold; sweeter also than honey or the honeycomb;" for with her left hand she offers to you "riches and honor"—a treasure which "moth and rust cannot corrupt, nor thieves break through and steal"—the honor of associating with the pure and good of all ages.

Religion supports and comforts us in that last dread hour, when heart and flesh fail us, and we feel ourselves going down into the icy waters of the Jordan of death. How sweet it is, as our life-sands ebb away and our friends can do nothing for us but wipe the death damps from our pale cheeks, and drop the tear of sympathy upon our dying couch—how sweet to lean upon our Saviour for support, and to realize that his everlasting arms are about us. What a con-

trast is presented between the deathbed of the dying Christian and that of the man whose life has been one continued scene of transgression against God's holy law. The one calmly looks forward to the joys and pleasures of another and better world, and in the spirit of trustful confidence pillows his head upon the bosom of his Saviour and his God. He expresses his resignation to the will of the Lord, and exhorts his friends and relatives to meet him upon the golden shores of everlasting deliverance.

"How blest the righteous when he dies,  
When sinks a weary soul to rest;  
How mildly beam the closing eyes,  
How gently heaves the expiring breast.  
So fades a summer cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of day,  
So dies a wave along the shore."

Not so the death of a sinner—he has nothing but wretchedness and never-ending misery to look forward to in a future state of being. He has made this world and its goods his god and heaven, and now he dreads to go and leave them. He shrieks in horror from the icy hand of death as it steadily saps the springs of his existence. He fears the stern judgment bar of God, where his deeds of darkness and of evil will be held up to the gaze of assembled nations. He turns upon his couch in mortal agony, and minglesthe most horrid blasphemies with piteous prayers to that God for mercy, before whom his lips were never parted in prayer while yet he enjoyed the blessings of life and health.

"What scenes of horror and of dread,  
Await the sinner's dying bed?  
Death's terrors all appear in sight,  
Presages of eternal night.  
Tormenting pangs distract his breast,  
Where'er he turns he finds no rest,  
Death strikes the blow, he groans and cries,  
And in despair and terror dies."

Thus we have endeavored to depict the pleasure and reward of religion on the one hand, and the wages and results of sin on the other. We have labored to shew that the pleasures of sin are deceitful and visionary. That they lure but to destroy, and are as pictured banquets and streams to the wretch, perishing with consuming hunger and thirst. We have endeavored to point out the mode of life the Bible enjoins—the path to happiness which the Bible discloses. No one has ever entered this path and been deceived in his hopes. Every other course of life has been tried again and again, with never failing disappointment. Why can we not learn by the experience of ages? Why will we not heed the testimony which comes up from every dying bed? Why will we not regard the declaration of God, as recorded in his Holy Word? Reader! obey these directions, and you will find that "wisdom's ways are ways of pleasantness, and all her paths are peace."

"Wisdom divine! who tells the price  
Of wisdom's costly merchandise?  
Wisdom to silver we prefer  
And gold is dross compared to her.  
Her hands are filled with length of days,  
True riches, and immortal praise;  
Riches of Christ on all bestowed,  
And honor that descends from God.  
To purest joys she all invites,  
Chaste, holy, spiritual delights,  
*Her ways are ways of pleasantness,*  
*And all her flowery paths are peace.*  
Happy the man that finds the grace,  
The blessing of God's chosen race,  
The wisdom coming from above,  
The faith that sweetly works by love."

W. H. RAINES.

## JUSTIFICATION BY FAITH, BY WORKS, AND BY PUNISHMENT.

JUSTIFICATION is an acquittal—a pronouncing of one innocent who has been charged with crime. It is a term which applies both to such as may be innocent, and to such as may have been guilty. In the former case the justification is on the ground of *merit*, and to justify is only to award strict justice; but, in the latter case, on the ground of *mercy*. If a man is arraigned before a civil tribunal, charged with crime, tried, and found innocent, he is justified on the principle of simple justice—he merits his justification. But if a man is arraigned, charged with crime, tried, found guilty, and condemned to punishment, then if he is justified, (or, which is the same, if the condemnation is removed,) it is on the principle of mercy—mercy in the executive, who pardons him. It matters not that he may be sorry for his crime and promise amendment; merit has no place in his justification, he must find it in mercy bestowed by another.

There are, then, two principles upon which men may be justified—one meritoriously and the other graciously. This distinction must be kept in view in reading the Apostle on justification in his Epistles to the Romans and to the Galatians; for, when he contrasts "faith" and the "deeds of the law," "grace" and "works," he is speaking of the *principle*, and not of the *means* of justification. It will be observed that, when he declares the impossibility of justification by works, he speaks of works of the law; and he makes it just as impossible for a man to be justified by the "law," as by the "works" of which he speaks. Whichever term he uses, "works" or "law," he means the same thing.

No one could be justified by the law only as he should so live by it as to never violate it in any particular. He would then be free from condemnation, and this is justification. His perfect obedience—his works—his innocence would merit his justification. It is evident that the law could justify in no other way, for this reason: The broad doctrine is laid down, "Without shedding of blood there is no remission;" and the plain truth is declared, that the blood of victims shed under the law could not take away sin. Justification, then, under the law could not proceed under the principle of mercy. The Apostle offers no argument against justification by the law, or "the deeds of the law," until he established the fact (Rom ii.) that "all have sinned and come short of the glory of God," Jew as well as Gentile. This proof alone was sufficient to establish the grand conclusion in the third chapter, "Therefore, by the deeds of the law shall no flesh be justified in his sight."

Now as gospel justification proceeds upon the ground that all men have sinned and are guilty before God, there is no principle upon which they can be freed from condemnation but that of grace or mercy, which implies forgiveness. It will thus be seen that "grace," or "faith," contrasted with "works," is "grace or faith" contrasted with an obedience so perfect that one would stand justified on the ground of innocence, or merit, and that it neither affirms nor denies anything upon the question, whether there is any obedience required of the sinner in order to his justification. It leaves the matter open to be decided by other portions of Scripture. While no one can be justified on account of his good works, or merit in himself, and while he is solely dependent on the grace or mercy of God, there may yet be "means of grace" to be observed by the sinner in order to his justification or salvation. He, then, who would use the language of the Apostle, where faith and works, as also grace and works, are contrasted, to prove that no obedience whatever is required of the believer in order to forgiveness of sins, has utterly failed to discover the ground-work of the Apostle's reasoning.

In a justification by "works," where the word is used as equivalent to "the deeds of the law," if such a thing could have been, a man would have looked to himself—to his own merits, for ground of justification; but where men are taught that they are sinners, they look to the merits of another, even of Jesus Christ. Here is where the *works* of man and *faith* in Jesus form a contrast, and only here. Here is where "faith" and "works" are incompatible with each other. But where works are a fruit of faith in Jesus, where they are the "obedience of faith," there is a perfect harmony between them. Nay, one cannot

survive without the other, neither can one be a means of justification without the other. The same word which teaches "we are justified by faith," also teaches that "a man is justified by works, and not by faith only."

We know not that any of the Jews really believed that they had perfectly obeyed the law at all times, and that they were hence entitled to justification on that ground—they may have ascribed a sort of merit to their own deeds, by which they supposed their past sins were effaced ; but it is evident that the Apostle teaches that justification by the law is impossible on any other ground than that of perfect obedience ; and he well says, "If righteousness come by the law, then Christ is dead in vain." The inefficiency of the law to give life, argues the necessity of a sacrifice and a Saviour who was able to cleanse from all sin. The doctrine of *atonement* beautifully comes in here. The gospel, indeed, demands reformation and obedience, but nothing which the sinner can do can blot out the past. So far as he lives a reformed life, so far as he walks by the perfect rule given him, so far is he saved from condemnation in the future ; but the past would still remain treasured against him, without the efficacy of the blood of sprinkling shed on Calvary and offered for him in the heavens.

Another dogma, other than Judaism, rises up here, which equally tends to nullify the great doctrine of atonement. We mean the dogma that men—yea, all men, will one day stand before the Judge of all the earth, free from sin, on the ground that they themselves have paid the debt of punishment, which was due because of their sins. This, too, destroys the gospel principle of grace or mercy ; for if man is finally released from all condemnation on the ground that he pays the penalty of his crimes himself, then is he free from condemnation, as in the other case, on the ground of justice solely. If a legal tribunal deems a man worthy of imprisonment for a number of years, and he serves out his time, what has *mercy* to do with his release ? In what respect is the *favor* of the executive displayed ? Justice is dealt out to him ; neither favor nor mercy is shown him. In either case, if justification were on the Judaistic principle, or the Universalian principle, the words gift, grace, mercy and forgiveness, as these words relate to our salvation or justification, should be stricken from the Bible. No dogma should be more zealously opposed than such as subvert the very basis of our religion. For this reason we harbor an unmitigated hatred to the Universalian philosophy of salvation. If it be admitted true, then surely Christ has died in vain. Let punishment be an atonement and we have no need of the blood of sprinkling.

The doctrine of justification by faith essentially grows out of the principle of grace or mercy ; for here we are compelled to look to another for a meritorious cause, and this is faith. "It [justification] is of faith that it might be by grace," testifies Paul. And justification upon this principle excludes all boasting. It is excluded, not "by the law of works"—not on the ground of perfect obedience, which would afford ground for glorying in self—but "by the law of faith." A sinner, alive to his true condition, desiring salvation, by the obedience of faith sues for mercy : what then is his state of mind ? He is humble, he is grateful ; boasting is as far removed from him as the East is from the West. The proud Judaist may plead, "I fast—I pray—I give tithes—I am not as other men," and he boasts even in his prayers ; but the man of faith and humility says, "God be merciful to me a sinner," and he is justified rather than the other.

Before leaving this subject we note that there is a sectarianism, which, while it recognizes the great *principle* upon which men are saved, maugre certain Babylonish terms used respecting it, has so confounded *principle* and *means*—the works of the law and the works of faith—as to set aside a part of the means through which the grace of God is bestowed. It misinterprets scriptures like this : "By grace are ye saved, through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast" (Eph. ii. 8.) This terse language is only expressive of the principle upon which men are saved, which we have before noted. The import is, "Ye are saved by grace—the favor of God—and not by merit in yourselves : by faith in Jesus, and not by confidence in the deeds of your past life : it is God's *gift* to you ; hence not of yourselves, not of your works—it did not originate with you, nor was it procured by your

works." "Of yourselves," "of your works," are expressions which refer to the meritorious cause of salvation; and of course it is the veriest sophistry to apply them to the means of accepting salvation. The thought, *salvation is a gift*, is a good text from which to preach. In order to a gift, there is,

1. A donor;
2. Something offered;
3. An acceptance.

Salvation, then, is *of him* who procures and offers the gift, not of him who accepts, it matters not how much he may be required to do in order to accept; so that the text says nothing against *means of acceptance*. To accept on God's own terms, is all the sinner can do; and whatever he is required to do is altogether compatible with salvation by grace, through faith.

In the glorious work of redemption, Christ Jesus, by his death, resurrection, ascension, and offering of himself in the heavens, *procured* salvation for men; the gospel *offers* that salvation, and faith and obedience *accept* it. Unless salvation had been procured, it could not be offered; unless offered, it could not be accepted; and unless accepted, it could not be enjoyed. Jesus wrought to procure, and man must accept. This is the order of heaven, and without man does his part there is no salvation for him. God deals with men as with beings of intelligence—as with those who can hear, see, understand, feel and act; and without an intelligent acceptance, salvation may not be enjoyed.

How foolish to argue from the sovereignty of God, that he will grant salvation to man without respect to his agency! May we not with more pertinency say: God is a sovereign, and hence it is his, and his only, to declare upon what terms we must accept of salvation? Has he not the absolute right to dictate the means of acceptance? Faith, judgment, love and humility all bow their assent to this; and to assert the contrary is to dethrone Jehovah. The order of *means* is, faith, repentance, confession, baptism. The gift is salvation, or remission. This gift is deposited in Jesus Christ: "In him we have redemption through his blood, the forgiveness of sins." The duty of the sinner is simply to come to where the gift is: he must come to Christ—yea, *into* Christ, in order to receive it. And this coming is only consummated in his baptism. "As many of you as have been baptized into Christ, have put on Christ" (Gal. iii. 27.) These acts of obedience, by which one is inducted into Christ, pertain to the "law of faith"; they are the "obedience of faith"—the "works of faith." In the divine economy, while every thing is a gift, man has to go to them—they do not come to him. The *blood* that cleanses from sin does not come to man; but Paul to the Hebrews says: "Ye are come to the blood of sprinkling." In the ordinary course of things, nothing is any the less a gift or a blessing, because we may be required to go to some place where it is deposited. Who would esteem *money* the less a gift, because he was required to bear a check to the bank and there receive it? This act would not be purchase, but a simple means of acceptance. Let the world rejoice! Salvation is purchased: salvation is free, in Christ, for all who will come into him by obedience, announced so plainly that the fool, though a wayfaring man, need not err therein. Come! is the requirement—"Come! buy, without money and without price." "Whosoever will, let him take the water of life freely."—*Evangelist.*

#### CHURCH MEMBERS.

##### WORKERS, SHIRKERS, GRUMBLERS, AND FASHIONABLE PROFESSORS.

ALL these classes are found in churches. The workers are not very numerous—I have heard experienced members say that not more than one in ten of the members were worthy of this title—but they are a very important class. Without them every good enterprise would languish and die. All honor to the workers. Jesus himself will say to them at last, "Well done, good and faithful servants."

The shirkers are very different, and are much more numerous. They wish to see the cause prosper and regret that the church is doing so little. They sin-

cerely rejoice when any good work is successful, and are fond of telling what "we have done." But they bind heavy burdens, and lay them, by means of their own slackness, on other men's shoulders, and are unwilling to move them with one of their fingers. They say to the needy, "Depart in peace, be ye warmed and filled," but give them not those things that are needful. They came into the church to enjoy themselves—not to labor. They conferred quite an honor upon the body by uniting with it, and never thought they would be expected to put themselves to any inconvenience, or make sacrifices to promote its welfare, or they would not have joined. They are so different from the workers that I cannot consider the two, so I will show them in contrast. The workers cultivate a feeling of individual responsibility—the shirkers are willing that others should cherish such a feeling, but strive to free themselves from it. The workers listen to every call of duty—the shirkers shut their ears, and pretend not to hear. The workers seek opportunities to do good—the shirkers pass by on the other side, and say that "Charity begins at home," which some are so uncharitable as to interpret, "Selfishness stays at home." The workers are willing to help every worthy object according to their ability—the shirkers say there are so many calls that they cannot respond to them all, and therefore excuse themselves from helping any; or if they help any, they get off as lightly as possible. The workers make calculations for the cause, and plan, and toil for its prosperity—the shirkers for themselves.

The grumblers, in some things, bear a strong resemblance to the shirkers, but are a smaller class, though in their own esteem worthy of a great deal of deference. They are a species of drones in the Christian hive, armed with stings. They find fault with the workers because they work, and with the shirkers because they do not work. They complain when they are asked to assist, and because they were not asked. They fret if any worker consults them about the efforts to put forth, and scold when they are not consulted. They censure their brethren because they have not done more, and criticise what they have done. They grumble because the sermon is too long, and because it is too short; because the prayers are too loud, and because they are too low; because the singing is so poor, and because it costs so much to improve it; because it requires so much to support the gospel, and it is so poorly supported. They will be offended with the writer for this exposé of their characters, and will go on their way grumbling till they die. I cannot trace them any further, so I pass to notice the largest class of them all.

Fashionable professors! Perhaps I should be better understood to call them slip-shod professors, but I dislike slang names. It was a prosperous and popular church with which they first united, and they expected to enjoy themselves among its members. Or, it was in a time of great excitement when they made a public profession of faith in Christ, and they anticipated a great deal of pleasure in the continuance of the same state of things. Fairly on board the train, they only expected to ride first-class and pay fare. They never inquired how the train was to be kept in motion. They expected it to go, and to keep up a high rate of speed. So when they came to an up grade, and found themselves moving slowly, they felt a little disappointed, but it gave them no trouble. Even if it were to stop or run back they would not know that it was any particular concern of theirs. They do not feel interest enough in the matter to find much fault. There are other ways in which they can enjoy themselves. There are parties, and rides, and visits, and concerts, and novels, and many other sources of pleasure. Why should they care for the prosperity of Zion? They enjoy eloquent sermons and good singing, but have little taste for reading the Bible and secret prayer. You could not learn, by being in their company, either from their conversation or their conduct, that they thought any thing about their souls or about eternity. But they are with the times in respect to the fashions and amusements of the world. They do not seem to know that there are in the Scriptures such passages as, "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable in his sight, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what

is that good, and acceptable, and perfect will of God ;" and this, " Be ye steadfast, unmovable, always abounding in the work of the Lord ;" and this, " Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples ;" and seem equally ignorant of the existence of a great many others of a kindred character. Or else they must consider that they were excepted when these rules were formed, and all that is required of them is to enjoy themselves. I rather think that they do not reflect on the matter at all, or if it is ever forced upon their attention, dismiss it from their minds as soon as possible. I hardly expect them to read this article. It is not so much to their taste as the account of the great ball given in honor of the Prince of Wales, or the fashion-plates in a popular magazine. I look forward to their death-bed exercises, and I pity them. I do not wish to preach at their funerals.—*Cor. Examiner.*

## OPEN COUNCIL.

### THE HOLY SPIRIT IN RELATION TO THE CHURCH.—No. III.

#### THE GIFT OF THE HOLY SPIRIT.

(Continued from page 383.)

We have before remarked that the *gift* of the Spirit promised to Peter was the Spirit himself. It was the Spirit in person, and as a person, who was promised by Peter, for this was the promise which the Lord made. This, then, is the character of the gift : it is a person, and he a divine person. It is not a power or influence, or anything of the kind. It is as much a gift of a person to the church as Christ was a gift of a person to the world.

Moreover, the ordinance which brings us into relation with the Holy Spirit brings us into relation, also, with the Father and the Son ; for men are immersed " into the name of the Father, and of the Son, and of the Holy Spirit." This is a wonderful and intimate relation. It is so intimate and close that men are said to be in God and in Christ. This language is used to express the nearness of the relation and almost oneness of the persons. Christ speaks of God being in him, and him in God, and of the disciples being in both God and Christ. The oneness of which Christ speaks is not a oneness of *persons*, but a oneness of mind, and heart, and soul, in which there is undisturbed harmony between the mind and will of God and the mind and will of men. Such a union as this exists between God and his holy and intelligent creatures in every part of his vast universe. Yet, as he is a person, and his intelligent creatures are persons, the oneness of which he speaks cannot be a oneness of persons. Such a union is wholly unknown in any department of creation. The union that exists in Christ, is the union of *natures*, and not of persons. A union such as that of which Christ speaks as existing between himself and his disciples, is, in many instances, presented to us in human society, and especially in the marriage relation ; but these present no diffi-

culty and occasion no surprise. We are not startled or confounded at the language that pronounces husband and wife *onellesh* ; and yet this is the relation that exists between Christ and his church, and which is expressed by the language under consideration. The hearts of many are wedded — and if you will, *welded*—together—cemented by love, yet they are distinct persons, and commune with each other through the medium of language—that medium established in accordance with the constitution of their nature—and rejoice in and are strengthened and comforted by each other's society. There is a union of hearts, but not of persons. All this is clear to the commonest understanding. But when we come to speak of a union existing between God and man, between the Spirit and the Christian, our ideas become confused, and we are floating in the field-view of our imagination, a phantom, without clearly defined outlines, and shrouded by mists and clouds, of which the mind can form no rational conception.

The relation which exists between God and all his holy intelligences in the universe is pre-eminently social. He communes with them, as it were, face to face, and their wills and hearts move on together as two parallel lines. This is the oneness of which Christ speaks. Such a relation is absolutely essential to the happiness of a holy, pious heart. It is, therefore, the moral relation of every spiritual creature. This was the relation man enjoyed in Eden, and the relation he lost when he sinned. Sin interrupted this relation, and will continue the interruption so long as it exists. In proportion as this barrier has been removed, in the same proportion has this relation been restored ; and when the barrier is completely removed—when a plenary remission of sins takes place—the relation

will be completely restored. This fact the dispensations of religion have clearly and unmistakeably developed. In proportion as we find the system developed, which is designed to remove every barrier to a full and free communion between God and man, in that proportion or degree do we find him brought nearer to his natural or moral relation.

This fact being true, we would expect to find the earliest developments of the system of restoration in the elements of that system. And this is just what we do find. In sacrifice, the first and earliest ordained element of the remedial system, we have the first avenue opened up which leads us to a full and free communion again between God and sinful, sinning man. Only here did man get a glimpse of the Infinite Father, from whose glorious presence he had been separated by transgression in the earliest ages of the race. Only here did he realize that God was near him and looked upon him with any favor. The fire that descended and consumed the sacrificial victim demonstrated the presence and approbation of God. It was only at the altar that man could know that God would receive him, and hold communion with him. In the process of time the priest became a prophet, and through him also did God hold communion with man. These continued to be the avenues through which men approached God, until the introduction of a more perfect system, and a more intimate and close relation was established by the Jewish institution.

This institution was greatly in advance of the Patriarchal. It was not a continuation of the Patriarchal, but a new and distinct institution. It was ordained in consequence of the adoption of a certain family and people as the peculiar and chosen people of God. One of its important designs was to illustrate the name and majesty and power of God in the world, and to contrast him sharply with the gods of the nations. Through this institution he designed to unfold to the world three grand and glorious attributes of his character: justice, truthfulness, and holiness. This people were, to a great extent, to be the exponents of God's will and character to the world; and it was expressly intended that he should be known throughout the whole earth as the God of the Hebrews. As their God, he was known to preside over them, guard, defend, and protect them; to bless all who blessed them, and to curse all who cursed them; and to live and dwell among them. The law and the ceremonies which he instituted for them, brought the people into a closer relation with God than man had enjoyed since his

ejection from Eden. The mediator of the institution was admitted to a personal audience with the God of heaven. God was seen in their Tabernacle; he came down among them in a cloud, and talked face to face with Moses, as a friend talks with a friend. The people saw in the cloud the symbol of his presence, and heard his voice issuing from the cloud when he communed with Moses. The children of Israel recognized, through the symbol of the cloud that overhung the Tabernacle, the pillar of fire by night, and the pillar of cloud by day, the presence of God among them, and were made by these symbols of his presence to realize that he dwelt among them.

At the door of the Tabernacle he appeared to Moses, and talked with him in the presence of all the people. In the holy of holies he appeared to the high priest above the mercy seat between the Cherubim of glory, and there communed with him, and received the blood of the annual atonement. He was recognized as walking in the midst of their camps, to deliver them, and to make their enemies give way before them. Hence, holiness to the Lord was apparent everywhere.

The sanctuary was erected that God might commune with the people. "And let them make me a sanctuary that I may be seen among them" (*οφθήσουαι ἐν ὑμῖν.*) By this he walked among the children of Israel—"I will set my tabernacle among you (*ἐν ὑμῖν,*) and I will walk among you (*εμπεριπατήσω ἐν ὑμῖν;*); and I will be your God, and you shall be my people." The sanctuary was made holy by his presence; at its door he met and communed with the priests to receive the blood of the sacrificial victims. The people realized that he was there—they knew that God was among them. Therefore, they felt all the confidence which this conviction could inspire, that he would protect, defend, and bless them. Such a conviction and confidence as to the presence of God are necessary to the strength and consolation of one who is helpless amid dangers, and dependent for everything that he needs. Without this conviction and confidence, the heart cannot so successfully battle in the conflicts of life; it cannot struggle in hope that deliverance will come at last; it cannot feel itself staying as upon a rock, and feel itself safe and secure against all the tempests that may beat upon it. A conviction as to the presence of God is essential to the maintenance of his allegiance, and power to overcome temptation. The truth of all this, the history of the Jewish nation fully corroborates. God had never so visibly manifested himself to men before. Moses saw him in the burning bush, in

the plagues he brought on the King and people of Egypt; the children of Israel saw him at the Red Sea, at the water of Marah, at Mt. Sinai, in the stream that issued from the smitten rock, and that supplied them and their flocks and herds with water in the midst of a barren waste. They saw him in the judgments he sent upon them in the wilderness. Never was a people so thoroughly under the eye and power of God. All these displays of his presence and power were necessary to impress their minds with the grandeur, majesty, and holiness of his character; all these were necessary that they might know and realize that God was among them; that he was their God, and they his people. This close and intimate relation was essential to their happiness, and though they trembled when he spoke to them in the terrible judgments of his justice, truth, and holiness, yet they rejoiced in the fact that he was among them. In this we see the strange and wonderful peculiarity of men. Though created

"The Lord of the fowl and the brute;"

yet is he a helpless dependent. With all his grand and wonderful powers, he is yet a weak, fragile, and timid being. He is conscious that he needs a superior power on which to lean. He dreads to move lest the step should prove to be false. He yearns for a guide to lead him through the dark and labyrinthian future. He realises that he needs the presence of one who is able and willing to defend, protect, and preserve him, to whom he may appeal, without fear of repulse, in every trial. This feeling of dependence is essential to highest happiness, because it brings him to the feet of God. Such is the constitution of his spiritual nature. By this feeling alone can he be kept close to God, the very sustenance of his life. By this alone can he preserve his allegiance to God and enjoy his favor, because it stirs his love to its profoundest depths. His body is not more dependent on the dust of earth than is his spirit on God. How wise the constitution of his being! How admirably adapted to secure and preserve his highest happiness and enjoyment!

In the sinlessness of Eden, we see him in his natural state, happy and contented in the enjoyment of the presence and communion of God. In the world, he is a broken-hearted outcast, groping in the gloom and darkness of a world where God is no more seen and enjoyed as he was in Eden. Here and there, the light of his glorious countenance beams for a moment to cheer his heart, then all is darkness again, more dreadful because of the momentary light. In the fires of the sacrificial altar, he smiles on the broken spirit

of man, and through the prophet he utters a word of cheer or warning. The Father, though now unseen, still watches over his child, and is constantly laboring to bring him home again. His dark mind he enlightens with the word of his law, and inspires his sinful heart with hope at the altar of sacrifice. He comes nearer to him, and dwells among men, and they see him in the cloud that overshadows the sanctuary; in the pillar of fire by night, and the pillar of cloud by day. The heart again rejoices in the presence of God, and God and man approach their Eden relation.

This relation could not be fully restored by the Jewish institution, because that institution provided no atonement which could effectually remove the barrier to their union and communion; no life was found under it adequate to take away sin. Hence, the restoration of man's Eden relation was only partial under the Jewish institution. The relation can only be fully and perfectly restored when sins are fully and effectually forgiven; and when sins are forgiven and remembered no more, man's spiritual relation in Eden will be restored.

Under Christianity the remission of sins is enjoyed. Hence, the promise of a free and full communion again with God, manifested in the gift of the Holy Spirit. The remission of sins having taken place, the Holy Spirit comes to the sanctuary and dwells with men. This restores man's spiritual relation in Eden. He comes as a person, and holds communion with pure and holy men, as God communed with Adam in Eden. He comes to abide with redeemed men for ever, for they now enjoy the relation of eternal life. As God communed with Adam in person; as he talked with Moses, and communed with Aaron, and dwelt among the children of Israel in person, and as a person, so does the Holy Spirit dwell and commune with the church as a person, and in person. The communion of God with Adam in Eden finds its representative—the type is antityped—in the communion of the Holy Spirit with Christians. The church is Eden restored as far as man's spiritual relation is concerned.

The New Testament Scriptures affirm the communion of the Holy Spirit with Christians. They declare that the Spirit abides and dwells with the church—with Christians. Of this, there is not, and cannot be, the slightest doubt. The only question that is raised in regard to the subject relates to the nature and character of the relation the Spirit sustains to the Christian. It is whether the relation and communion of the Spirit are personal, differing in no essential particular from the communion of person in general; or whe-

then the Spirit does not actually inhabit, in his own proper person, the body of the Christian, abiding and dwelling in him as the spirit of man dwells in his own body—whether the Holy Spirit does not influence and commune *directly* with the spirit of Christians, and independently of the medium of language? We have already seen that there is one class of men who believe that the spirit acts immediately on the mind of man in conversion; and there is another class who believe that he operates in conversion through the word alone; but that he dwells in the hearts of Christians and communes directly, and independently of the word of truth, with the spirits of Christians, and by this *direct communion* comforts and strengthens them. The views of the first have been shown to be erroneous: we will now endeavor to show that the other view referred to is untrue in fact, contrary to analogy, and in conflict with the teachings of the Scriptures. That the reader may not be in doubt as to the position which we affirm to be in harmony with fact, analogy, and Scripture, we will endeavor to state it in unambiguous language. We believe that the Holy Scriptures are the only means that the Holy Spirit uses to enlighten the minds of men in regard to every relation they may sustain to God, and to comfort and strengthen the heart of the Christian. And the evident reason why the Scriptures are the only means which the Spirit uses for this object, is the fact that they contain all that God has to say to man, whether he be a sinner or a saint, and that they contain all the motives, considerations, hopes, and fears, which can arouse, strengthen, and comfort the heart. These are the true and legitimate powers which one spirit can use with another spirit to influence the mind and action of the spirit whom it is wished to influence, and they are the only powers which can accomplish the desired object, so long as the spirit maintains and exerts its own inherent, self-determining will unimpaired, and unshackled. If what is here affirmed be true—and we are fully persuaded that it is—then there can be no reason why the Holy Spirit should dwell *in the heart*. We acknowledge that a failure of our reason to perceive its necessity and propriety is not absolutely conclusive, nor to be put in opposition to the word of God—not for a moment. But when the language of Scripture is doubtful, then our reason must be called into requisition. And when our reason has come to perceive and appreciate the beauty and symmetry of such a divine system as Christianity is, it then does become a power which can be rightfully and advantageously used in determining whether or not a certain theory is consistent with

the teachings of the divine record. And when it perceives that a certain view is not consistent with the beauty and symmetry of the divine system, it is justified in pronouncing the view false. If the Scriptures contain all the knowledge that is necessary for man's salvation and instruction in righteousness—as they certainly do—and if these are the only legitimate and natural powers which can enlighten, comfort, and strengthen the human heart under all circumstances, then there can be nothing for the Spirit to do that he should dwell *in the heart*.

But the best and most certain way to determine whether such is really what the Scriptures mean when they speak of the Spirit dwelling with Christians, is to appeal to those Scriptures themselves, from which we derive all our knowledge on this subject. Do the Scriptures, then, affirm unequivocally that the Holy Spirit *literally or personally dwells in the Christian*? We are fully persuaded that they do not; but that, on the contrary, they teach that the Holy Spirit as a person and in person literally dwells *with and among Christians, or in the church*, when the church is contemplated as a temple.

All that has been said in regard to the relation which man has sustained to God in the different states in which he has been placed, has been said with reference to the determination of this important question. We think we have shown that the relation in every instance has been *personal*; and we hence infer that the relation which the Holy Spirit sustains to Christians is of the same character. The relation, therefore, of the Spirit to men being essentially the same as that of God with Adam in Eden, and with the children of Israel under the Jewish institution it is contrary to these analogous relations to affirm that the Spirit's relation to the Christian is not personal, or that it differs in any manner from the relation of man in Eden, and under the law.

To prove that the view now under consideration is not true in fact, it is sufficient to show that the Scriptures do not sustain it. To this we will devote the remainder of what we have to say on this subject.

In almost every instance in which the Spirit is spoken of as abiding or dwelling with the disciples, the language fully sustains the view that the dwelling is *among* the disciples, and *not in* them, and is expressive of a *relation* and *not of a possession*. If the Spirit of God dwell and abide *with* Christians, his dwelling is one of *relation*, and *not of possession*, as it would be if he dwelt *in man*, as man's spirit dwells in his body.

The first promise of the Holy Spirit as a dweller with men was made by our Lord

on the evening before he was crucified. The promise was made to cheer his disciples, troubled and despondent on hearing that he was about to leave them. He said to them: "I will not leave you as orphans;" but "I will pray the Father, and he will give you another comforter, that he may abide with you for ever [μένη μεθ' ὑμῖν], the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but you know him, because he dwelleth with you, [παρ' ὑμῖν μετει·] and shall be in you" (ἐν ὑμῖν.) In this passage there are three distinct words used to express the relation which the Spirit should sustain to the disciples. The first is *mete* with the genitive, and signifies that the persons are associated together, in the company of each other. The second is *para* with the dative, and has essentially the same signification in English. It places the persons at the side of each other, as two walk together in company. The last is *en* with the dative, which places the Spirit *among* the disciples. When used to express the relation between persons, it can have no other meaning than with or among. The first two indicate what must be the meaning of the third, and in harmony with their meaning we translate the preposition *en*, *among*. All these words, used as they are in the same sentence and with reference to the same thought, the relation which the Spirit sustains to the disciples, seem designed to intensify the thought, and show how near and intimate should be the relation of the Spirit with the disciples. When we remember that Christ was consoling his disciples with the promise of *another advocate*, or comforter, who should be given them by the Father in his place, we can more fully appreciate the language of our Lord, when assuring them that the Holy Spirit would come to them and abide with them. The nature of the gift promised, and the object of the Spirit's mission, show that the view here taken of this passage of Scripture, must be correct, and particularly demonstrate the correctness of the meaning of the last preposition, (*en*.)

On the meaning of this preposition (*en*) the doctrine of the personal, or literal indwelling of the Holy Spirit in the Christian, is based. Small and narrow as the foundation is, it is nevertheless true that men have built on it the doctrine which contradicts the moral constitution of man, does violence to the beauty and symmetry of the remedial system, and nullifies the great power of God in the salvation of men; and such Scriptures as these are relied on as proof: "But you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwell in you." (Οἰκεῖ ἐν ὑμῖν.) "But if the Spirit of him that raised up Jesus from

the dead *dwell in you*, [οἰκεῖ ἐν ὑμῖν,] he that raised up Christ from the dead shall also make alive your mortal bodies by his Spirit that *dwellleth in you*"—on account of or because of his Spirit that dwells in you, (διὸ τὸ ἐνοικῶν ἐν ὑμῖν.) "And because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "That good thing which was committed to thee keep by the Holy Spirit who dwells in us." "Know you not that your body is the temple of the Holy Spirit who is in you?" The same preposition, *en*, is used in all these passages, and in the last two may, without doing violence to the context, be translated *among*, in accordance with its evident meaning in the promise of our Lord. In all these passages, with the exception of that from Galatians iv. 6, and that from 1st Corinthians vi. 19, the preposition may be translated *among*, and no violence will be done to the sense of the passage.

In relation to the passage in Galatians, in which this preposition *en* does not occur, but where it is supposed to be clearly implied by the words, "hath sent forth the Spirit of his Son into your hearts," it must be observed that the Apostle is not speaking of the relation which the Spirit sustains to the church or to Christians; but of that freedom from the bondage of the law which they enjoyed through Jesus Christ. So long as they were under the law they were in bondage to the law and the spirit of bondage was in their hearts, but now, being freed from the bondage of the law by Jesus Christ, they were freed from the spirit of bondage; and attaining their state of majority—the state of *sonship*—the spirit of a son took possession of their hearts, and they could cry, Father. Because they were minors, they were under the law as slaves; or rather, because they were under the law, they were minors, and treated as slaves (chap. iv. 1), though heirs indeed to the estate; but being freed from the law by Jesus Christ, they attain their full majority, and become sons and heirs according to law; and because they are now *sons*, the feeling and dependence of the slave no longer exist in their hearts, but the spirit and feeling of a son, and they address the parent, not as *master*, but as *father*. The spirit here spoken of is *not the Holy Spirit*, but the conscious feeling of independence and heirship which a son feels on attaining his majority. This is evident from the contrast presented between the spirit of bondage and the spirit of a son in Rom. viii. 15. "For you have not received the spirit of bondage, again to fear: but you have received the spirit of adoption, [sonship] in which [state—ἐν ᾧ] we cry, Abba, Father." The Holy Spirit is nowhere in

the Scripture called "the spirit of his Son—the spirit of adoption." Such a use of the word spirit has always reference to the temper, mind, and disposition of Christ, and not to the divine person known as the Holy Spirit. This passage, therefore, can afford no evidence in behalf of the doctrine that the Holy Spirit dwells personally in the Christian.

In regard to the passage in the letter to the Corinthians, (1 Cor. vi. 19,) it may be affirmed with equal confidence, that neither does this passage afford any evidence in favor of the doctrine, when it is properly considered in its connections. The Apostle in that section of his letter, is speaking of some of the immoralities which had crept into the church at Corinth, and shows how utterly inconsistent such immoralities are with the principles of the religion of Jesus Christ. He declares to them that, in becoming disciples of Jesus Christ, their bodies had become *members of Christ*: "Know you not that your bodies are the members of Christ?" Their bodies being sacred and holy because of this union, it was a degradation of their bodies to join them in fornication to a harlot, and utterly repulsive and abhorrent to the purity and holiness of Christ, of whom their bodies were members. So pure and holy is the body by this connection with Christ, consecrated by this union to a pure and holy life, that the Apostle declares the body to be a temple of purity and holiness—the temple of the Holy Spirit, thus made by the principles of purity and holiness which he enjoins on every Christian. When these principles, taught by the Holy Spirit in the inspired volume, take possession of the heart of man, they lead him to an entire consecration of his body, soul, and spirit to the Lord Jesus; and when his body is by these principles kept from sin—when the spirit of man no more yields its body as an instrument of unrighteousness, that body can be called, in a figure, the temple of the Holy Spirit, just as God and Christ are said to dwell in us.

That the language is figurative there can be no rational doubt. It is of the same character as that which, in the same connection and with reference to the same thought, speaks of the Christian's body being a *member of Christ*. This is, beyond all question, figurative. No one pretends to regard it as literal. And since the other declaration of the Apostle is of the same category as this, and grows out of it, it follows conclusively that if we are to regard the first as figurative we must also regard the other as figurative.

The Apostle was addressing in this letter the church in Corinth at large, and speaks in this connection of the Holy

Spirit being among them. In the former part of this same letter he speaks of the church as the temple of God, and in harmony with this figure, speaks of the Holy Spirit dwelling in this temple. Here he recurs to the same thought, and charges them to keep their bodies pure and holy as the temple of God, because the Holy Spirit was among them. No impurity or uncleanness is to be found where God dwells. For this the camps of Israel were to be kept clean. The Lord God walked in the midst of these camps, and hence in no part of these camps was any uncleanness to be seen. All unclean persons were placed beyond the camps, and the lepers especially. So in the church of the living God, which is now his temple, no uncleanness is to be seen anywhere; but everywhere, in body, soul and spirit, there is to be written "holiness to the Lord." Hence, even their bodies must be kept from all impurity, and no fellowship "with the unfruitful works of darkness" could for a moment be tolerated. While their bodies were the members of Christ's body they should be wholly consecrated to him—being joined to Christ they should not be joined to a harlot, for the union is such that the two are declared to be *one flesh*.

Such is the teaching of this passage, and there is, therefore, nothing in it which favors the idea that the dwelling of the Holy Spirit is in the bodies of Christians. Such a view demands that the language be taken literally, and since a literal dwelling is inconsistent with the whole scope of the passage, we are compelled to reject it as affording no proof in favor of the theory in question. That we are correct in this conclusion will appear, we venture to affirm, still more evident as we proceed.

We hold it as a fundamental truth, that the Scriptures of divine truth are perfectly consistent—that there cannot be any possible conflict or contradiction in their teachings. We should never lose sight of this truth when investigating the Christian system. Without this perfect consistency in all its parts there could be no *system* in Christianity—indeed, the Bible could not be from God; for everything from him—from infinite knowledge and wisdom—presents the most perfect system possible to an infinite mind. The systems of the physical and organic worlds are not more perfect and complete than is the remedial system developed in the divine record. Everything from God is perfectly systematic and consistent.

With this fundamental truth before our minds, we must ever expect to find the most perfect accord between Christ and his apostles. If, therefore, we have determined the relation which the Holy Spirit sus-

tains to the Christian from what Christ has said of him, we must find that the apostles teach nothing different or contrary. The language in which our Lord embodied the promise of the Holy Spirit clearly establishes the correctness of the view of the Spirit's relation to the church and to the Christian here insisted on; that he dwells personally or literally *in the church as a temple*, and *among* the disciples, and *not in them*. As further proof of the correctness of this view, we now refer to what the Apostle Paul has said in the third chapter of his first letter to the Corinthians.

The Apostle, in this part of his letter, is speaking of schisms in the church, and rebukes them sharply for the contentions in the church, growing out of their love and admiration for different preachers of the gospel. One said, "I am of Paul;" another, "I am of Apollos;" and another, "I am of Cephas;" and another, "I am of Christ." He then asked, "Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul?" This party spirit was the cause of the contention and schisms; and this spirit he sharply rebuked "Who is Paul? and who is Apollos, but ministers through whom you believed?" "I may plant, and Apollos may water, but God gives the increase." "You are God's husbandry, and you are God's building. According to the grace of God given to me, as a wise master-builder, I have laid the foundation, and another builds thereon. But let every man take heed how he builds thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. . . . Know you not that *you are the temple* of God, and that the Spirit of God, *dwells in you* (*οἴκι ἐν* *ὑμῖν*). If any man defile the temple of God, him will God destroy; for the temple of God is holy, which *temple you are*." Now as it is the church that is built on this foundation, the temple here spoken of is the church; and it was *this* temple in which the spirit dwells, and this temple which was defiled by their schisms, and which they threatened to destroy by these contentions: "For while one says, 'I am of Paul,' and another, 'I am of Apollos,' are you not carnal?" The letter is addressed to the church as a body; and the "*you*" who are the "husbandry," "the building," and "the temple," is the church. Hence as a husbandry it was planted and watered and cultivated by God; as a building it was built on Christ as the foundation; and as a temple, it was inhabited by God through his Spirit.

The same Apostle, in his letter to the church at Ephesus, has the same thought before his mind, and uses very similar language: "Now, therefore, you are no

more strangers and foreigners, but fellow-citizens with the saints and the household of God, and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the *building* fitly framed together, groweth into a *holy temple* of the Lord; in whom also you are builded together for a habitation of God through the Spirit." When we remember what it is that is built on this foundation, as declared by the Lord himself, and when we call to mind the language of this Apostle in his letter to the church at Corinth, already examined, we cannot be in doubt as to the meaning of this passage. The language is too pointed and unequivocal to allow any room for doubt that the building he here refers to, and which God inhabits by his Spirit, is the *church*. Peter also speaks of Christians as "living stones, built up a spiritual house." From all these passages, the conclusion is not to be resisted, that the church of Christ is the building, the temple, which is inhabited by God, and in which he dwells by the Spirit. This is the place of his dwelling. In *this* temple he dwells as he dwelt in the Tabernacle and in the Jewish Temple; and he dwells and walks *among* Christians and with Christians, as he dwelt and walked *among* the children of Israel: "You are the temple of the living God, as God hath said, I will dwell and walk *among* them (*ἐν* *αὐτοῖς*), and I will be their God and they shall be my people." In the passage in Leviticus, from which this quotation is likely made, the Greek preposition *en* is translated *among*, and it ought to be so translated in Corinthians. When the church is considered under the figure of a temple, the simile requires that the preposition shall be translated *in*; but when the church is considered as a great body of Christians scattered throughout the world—a great people united together by common bonds—then it ought to be translated *among*; since God may be said to dwell *in a temple*, but is never said to *walk in it*; and may be said to *walk among a people*, but is never said to *dwell in them*.

It is necessary to refer to other passages of Scripture where this preposition occurs, since the doctrine of the "indwelling of the Holy Spirit" has given it an importance which it would not otherwise have obtained or deserved, in order that it may be shown to have no solid foundation in the word of God. An examination, therefore, of the passages in which it occurs will show that wherever it is found, the words *ἐν* *ὑμῖν* may be properly translated *in you*; where the language or figure used requires this preposition to be rendered by *in*, it will appear beyond all reasonable doubt,

that the language is figurative; as, for instance: "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. iv. 19.) And where the context requires that the words *ἐν ὑμῖν* shall be taken in their literal signification—where the language is *literal and not figurative*—the scope and thought of the passage will show that the preposition *en* ought to be translated *among*; as for instance: "I will dwell and walk among them" (2 Cor. vi. 16.)

The Apostle, in his letter to the church at Rome, when contrasting the law and the gospel, says: "For they who live according to the flesh, mind the things of the flesh; but they who live according to the Spirit, mind the things of the Spirit. . . . But you are not *in the flesh*, but *in the Spirit*, if, indeed, the Spirit of God dwell in you," (*ἐν ὑμῖν*.) In the ninth verse we have the preposition used three times, twice evidently figuratively, and once literally. "In the flesh," and "in the Spirit," are, unquestionably, figurative expressions. The last is to be taken literally, because it has reference to the fact that the Spirit dwells in the church, or with or among Christians. To be "*in the flesh*," is to mind the things of the flesh; and to be "*in the Spirit*," is to mind the things of the Spirit, or be guided by the teachings of the Spirit. We are not literally *in the Spirit*; nor is the Spirit ever literally *in us*; but we are said to be *in him*, and *he in us*, when we follow his teachings. Thus we are also said to dwell *in God*, and *God in us*, when we confess his name. 1 John iv. 15. When we regard and obey his commandments, we recognize his presence among us. More than this the passage does not teach; and this is in perfect harmony with the relation which the Spirit is declared to sustain to the church. It is in accordance with what Christ said when he promised to give the Spirit to his disciples.

In the same connection he further says: "If any man have not the Spirit of Christ, he is none of his. And if Christ be *in you*, the body is indeed dead, because of sin, but the Spirit is alive, because of righteousness. And if the Spirit of him that raised up Jesus from the dead *dwell in you*, (*οἰκεῖ ἐν ὑμῖν*), he that raised up Christ from the dead will also make alive your mortal bodies, because of his Spirit that *dwells in you*" (*ἐν ὑμῖν*.) In this passage, the preposition *en* occurs three times, once in which the language is unquestionably figurative—"If Christ be *in you*"—and twice in which the language may be regarded as literal, in which case the preposition is translated *among*. No one will pretend to deny that to say the Spirit that dwells *among you*, is equally as good sense, and

consistent with the scope and argument of the passage, as to say, the Spirit that dwells *in you*. This being so, the passage can prove nothing in favor of the doctrine of the literal, or personal indwelling of the Spirit in the hearts of Christians. To be a *positive proof*, it must allow of no other rendering of the preposition than *in*; but, being doubtful, to say the least, the passage can afford no positive proof.

But it is evident, from the whole tenor and scope of the passage, that the Apostle was speaking of what blessings were positively secured to the Christian by the relation which he sustains through the Spirit to the Godhead. These are: 1. There is no *condemnation* to those who are *in Christ Jesus*. 2. That they are henceforth *led* by the Spirit of God—their whole mind and heart are turned to spiritual things; on these they meditate, and these they love; that, being thus led and influenced, the temper, mind, and disposition of Christ is formed in them; Christ is then said to be *in them*. This destroys the body of flesh—this breaks down its power over the soul, and leaves it dead, while the spirit is alive through righteousness. 3. Because the spirit of man is alive through righteousness, the body also shall be made alive—it shall be redeemed from the dominion of the grave; for God will raise it from the dead, as surely as he raised Christ. The life of the body is secured by the life of the spirit; and if the spirit be led by the Spirit of God, its life is placed beyond all contingency. He therefore declares if we are led and influenced and controlled by the Spirit of God, God will raise our dead bodies from the graves. "If the Spirit of him who raised up Jesus from the dead *dwell among you*, he will make alive your mortal bodies, because of his Spirit that *dwells among you*" If we are led by the Spirit, he dwells among us; and if he dwells among us, we are led by him; for he dwells with none but those who are obedient to his teaching. This we conceive to be the teaching of this passage of Scripture; and if this view of the doctrine of the passage be correct, it gives no countenance to the doctrine of the personal, or literal indwelling of the Spirit of God in the hearts or bodies of Christians.

The same thought this Apostle expresses in his letter to the Ephesians: "In whom also, after that you believed, you were sealed with the *Holy Spirit* of promise, who is the pledge of our inheritance until the redemption of the purchased possession." Here, the relation between the Spirit and the Christian is called a *sealing*, while in the Romans it is called a *dwelling*. But the same thought essentially is expressed.

The Spirit of man being made alive through faith and obedience to Christ, the resurrection or life of the body is made sure to the spirit of man by the gift of the Holy Spirit. The life into which the spirit of man is introduced by faith and obedience is eternal life; and if the body be not raised from the dead, the separation between body and spirit must be final and eternal. But the gift of the Holy Spirit is a pledge against this, a security that God will raise our bodies from the grave. The relation, therefore, of the Holy Spirit, is with the spirit of man, and *not with his body*. It will go into the grave; but because the spirit is in union with the Holy Spirit—because it is in union with Christ, God will raise the body that it may live eternally with its spirit from which it was separated by death. This being the doctrine taught in the passage in Romans, the argument is just as strong and conclusive, to say the least of it, when the preposition is translated *among*, as when translated *in*. This being admitted, as it surely must, the passage can prove nothing in favor of the doctrine in question. On the contrary, to read, the Spirit dwells *among* you, is far more consistent with the relation which *persons* bear to each other.

We have said that, whenever the context requires the preposition *en*, in such connections as those already considered, to be translated by the English preposition *in*, it will be found that the language of the passage is figurative, and is designed to express the relation which the persons mentioned sustain to each other. No better illustration can, perhaps, be given of the truth of this remark, than the declaration of the Apostle John, when speaking of the relation that existed between Christ and his disciples. The relation existing between the sinner and the atonement—between the disciple and his master—between God and his children—between Christ and his church—between the Holy Spirit and Christians, is so close and intimate, that the strongest language is used to convey to our minds its nature and character—its richness and fulness. This is principally due to the fact, that the life of one is saved by the life of another; that the guilt of one is cancelled by the righteousness of another. This relation existing between the sinner and his sin-offering—between Christ and his disciples, is expressed by the Apostle John in this language: "And he who keeps his commandments dwells in him, and he [Christ] in him [ $\epsilon\nu\alpha\rho\mu\epsilon\nu\epsilon$ , καὶ αὐτὸς ἐν αὐτῷ]; and hereby we know that he abides in us [ $\mu\epsilon\nu\epsilon\tau\epsilon\eta\mu\nu$ ] by the Holy Spirit whom he has given to us;" and, "If we love one another, God dwells in us, and his love is

perfected in us. Hereby we know that we dwell in him and he in us, because he has given to us of his Holy Spirit;" and, "Whosoever shall confess that Jesus is the Son of God, God dwells in him and he in God;" and, "God is love; and he who dwells in love, dwells in God and God in him."

In the memoirs of our Lord, the same Apostle says: "*He that eateth my flesh, and drinketh my blood, dwells in me and I in him.*" In his intercessory prayer, our Lord uses similar language to express the relation which exists between him and his Father, and between them and his disciples, and between the disciples themselves: "*And I pray not for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us.*"

In these passages it is affirmed, 1st. That he who *keeps the commandments of Christ, dwells in Christ and Christ in him.* 2nd. That if we *love one another*, God dwells in us. 3rd. That we know that *we dwell in him and he in us, because he has given to us the Holy Spirit.* 4th. That *whoever confesses that Jesus is the Son of God, God dwel's in him and he in God.* 5th. That he who *dwells in love, dwells in God and God in him.* 6th. That he who eats the flesh and drinks the blood of the Son of God, dwells in him and he in him; and 7th. He prays that all who shall believe on him through the words of the apostles *may be one, and continue one in God and in Christ, as they are one.* No stronger language than this can be conceived by which to express the intimate union and relation that exist between God and Christ, and between these and the disciples, and between the disciples themselves. But no more is expressed, or intended to be expressed by this language, than the close and intimate relation that exists between a believer in Jesus Christ and the whole Godhead. *As God and Christ dwell in Christians, so does the Holy Spirit.* The relation between all the persons of the Divinity ( $\delta\Theta\epsilon\sigma\tau\eta\varsigma$ ) and the disciples of Christ, is the same; and as the relation between God and Adam, and between God and Israel, was *personal*; and as the relation between Christ and his disciples was also personal, it cannot be questioned that the relation which the Holy Spirit sustains to the church is also personal. The relation being personal, the conclusion follows irresistibly, that the Holy Spirit dwells *among or with Christians, and not in them.* This is the relation that *persons may sustain to each other, and the relation which they do sustain to each other when they dwell together.*

Such a relation, such a union and communion with the Godhead, man's condition in this world demands. Helpless, he needs a protector; ignorant, he needs a teacher and a guide; sinful and sinning, he needs an intercessor; involved in the guilt of sin, he needs an atonement; and swayed by his passions, his spiritual power weakened, he needs a power to enable him to subdue his revolting nature and enthrone his higher reason. All these he enjoys in virtue of his union with the Godhead, and the Holy Spirit is the Divine Person who is ever near him to be to him all that he needs. This union is not such as to impair his natural powers, but rather to strengthen them. Man loses none of his natural powers or faculties. The Spirit interferes not with any of these. It is necessary that he should continue to possess these unimpaired, that he may with his own native powers, as a being having a will and self-determining powers, encounter the conflicts of life, and overcome the difficulties which beset him on all sides, on account of sin; and when and where he may prove too weak, the difficulties may be removed by the providence of the Spirit. If the Spirit of God energize the spirit of man directly, so that he shall be enabled to overcome the obstacles in his way, it is no longer the man that is the author of the will and deed, but the Spirit of God, and this at once destroys the true and essential nature of man, and nothing of merit or demerit can then be predicated of man's actions. But when the union is one of *relation* and not of possession, then the Spirit of God influences the mind and will of men in accordance with the fundamental principles, or constitution of their organism—influences them in their thoughts and actions as one person among men or angels influences another, viz., through the established media of communication.

In view of the great *system* presented to us in the Holy Scriptures, the mind can discover no reason why the Holy Spirit should dwell in Christians—cannot see what can be gained by such an "indwelling," more than is or can be enjoyed by his personal association with Christians, or his personal dwelling among or with them. It is not for enlightenment, for this we have shown is accomplished only by the word of truth, which the Spirit has inspired men to speak and write. It is not for the Christian's growth in the favor, love, and knowledge of God; for the Scriptures declare that this is effected by the word of truth also. It is not for comfort, exhortation, or consolation; for the Apostle declares that these also are accomplished by the divine word. And there being no conceivable object to be ac-

complished by an indwelling that is really a possession, and knowing that nothing is ever done unnecessarily by the divine being, we are compelled to reject the doctrine as unsustained, and uncountenanced by the Scriptures of divine truth.

On the other hand, there is much reason and necessity for his dwelling with or among Christians; because there is much to be done for them by the Spirit, which cannot be done by the truth alone, or by the truth at all. An instance of this we have seen in the example already given of his providences. It is such wants and requirements of men that demand the constant presence in the church of the Holy Spirit. The interests of the cause of Christ in the world demand his constant presence. Even the wicked devices of men are to be made to serve the cause of Christ. The events in the world's history are to be arranged with a special reference to the triumph of Christianity in the world, until the kingdoms of this world shall become the kingdoms of God and his Christ. Everything is to be made subservient to the church. The little stone that was cut out of the mountain is to break into pieces all other kingdoms, and fill the whole earth; and what God does by his providences with reference to this object, is done through, or by the Spirit. These necessities for the Spirit's presence, our enlightened reason can appreciate; and when our enlightened reason is satisfied, there must be a substantial basis for that satisfaction.

It is of immense strength and consolation to the enlightened and purified heart to know with absolute certainty that God and Christ, by the Holy Spirit, are ever near us, and around about us, watching over our interests, directing and leading us in the ways of righteousness and peace and holiness; protecting us from dangers, violence, and injury by day and by night, at home and abroad, on land and on sea, whatever and wherever we go. So David felt under the eye of God, when he sang, "I have set the Lord always before me: because he is on my right hand I shall not be removed. Therefore my heart is glad, and my glory rejoiceth." "I will not fear what man can do to me;" "yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." "The Lord is the strength of my life; of whom shall I be afraid?" This was the strength of Paul in his greatest trials. At his first answer before Caesar, all forsook him. "Notwithstanding," he says, "The Lord stood by me, and strengthened me. The Lord will deliver me from every evil work, and will preserve me unto his heavenly kingdom." This is the

assurance and consolation of every faithful disciple. The Lord is pledged to this. For the redemption of this pledge is the Holy Spirit given to the Christian. How it rejoices the heart and confirms the soul to know that the Holy Spirit is ever present with us, to execute the will of God towards us! It fixes the heart as upon a rock to know that we are not left orphans in this world of change, vicissitude and trial, exposed to the malignity and hatred of a sleepless and relentless foe, who exhausts every energy, and leaves no means in his power untried to accomplish our ruin. How the heart swells with joy, and how the soul renews and gathers its strength, to know that the Holy Spirit is with us as our advocate, our defender, all-powerful, ever watchful, earnestly and constantly seeking our present and eternal good! It binds the heart with inseparable cords to know that the Holy Spirit is ever near us, searching our hearts to know their rising

and earliest wants, that he may supplicate the Father in our behalf, that he will grant us such things as our helpless and mercy-inspiring condition in life demands; that he stands ready to bear the answer of God, and to be the minister of God in conveying to us the blessings we so much need. The Christian can rejoice with the sweet Psalmist of Israel, and say with him: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me by the still waters. He restoreth my soul, he leadeth me to the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

SIGMA.\*

### IS THE HOLY SPIRIT AN AGENT?

By an article inserted in a former number of the *Harbinger* my object was to shew that, consistently with his workmanship in the creation of man, God could not by a direct impact upon the heart convert a sinner; because by such an action he would deny himself, and this he has assured us in his word is the thing he cannot do.

"God made man upright [perfect], but man has sought out many inventions." The work of God in our complex nature is as perfect now as it was at the first, and the ability to abuse his powers in making these sinful and destructive inventions sufficiently indicates and proves that the right use of these powers, *as taught in the revealed word of God*, is perfectly efficacious to bring back fallen man to reunion with God. Otherwise there is no escape from the conclusion that the sinner is not responsible—in other words, that there is no such thing as sin, or that God, by destroying the responsibility of man, has denied himself in the work of his own hands and of his own Spirit. A man's intellect and rationality go for nothing, if he be not held responsible to God for their use. The honor and glory with which God has invested us in the bestowment thereof are utterly and for ever extinguished, and with all our susceptibilities and capabilities, we are a mockery and reproach to God who made us. Yet men are continually proclaiming that sinners cannot repent and turn to God unless constrained by a direct impact upon the soul—that until this take place the gospel is but a dead letter; and they urge upon sinners, dead

as they are in "trespasses and sins," that their first and most urgent duty is to pray to God to send his Holy Spirit into their hearts. This they call "the influence of the Spirit." They believe that thus they honor the Holy Spirit. But sinners have Jesus and the Apostles, let them hear them; for if they hear not Jesus and his Apostles, neither would they believe were God to send down his Holy Spirit. "The gospel [and it alone] is the power of God unto salvation to every one that believeth." But let us seek the causes which tend to the continuance of this false teaching.

A great leading cause is the abandonment of Scripture terms and the substitution of unauthorised phraseology. For instance, where in all Scripture are to be found the expressions, "Holy Spirit's influence," "the influence of the Spirit," "the agency of the Spirit?" Nowhere; and yet these expressions are as freely used as though they were scriptural; and because they are so used thousands of persons receive them as precious morsels honed over with the dew of heaven. These expressions are subtle, and in this respect too plainly bespeak their origin; but the last is most so—viz. "the agency of the Spirit." We are certainly entitled to demand that those who use this expression point out an instance of its use by Jesus or his Apostles. Surely they must admit that if its employment were correct, the Holy Spirit would not have neglected to use it?

\* The reply to this article will be given next month.—ED.

But the inquiry is this, Is the Holy Spirit an agent at all, or is he not? The Holy Spirit is not an agent at all, but on the contrary, the Holy Spirit is the principal. He is revealed to us as the principal in every word spoken, in every procedure adopted, and in every institution in connection with the salvation of man. It follows, then, that the Holy Spirit is the supreme directing power, and is so far from being an agent that it is by his authorization that every agency has been appointed, from the first promise of a Redeemer given to our first parents, down to the last consummating act of that Redeemer, now glorified in our humanity, who will then "deliver up his kingdom to the Father, that God may be all in all." Hence it is revealed to us that Jesus the Anointed One was conceived in the womb of the Virgin Mary by the Holy Spirit. We are also told that Jesus was led by the Spirit into the wilderness, after he had been immersed and had received the anointing of the Father by the Holy Spirit, accompanied by the testimony from the Most High. Again, in this anointing of the Spirit we are told "the Holy Spirit was given to him without measure." All the teachings of Jesus, therefore, and all the miracles which he wrought, were by the Holy Spirit. Hence, he told the Jews that it was by the finger of God that he cast out devils. We are also instructed that he rose from the dead "according to the Spirit of holiness," or by the Holy Spirit. And when he had completed all the work which the Father had given him to do, and was received up into glory, "he was justified in the Spirit." Having these testimonies in mind, will any one still speak of the Holy Spirit as an agent? I trust not. Of the power and authority of the Holy Spirit let us speak just as the Apostles did, but never let us speak of his agency, for this the Apostles never did.

But in furtherance of my object let us look at the agencies which the Spirit has himself appointed and by which he works, and which the Apostles commanded believers to use, for the express purpose of converting sinners, and for the edification, exhortation, and consolation of those who had already believed. First. The gospel preached — 1 Cor. xv. 2-2, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also

you have received, and wherein you stand; by which also you are saved, if you hold fast what I preached unto you, unless you have believed lightly." The Apostle then gives the great facts which constitute the gospel, and into which facts, together with the glorious and assured hope of a resurrection to everlasting life, he declares all believers to have been immersed. Second. Diversities of gifts by the Spirit, commencing with the declaration (all-important to my argument), "The manifestation of the Spirit is given to every one, therewith to profit" (1. Cor. xii. 7-11.) The great importance of this is made especially apparent by the frequent repetition of the phrase, "*the same Spirit.*" "For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another interpretation of tongues; but it is one and the same Spirit that worketh all these things, dividing to every one severally as he will."

The subject is far from being exhausted, but I think I have produced sufficient to prove to every candid mind that all who use the expressions treated of in this essay, do violence to the Holy Spirit, and disonor those agencies which he has appointed; although I am conscious that, like Saul when in his state of spiritual blindness, they do it ignorantly. We ought, however, to impress it upon our minds and hearts, that the Spirit is not an agent. "The Spirit searcheth all things, even the deep things of God," and has revealed to the Apostles of Jesus so much of them as are necessary to be known in order to a sinner's conversion, and also to his sanctification to everlasting life, that they might show them unto us; and of these "deep things of God" the agencies appointed by the Holy Spirit to be employed by the individual sinner and by the church, form a most important and essential part in the economy of grace and salvation. "The Lord is the Spirit, and where the Spirit of the Lord is, there is liberty."—Yours in Christ Jesus,

W. H. BURFORD.  
Adelaide, South Australia.

#### THE HAPPY COMBINATION.

THERE is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest, and most enduring happiness. A study of Paul's advice to the Philippian Christians (Phil. iv. 8) will serve to beget and strengthen these graces in the soul.

## REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &amp;c.

## PROTESTANT HYMNOLOGY.

(Concluded from page 394.)

**ANOTHER** very unpoetical theme is *human depravity*. Much even that is true on this painful subject is surely not fit to be set to music. I would rather seek poetical inspiration in the fumes and brine of the Dead Sea, or try to extract a theme of praise out of the apples of Sodom, than to write hymns on human depravity to be sung in churches.

"Sin like a venomous disease,  
Infects our vital blood."

**May be so, but why do you want to sing it?**

"Our nature's totally depraved—

The heart a sink of sin :

Without a change we can't be saved—

'Ye must be born again.'"

This is bad rhyme, bad versification, bad poetry, and not very good theology. But if it were entirely true in sentiment, smooth in expression, and faultless in rhythm, what is there in it that can be called *lyrical*? Imagine yourself trying to lift your heart to God singing these words!

Linked in with this same theology are the hymns of *doubt* and *anguish*, which we could never conceive as being thoughtfully sung without the heart undergoing a petrefaction of terror.

"I'll to the gracious King approach,

Whose sceptre pardon gives ;

*Perhaps* he may command my touch,

And then the suppliant lives.

*Perhaps* he will admit my plea—

*Perhaps* will hear my pray'r ;

But if I perish, I will pray,

And perish only there."

This is based on the language of Esther, when about to venture *unasked*, on a desperate errand, into the presence of a capricious despot—"If I perish, I perish." The reader cannot fail to perceive that the theology of the writer has transferred the capriciousness of this Oriental despot to the merciful God, although he has sworn that he has no pleasure in the death of him that dieth, and whose merciful invitation is, "Whosoever will, let him take the water of life freely." Here is another—

"How long, thou faithful God, shall I,  
Here in thy ways forgotten lie ;  
When shall the means of healing be  
The channels of thy grace to me ?

Sinners on every side step in,  
And wash away their pain and sin ;  
But I, a helpless, sin-sick soul  
Still lie expiring at the pool.

Thou cov'nant angel, swift come down,  
To-day, thine own appointments crown :  
Thy power into the means infuse,  
And give them now their sacred use.

Thou seest me lying at the pool—  
I would, *thou know'st I would*, be whole ;  
Oh, let the troubled waters move,  
And minister thy healing love.

**Dare** any one living in sin and rebellion, in the midst of the abundant means of salvation, thus clear himself of blame and charge the responsibility of his unregenerate condition on the *unwillingness of God to save*? This is but one of a large class of hymns which, ignoring the gospel offers of salvation, are continually saying, "Who shall ascend into heaven?" that is, to bring Christ down from above.

We have always felt in regard to the final destiny of the wicked that it was not a theme for song, except as it could be made a basis for pathetic expostulation with the careless and impenitent. That an immense hortatory power may be dispensed in lyrical form, with all the advantage of earnest entreaty, pathetic appeal, and even logical force, any one will be convinced by reading the original of Charles Wesley's hymn, beginning—

"What could your Redeemer do?"

And in such an appeal the muse might draw upon the awful and tremendous considerations of the sinner's final doom—but tenderly and tearfully, as did the Saviour when he announced the impending doom of Jerusalem. But a harsh and gloomy theory delights itself with the cruellest forms of woe and anguish, and indulges in descriptions which certainly no human voice, nor harp, nor organ can render into suitable strains. It would demand a choir of demons to sing the following—

" His nostrils breathe out fiery streams;  
And from his awful tongue  
A sovereign voice divides the flames,  
And thunder roars along.

Think, O my soul, the dreadful day  
When this incensed God  
Shall rend the sky, and burn the sea,  
And fling his wrath abroad.

Tempests of angry fire shall roll  
To blast the rebel worm,  
And beat upon his naked soul  
In one eternal storm."

**Here is something still more terrible—**

"Eternal plagues and heavy chains,  
Tormenting racks and fiery coals,  
And darts to inflict immortal pains,  
*Dipp'd in the blood of damned souls!*

— 11 —  
There Satan, the first sinner, lies,  
And roars, and bites his iron bands ;  
In vain the rebel strives to rise,  
Crushed with the weight of both thy  
hands.

There guilty ghosts of Adam's race  
Shriek out, and howl beneath thy rod."

Again—

"Thoughts, like old vultures, prey upon  
their heart-strings,  
And the smart twinges, when the eye  
beholds the  
Lofty Judge frowning, and a flood of  
vengeance Rolling afore him.

Hopeless immortals ! how they scream and  
shiver  
While devils push them to the pit wide-  
yawning,  
Hideous and gloomy to receive them head-  
long. Down to the centre !"

We do not doubt that there are themes for the poet amid the awful wreck and ruin of human nature, in the world of woe ; yet we cannot but wonder that any sinful mortal tongue should attempt to sing on such a theme.

Before dismissing the *theology* of hymns we must treat our readers to a precious *morceau* from another source. We should not have thought of preserving it, had we not found it in a leading Baptist paper, published with evident approval. It is a hymn sung at the close of a series of those delightful *union* meetings which are frequently held by different denominations—meetings in which they first unite to make converts, and then scramble for the spoils. The last day of the meeting had arrived. All had been harmony; but now the converts were to decide to which of the churches they would at-

tach themselves. The tug of war now comes on. The different preachers put in a plea, every one for his own party. But the Baptist preacher rose and sung, in a clear and powerful voice, the subjoined *hymn*, which carried such power with it as to sweep all the converts into the Baptist church—

"Come all ye loving Christians,  
Who feel the sacred fire,  
Obey the truth to-day,  
And prove the devil a liar.  
And to glory we will go.

I had rather be a Baptist,  
And have a shining face,  
Than to be a Methodist  
And always fall from grace.  
And to glory we will go

I had rather be a Baptist,  
And despised every hour,  
Than a Presbyterian  
And never have the power.  
And to glory we will go.

If sprinkling is convenient,  
It has no claim to truth,  
It may be good for babies;  
But will not do for youth,  
And to glory we will go."

And this reminds us that among the hymns of theology we ought not to neglect the hymns used at the sprinkling of infants. Here is the beginning of one—

"Jesus we lift our souls to Thee,  
The Holy Spirit breathe;  
And let this little infant be  
Baptized into thy death.

O let thine unction on it rest,  
    Thy grace its soul renew ;  
And write within its tender breast  
    Thy name and nature too."

Another—

"O Spirit ! brooding o'er the wave,  
Descend upon this child ;  
Give endless life ; its spirit love  
With waters undefiled.

O True God! speak, and 'tis done:  
We speak—but thine the might:  
This child hath scarcely seen our sun  
Yet pour on it thy light."

We really think that Pedobaptists who can sing such sentiments need not lift their hands in holy horror at the dogma of baptismal regeneration, nor find difficulty in accepting any other absurdity their creed may offer them.

But if lyrical poetry has suffered on one hand by such infusions of theological doctrine, it has been vastly degraded

on the other by the extravagances of emotional culture in some religious bodies, especially the Methodists. The merest rant, the most utter nonsense, the most irreverent phraseology bordering on profanity, abound in the style of song popular in revival meetings, class meetings, &c. We do not desire to disfigure our pages with them, but shall submit two or three specimens—

"If ever I pitch my tent again,  
Never will come back any more  
I'll pitch it where Satan can't get in,  
Never will come back any more.  
    No, no ! never," &c.

"What makes me praise my Lord so bold ?  
    I'm on my way to glory,  
I've got religion in my soul,  
    I'm on my way to glory.  
I'll tell you when I feel the best,  
    I'm on my way to glory,  
It's when my soul has just been blest,  
    I'm on my way to glory."

"You'll see the graves a opening,  
    A opening, a opening,  
You'll see the graves a opening,  
    On that great day.  
Then we'll take the wings of the morning,  
    And fly away to Jesus.  
We'll take the wings of the morning,  
    And sound the Jubilee."

In a kind of ballad called "The Firm Bank," containing fifteen verses, the last will serve as a specimen of the whole—

"But see the wretched dying thief,  
    Hang by the Bunker's side ;  
He cried, ' Dear Lord, remember me,'  
    And got his cash—and died !"

It may seem incredible to persons not familiar with the extravagances of revival meetings, that such contemptible doggerel and vulgar nonsense could be tolerated in the worshipping assemblies of enlightened Protestants ; but we have quoted from the *eighth edition* of a book called "Choral Hymns," published in Philadelphia, in the year of grace 1858, and we have given by no means the worst specimens.

But there are many hymns of more merit in which the *exceeding sensuousness* of the imagery is altogether offensive to pure taste. Yet the popularity of such hymns serves to show how gross and sensuous are the conceptions and feelings of the religious community. How exceedingly popular is Newton's Hymn—

"How tedious and tasteless the hours."

It is found in most of our hymn books. Yet I have been told of a parody, in which Jamie is substituted for Jesus, and with scarcely a verbal alteration besides it makes a splendid love song.

And this gross sensuousness becomes offensive in many ways, destroying the dignity of spiritual themes and degrading our conceptions of religious truth to the level of earth's leaden materialisms. Stennett has written some beautiful hymns, but he often mars his compositions with a rough daub of earthliness that disfigures and defiles the whole performance.

"Yonder—amazing sight ! I see  
    The incarnate Son of God,  
Expiring on the accursed tree,  
    And welt'ring in his blood.  
Behold a purple torrent run  
    Down from his hands and head :  
*The crimson tide puts out the sun,*  
    His groans awake the dead."

Every reader will feel the italicised lines jar on his heart. The coarse attempt to paint a painful picture, in the first instance ; the strained and extravagant effort at sublimity in the second.

As we conclude this ramble over the fields of lyric poetry we have only time to say—what the reader has probably concluded in his own mind by this time—that it is no easy task to write a good hymn, no light labor to make a creditable selection of hymns, suitable for the pure worship of Jehovah. I have fully satisfied myself that no compilation of hymns in use has, in the same space, so much merit and so little that is trashy as that which we are using. It is not wide enough in its range, has too much of the *epic* and not enough of the genuine *lyrical* character ; yet it is marked by a pure taste, and a more careful scriptural accuracy than any book in our knowledge.

It would have pleased us better to have gathered up some of the hidden gems of sacred poesy, the "flowers that blush unseen," and brought them out to view. But it occurred to us that the specimens now furnished might be made useful in leading us into a better appreciation of the gospel liberty we enjoy, so far removed from the gloom, and awfulness, and uncertainty that sadden even the songs and throw darkness over the worship of multitudes of the pious, who are still entangled in the snares of human authority. I. E.

## DR. PARKER ON NONCONFORMITY AND THE STATE CHURCH.

To the Editor of the B. M. H.

SIR.—Dr. Parker, of Cavendish-street Chapel, Manchester, has just delivered three lectures in the Free Trade Hall, on Nonconformity. In doing so he contrasted the purity of the worship of the Nonconformist body with that of the State Church. Having thrown out a kind of general challenge, some person who had read his New Testament to some purpose, wrote a letter to the *Manchester City News*, which appeared in that paper on Saturday, October 20. It is quite worthy of a reprint in the pages of the *Harbinger*. W. P.

"Sir,—I never intended to say one word in any way in reference to Dr. Parker's late lectures, but his own candour and honesty in giving the invitation to any one who choose to avail themselves of that kind request has induced me to take the liberty of forwarding a few lines to the Doctor through your columns, in the earnest hope, that either he or some other person may deem fit to reply.

Dr. Parker said that the Nonconformists are content to be judged by any of the doctrines which Christ laid down. He demands what principle of Christ they violate, and further asks to be pointed out any commandment of the "Master's" (Christ's) which they violate. Well, I suppose there are others far more competent than myself who will point out the inconsistencies of the Nonconformist church, compared with the humility and simplicity of the church of Christ; but I find it does not require a person of extraordinary powers or abilities to point out those inconsistencies, trusting that others will follow my example, and show that clear and positive commandments of Christ are perverted to suit the teachings, of not only the Church of England, but of the Nonconformist body also.

Both the Nonconformist church and the Established Church of England are not sound at their foundation. No divine life is in either of them; they have both gone out of the way of Christ, if, indeed, they ever were in the folds of God's dear children.

That foul system of infant sprinkling, as practised by the Established Church and the Nonconformist Church, initiates into their folds that which has no authority from the New Testament, thereby making the commands of Christ of none effect, but rather making that which was spiritual a carnal and fleshly ordinance of man. So far, then, I consider the Nonconformist Church, by violating the teachings of our Lord, is on a level with the Popish Church

and its sister Church as established by law in England; and seeing they are all by one false spirit baptized into one body, I think they may all join hand in hand to make one grand chain.

Seeing, then, that *infant sprinkling* is not authorised by the New Testament does it not thereby make void that which was established for the salvation, redemption, and sanctification of fallen humanity? Does not baby sprinkling, consequently make repentance towards God, faith in our Lord Jesus Christ, and baptism for the remission of sins, which is enjoined upon every one who will be a disciple of Christ's utterly worthless? Finding that those truths were enforced by the Messiah himself, and practised by his apostles, ought they to be perverted? I say no.

Might we not remain in the Nonconformist Church for years, listen to its most talented and flowery preachers, hearken to all their mighty men and their wisdom in that church, and in vain should we wait for such a cry as followed that of the primitive preachers—"Men and brethren what must we do to be saved?"

I ask the Doctor if that which is taught in the New Testament as common to all the household of God is not ignored, and that if the examples of the early Christians were taught by any minister of the Nonconformist church, would he not be branded as an enthusiast and expelled as a heretic?

Again, I ask Dr. Parker if we do not find the disciples of Christ, on the memorable occasion of Pentecost, who were baptized (immersed), if they did not continue steadfastly in the Apostle's doctrine, fellowship (contribution), and in breaking of bread, and in prayers, and if every duly qualified person of that community had not liberty of so teaching, &c., according to his ability? Again, I ask if we don't find that it was the practice of the earliest Christians to attend every Lord's day—that of each person competent to teaching, exhorting, prayers, &c., and that every Lord's day was spread in their midst the Lord's table? If the doctor finds such was practised—that the disciples met to bring to their remembrance their crucified Lord and Master every Lord's day—why does the Nonconformist church not follow their example?

Once more, I ask Dr. Parker where is the positive command that one person shall every Lord's day take to himself all the authority in the church for teaching, preaching, and conducting the worship of God? As if in that person were invested all the talents, or if he constituted all the

members of Christ's church. (See 1 Cor. xii.) Do not such perversions debilitize that spiritual life which is given to every disciple of Christ?

I think, so far, that both Dr. Parker and the ministers of that political establishment, the Church of England, are all ecclesiastic usurpers, and I ask Dr. Parker to show by what New Testament authority they tolerate such practices.

I may say, further, that such things do not exist in the Church of Christ, and wherever that despised sect may be, in doctrine, &c., it remains as when first established.

Hoping you will favor me by inserting these lines, I remain, yours sincerely,

R.

Manchester, Oct. 21, 1865."

### LETTER FROM W. THOMSON.

DEAR BRO. KING,—As many of the brethren have expressed a desire to hear from us, and it would be impossible to write to them all personally, I have concluded to send you a general letter for publication; and I wish that any of those who read it shall feel themselves as warranted to reply as if the letter were personally addressed to them. I began a letter of that sort when on board the ship, but found that the interruptions were so great that I could not get it finished within two weeks of its commencement, and therefore I abandoned it altogether.

We started from Liverpool on Wednesday, September 13, with very favorable weather, many of the brethren having accompanied us to the small steamer that was to convey us to the ship in which we were to cross the Atlantic. Till passing Cape Clear and the Irish coast the sailing was remarkably pleasant, though the wind was against us; but as soon as we got out into the open ocean the wind freshened up, and the motion of the vessel became so sensible that a large number of the passengers became sea sick. My wife was among the first who were taken down. Bro. and Sister Exley, and their children, except the oldest boy, were all severely afflicted with sickness. After a few days, however, it seemed to expend itself, and most of the people were pretty well recovered, when a severe gale came on, which increased in intensity till Wednesday, when it began to abate, and by Thursday evening it was pretty well subsided. During all the voyage the wind was contrary, and in the midst of the storm the rocking of the vessel was very severe. I could tell of many incidents from which we derived no little trouble and some amount of amusement, but I forbear, as both time and space forbid. We felt truly thankful when the storm abated. The remainder of the voyage was comparatively pleasant, but the wind being all the time against us protracted it to fifteen days.

There was little opportunity of speaking to the people concerning the great salvation. A few of our tracts were read, and conversation on the subjects ensued; but

in a crowded ship little can be done in advocating the claims of Jesus. A request was presented to the captain for opportunity to preach on Sundays, but he turned it aside by saying that if the majority were agreed he would have no objection; yet he took care to show us no way by which this majority could be ascertained. However, the few brethren who were on board met together each Lord's day, and attended to the breaking of bread. On the first occasion the women were in bed sick, but on the second we were all together; and it was consoling to think of the promise of the Saviour, that he was in the midst of us, to bless us and to do us good. We realised then the preciousness of being at peace with God, and reconciled unto him through our Lord Jesus Christ. We also highly appreciated the fraternal sympathy of the brethren, who at that time were addressing the throne of grace on our behalf.

We have been making it our constant prayer that the Lord of the harvest would send forth laborers into his harvest, especially in Britain, where there is so much need of laborers to overcome the sectarianism which so generally prevails. I am anxious to see the primitive gospel take full effect in the land of my nativity. I know there are many obstacles in the way, but the gospel is the power of God unto salvation—it is mighty above all things, and will prevail.

We landed all safe in New York on Thursday, September 28. Bro. Exley proceeded forthwith to Wisconsin, Bro. Drake on the following day obtained employment in New York, and a fellow-passenger, who occupied the same room with us, also obtained employment in New York. Intending to remain over Lord's day and meet with the brethren, we were hospitably entertained at the house of Bro. McBrien, of Brooklyn. Though a man of upwards of eighty years of age, Bro. McBrien is able to attend to business; and although the meeting-house is upwards of two miles from his home, he is scarcely ever absent on the Lord's day, either morning or night. We got Bro. Drake introduced to the brethren, and it was gratifying to see the cor-

dial reception he met with upon presenting his letter of commendation. I have no doubt he will feel himself at home among the brethren at New York. The fellow-passenger, formerly referred to, and his wife attended the meeting, and after the exercises were over they were introduced to the brethren, and among others to Bro. Brewer, the preacher. I have no doubt that before long they will find a home in the church of God, and find it very different from any of the sectarian connections around.

The church in New York now occupies a chapel in 28th street, having exchanged their house in 17th street with a Baptist congregation, upon the payment of a considerable amount of difference between the value of the two houses. They expect to be able to exert a greater influence for good in the place whither they have gone than in that which they left. In connection with this removal they have arranged with Bro. D. P. Henderson, of Louisville, to come to the opening of the new house, when once the repairs are completed, and to hold with them a protracted meeting. His labors have been crowned with abundant success elsewhere, and there is every reason to expect that a large increase will be made to the congregation by this effort. I wish the brethren in Britain to watch the progress of this meeting, that they may see if Bro. H. is not the person most adapted to pay a visit to their country. He is the man that above all others I would recommend to that mission, and my impression is that his own inclination is very much in favor of taking an evangelistic tour in England. How profitable it would be if a few of the wealthy brethren of New York would bear the expenses of that mission, and send Bro. H. to labor in the cause of the primitive gospel in the fatherland. The interest which Bro. H. can call forth is equal to that of any man I have ever known. In four months' time I have known of his immersing three hundred persons in the City of Louisville. If I can find time, I intend to correspond with Bro. H. and the New York brethren on the subject.

We attended the meeting in New York in the morning and evening, and found the brethren very cordial and hearty in welcoming us among them. Bro. Brewer showed us great courtesy. I heard him speak twice, and was well pleased with his discourse, especially in the forenoon. There was a soundness above what I anticipated finding in one placed as he is, and surrounded with temptations to adopt a popular course. I spoke a few words, which appeared to be well appreciated. In the afternoon I met with the brethren

at Brooklyn, and delivered a discourse to them. They are few in number, and not very lively. They have brethren among them who can speak very well, but it seems as if they cannot obtain the attendance of a single person who is not a member, and even of the members they have not uniformly a full account.

I have yet to find the congregation in all my movements among the churches in which there is thorough prosperity and perseverance, without having the services of a brother whose time is entirely devoted to the work of the ministry. I wish the brethren in both countries would examine more fully into that subject as presented in the Word of God, as well as its practical working in life.

We left New York on Tuesday evening, October 3, and arrived at this place on Friday morning. Here we are forty miles north of Detroit, in Michigan. It is the native place of my wife, and as soon as it was noised abroad that we had returned there was quite an interest to see us. This gave quite an opportunity to announce our meetings for Lord's day, and accordingly we had a good attendance. The church has been very much declining, and all that we can expect to accomplish is to gain them a little reviving, that they may be encouraged to hold fast the faith. I have no doubt if this church at the time of its commencement had sustained a pastor and got a meeting-house erected, it might have been a large and flourishing congregation, and swaying an influence over the whole neighborhood, instead of which it is barely maintaining a languid existence. I have announced meetings for next Lord's day, and on Tuesday and Friday evenings. After that we will proceed to Detroit, and remain with the friends over Lord's day, and then proceed to Illinois. During all our travels the good hand of our God has been upon us. We have been sustained in health and strength, and are at this day stronger than when we left home about eighteen months ago. I have no idea of embarking in business; but to devote my whole time and energies to the advancement of His cause in the world will be my aim through life. And now that I must close, I wish to return my grateful acknowledgments for all the kindness and Christian sympathy we have met with in our sojourn in Great Britain. There is nothing which lies closer to my heart than the prosperity of the cause of primitive Christianity in the land of my birth, and where the first field of my evangelical labors lay. It would be hopeless to attempt to name individually all the brethren to whom I would wish to present our Christian salutations, and therefore I must close in general

terms. "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ."—I remain, dear Brother King, your fellow servant in the Lord,

W. THOMSON.

P S.—My address by the time I can hear from you will be, Elder W. Thomson, care of John McCleary, Pontiac, Illinois, U. S. America.

W. T.

Algonac, 10th Oct. 1865.

## ITEMS OF NEWS.

### BIRMINGHAM—OPENING OF A NEW CHAPEL.

On the first day of last month the church in Birmingham held a special service to dismiss members who had made application for such dismissal in order to the formation of a church in another part of the town. It was agreed by the church generally, at the time of passing a resolution to erect the chapel in Charles Henry-street, that after a year or so from the opening of that chapel another chapel should be erected in an opposite part of the town, and that the church then divide, members going into the new building or remaining in that first erected, as most convenient. It was not thought that the second chapel would be completed quite so soon, and but for the power of truth presented in tracts and pamphlets it would not. Among the readers of our publication with whom we had no personal intercourse, was Mr. H. Jenkins, member of a Baptist church. Though he came not near us, he arrived at the conclusion that Christians should be called Christians and not take the name of an ordinance, and that the faith and order of the church should be as the Apostles left them. Having thus determined, without fully perceiving to what a consistent adhesion to this principle would lead, when solicited to join a few Baptists in sustaining a preaching station in a dilapidated building in Summer-lane, he made it a condition that a church should there be formed to be guided in all things by the Book alone, and accordingly a few disciples commenced to labor. Soon it was found that the primitive order and Baptist practice were somewhat wide apart, and that consequently the little company were pulling against each other. Latterly we were called to set before them the order of things exhibited in God's Book, the result being that those who were determined to be Baptists, and nothing else, went off to more congenial company, leaving some sixteen willing to commit themselves without reserve to Christ's name and order. But before this Mr. Jenkins had purchased ground and nearly completed a commodious chapel. The parties leaving therefore alleged that as certain contributions had been given with the expectation that it would be a Baptist chapel the Baptists were entitled to the

building. Mr. Jenkins then wrote to each of the Birmingham Baptist ministers, offering the chapel to the denomination upon condition that they pay the money expended over and above the sums contributed, and granting them any reasonable time for the payment of the same. This offer there was not the slightest disposition to accept and they were then informed that persons who had contributed with the expectation that the building would be put in trust for the Baptists would, upon application, have their contributions returned. The freehold ground and the building have cost hard upon £1400, and are now secured to the church at an easy rental, with the right to purchase at £1000. This result is chiefly realized by the liberal contributions of Mr. Jenkins and other members of his family. The seats and other furniture are not included in the above amount, but are to be paid for by the church by means of a special contribution, extending over one year. The chapel will accommodate about 500 persons, has a large school room under, and three vestries. The locality is remarkable for the absence of houses devoted to preaching and worship, there being for a population of 16,000 only church and chapel sittings for 2000. It is nearly three miles from the chapel in Charles Henry-street.

At the meeting of the church alluded to at the commencement of this notice, about sixty of the Charles Henry-street members were affectionately and prayerfully dismissed. It was indeed a cause of rejoicing that difference of opinion, strife, envy, or inability to work together had nothing to do with this division. It was the going forth of part of a loving family to occupy a house of their own, and to labor where the work and providence of the Lord called them. They had lived and loved together. No family quarrel had disturbed their peace, and those who went wished they could both go and remain, while those who remained gladly parted with them for the good of the cause, yet wished they could continue.

On the following evening the brethren thus dismissed assembled with those who had continued to meet in Summer-lane, when the united company resolved to the following effect—

1. That being immersed believers on the Lord Jesus Christ, acknowledging his authority in all things and the perfection of the faith and polity delivered by his Apostles, we now declare ourselves the church of Christ in this place, and avow our duty and intention to be, to do, and to suffer whatsoever Holy Scripture requires; and also that our standing and action as a church shall date from this time, &c.

2. That in accordance with the request made to David King by those of us who formerly assembled here, and approved by those who come from Charles Henry-st., we now invite him to do the work of an evangelist in connection with the church, and to take such provisional oversight as he may be able, with a view to setting in order the things that are wanting and the ordination of elders, so soon as it is manifest that the Lord has blessed us with qualified brethren.

On Lord's day, Nov. 5, the first services were held in the chapel. In the morning some seventy brethren attended to the Apostles' doctrine, the fellowship, the breaking of the bread, and the prayers. There were present W. Perkins, J. Prior, G. Sykes, from Manchester. In the afternoon J. B. Rotherham, of Bath, delivered a discourse from the words, "Beginning at Jerusalem." In the evening David King preached from the "Types of Christ in the Most Holy Place." R. Mumby, from Nottingham, assisted at Charles Henry-street in the morning, and in the afternoon and evening in the new chapel. On Monday afternoon about 170 partook of an excellent tea, after which a public meeting was addressed by W. Turner, J. B. Rotherham, R. Mumby, T. Johnson, G. Dowling, &c. The whole of the addresses were in harmony and directed to one point—an exhibition of the distinctive features of the church. On Tuesday and Thursday evenings the gospel was proclaimed by J. B. Rotherham and D. King. On the following Lord's day the attendance was good, and on Thursday evening, after a discourse from Rom. vi. D. King, having received the confession of seven persons who were moved to give themselves to the Lord, buried them by baptism into the death of Christ. Two others, formerly immersed, applied for membership, and several interesting inquirers were left for further converse. T. Wallis, of Nottingham, assisted at the baptismal service. D. K.

BRIGHTON, NEAR MELBOURNE.

Through the mercy of God our Heavenly Father, I and my little son have been brought in safety and health to our Australian home. Many kind brethren in England will be glad to hear this. My dear wife and children are well—God has been

very good to all of us. His name be adored and praised!

Our voyage was a rapid one of 57 days. Captain Gray, the well known commander, deserves the celebrity he has obtained. He is the beau ideal of a British seaman—frank, courteous, self-denying, and prompt in obeying the call of duty. He was considerate and kind to all, and with much gratitude to him I bear my humble testimony to his excellence and worth. We had some rough weather, but one night in particular is deserving of notice. About a week before entering port, the fury of the storm burst upon us. The wind shrieked through the rigging, and the sea roared; men's hearts failed them for fear. A tremendous wave struck the ship, the water poured in over the bulwarks. One of the saloon doors was destroyed, the saloon was flooded; and from thence the water descended to our part of the ship (the intermediate.) Our gallant vessel seemed for a time at the mercy of the waves, and laid over rather alarmingly. Many thought that the last enemy had come on the wings of the tempest. Sighs and tears, and louder demonstrations of woe, burst from the affrighted women. I went upon deck and viewed the awfully majestic scene. The heavens were sparkling as in the days of David, when he spoke of their declaring the glory of God. On the left was the beautiful constellation of Orion, and on the right the Southern cross. I lifted up my heart to God, and felt assured that he would do all things well, and thought of the passage, "Whether we live or die, we are the Lord's."

"O glorious hope of perfect love,  
It lifts me up to things above—  
It bears on eagles' wings."

Our merciful Father preserved us in the hour of danger, and a meeting for thanksgiving and prayer was held and largely attended. During the voyage I had many facilities for speaking on behalf of the gospel. I obtained a good hearing from first to last, and received the thanks of many who professed to be benefited by the word spoken.

While the weather was warm and fine, religious meetings were held on the deck, where a large number could hear. The Church of England service was read in the forenoon of the Lord's day by one of the saloon passengers; in the evening I proclaimed the word of life. Great order and decorum prevailed. On Thursday evenings the truth was also set forth; about 300 usually assembled on deck. In the cold latitudes we met below, in the intermediate, where I spoke to the people twice on Lord's days, and once during the week. Crowded assemblies attended.

We landed in Melbourne on the 21st, and met several of the brethren, who cordially welcomed us. The people in Brighton manifested a very kind interest in our welfare. On Lord's day last I met the church here, and once more remembered the Lord's death. It was a season of great gratitude and solemn joy. To-morrow night a public tea meeting is to be held to welcome me to my old sphere of Christian labor.

I have just time to catch the mail and must somewhat abruptly conclude, with love to you and all the dear brethren—especially remembering Bros. Tickle, McDougall, Greenwell, Robert Black, Ludbrook, W. D. Harris, and Coop, the memory of whose kindness to me while in England I shall lovingly cherish while I live.—I am, dear brother, yours affectionately in the Lord,

S. HALSTAFF COLES.

Sept. 26, 1865.

#### MELBOURNE, AUSTRALIA.

During the past month I have been laid aside by a severe attack of pleurisy, but I am glad to state that I am fast recovering.

The cause of our Redeemer continues to advance in Melbourne and vicinity, notwithstanding the various obstructions that have been thrown into the way by friends and foes. In the first part of this month I held some pleasant meetings at Prahran.

The new chapel in Melbourne is nearly finished—we expect to occupy it in about three weeks. During the past month eighteen have been added to the church at Melbourne—fourteen by faith and baptism, three from the Baptists and one by commendation. Our morning meetings are full, and the evening meetings at St. George's Hall continue as crowded as ever.

—Yours affectionately, in Christ,  
Sept. 25th. 1865. HENRY S. EARL.

#### BATH.

On Lord's day, Nov. 12, we had the pleasure of removing to our new and commodious room on the Upper Borough Walls. The day was a very propitious one to us, and joy seemed to fill every mind. Our beloved Bro. Rotherham proclaimed the good news to a numerous audience, and we trust 'ere long to witness good results arising from the combined labors and zeal of the brethren in this renewed undertaking. The room is in the central part of the city, and easy of access. We felt deeply grateful to our Heavenly Father, and those brethren who have shown themselves ready to help us in this our time of need, by the sending of our ministering brother,

J. B. R.

R. DILLON.

#### BULWELL.

The church here is walking in peace.

Meetings are well attended, both at the Lord's table and at the proclamation. We have had six additions since the 1st of August—three by immersion and three restored.

THOS. LANGTON,  
JAS. HICKEN.

#### WREXHAM.

On the 30th of October six were baptized in order to union with the church in King-street. During the following week one who witnessed their immersion determined also to follow Christ, and two have been received into the church who were formerly immersed. Our meetings are well attended and the Sunday school is quite promising.

— J. D. H.

#### LINCOLN.

Since our last published news we have had four immersions. Considering all things, we are progressing favorably.

— H. C.

#### MARYPORT.

I have again great pleasure in reporting progress. Two females have given themselves to the Lord in the way the 3000 did on the Day of Pentecost to the church by the will of God.

JOHN FERGUSON.

Nov. 21, 1865.

#### BARROW AND KIRKBY IRELETH.

I have spent two Lord's days in Barrow, and one in Kirkby Ireleth—good congregations in the latter place, very moderate in the former. In Barrow three young persons made intelligent confessions of their faith in the Lord Jesus, and I had the pleasure of leading them into the sea, and immersing them into the name of the Father, the Son, and the Holy Spirit.

G. GREENWELL.

#### SHREWSBURY.

Since last month one young man has given himself to the Lord. Having been educated as schoolmaster, and up to a recent date been in the employ of the Established Church, which service he conscientiously resigned, we affectionately recommend him to any churches on whom he may call. His engagement here having ceased, he leaves for home to await some employment more consistent with his altered views.

SAMUEL HULME.

#### SOUTHPORT.

It is with feelings of thankfulness I write to inform you of four immersions during the present month, the fruit of Bro. Hindle's labor among us for the last four weeks. One of the females was a member amongst the Society of Friends. Our meetings on the whole are better attended. Bro. Hindle has spent the week evenings at Bolton, Wigan, and the neighborhood of Ormskirk during his stay here.

E. C.

SUNDAY SCHOOL CONFERENCE.

Sunday Schools for the impartation of religious instruction to the young are, after all, but an alternative, an auxiliary to the church, which the apathetic condition of society has forced upon her.

What our country needs most of all is not home missions, not reformatories, not Sunday schools; but a generation of Christian, praying mothers. Had we these the huge catalogue of moral delinquencies which blot the annals of our land would—I will not say, become a thing of the past, but—be considerably reduced, and society relieved of much of that blasting process known as meting out the law to offenders; and though good, much good has been done by these institutions and movements, yet they do not meet the great want of the age. A generation of *real* Christian mothers would do far more towards raising the standard of morality among the children of to-day, who are to be the men and women of to-morrow, than all of them put together.

But, then, we have not these mothers, and the next best thing to be done is for the church to devise means whereby the children may receive that instruction which is indispensable to their answering the purpose of their being in this world, and essential to their welfare hereafter. So the brethren in Birmingham thought, and to this end a general invitation was given on the cover of the *Harbinger* to brethren who approve the object, to attend a conference upon this important question, and improve the occasion, either by personally giving their views upon, and experience in the matter; or if not able so to do, by sending short essays or suggestions upon the various phases of Sunday school operations. To this invitation the committee of the conference received several interesting and instructive papers from various brethren, some of which came from a distance, testifying to the interest felt in the movement. After having gone carefully through these communications, selecting such as were deemed, by their brevity and practical suggestive characteristics desirable to be read at the commencement of the first sitting of the conference, as a basis for the whole proceedings, the committee were enabled by their aid to draw out a programme which, while it would facilitate the discussion of Sunday school work in all its aspects and bearings, should at the same time regulate and economise the naturally limited time.

The first meeting was commenced on Lord's day, Nov. 20, at two o'clock in the afternoon, Bro. King presiding. Among those present we recognised our beloved Bro. and Sister T. Wallis, of Nottingham; Bro. and Sister Dawson, of Wolverhampton;

ton; Bro. Almond, of Wigan, and others. After the usual devotional exercises, the papers were read to the meeting, among which was a paper from Bro. Mumby, of Nottingham, and one from the brethren at Huddersfield. Some thirty minutes were thus occupied, after which the president delivered a brief address upon "Sunday School Evils," showing very clearly that in many instances, through the disunion of the Sunday school and the church—the former being considered a separate and independent institution—the improper though prevalent system of appointing its officers, much contention, turmoil, and frequent bickerings had been entailed upon the church by the disaffected, and an amount of painful anxiety and odium, calculated to weaken her influence for good in the world, and to reflect upon religion generally. These remarks, of course, applied to no particular section of the religious world, but to every section where the practice alluded to prevailed. The speaker strongly advocated the union of such institutions with the church—the church to be the head, the controlling authority—that all appointments should come down, and not go up—come down from the church to the teacher, and not go up from the teacher to the superintendent, &c. which had resulted, in many instances, in a squabble and separation.

The programme was then read, which embraced the following topics, each of which had a proportionate amount of time allotted for its discussion, varying according to their supposed interest and importance:—Qualifications of a Teacher—Age for Admission of Children into School—Attendance of Children in Chapel—Financial Arrangements—Opening and Closing Services—Appointment of Officers—Juvenile Literature—School Hours—Rewards and Punishments—Course of Instruction—Visitation of Scholars and Parents.

We may safely say the first meeting was a success, and the amount of interest evinced on this occasion was encouraging beyond our expectations; and though unanimity of opinion was not arrived at on every point, the spirit of love was pre-eminent.

Having dismissed that part of the programme allotted to the first sitting of the conference, the meeting adjourned until after the evening service, when we were cheered by the presence of our Bro. Paton, of Glasgow. The business was resumed with the same vigor, and in the same spirit, until the items of the programme apportioned for the second meeting had been disposed of. The conference then adjourned till Monday night, when the business was again resumed, and brought to a close by a petition to God to follow

with his blessing the deliberations of the brethren.

Having to send to press immediately after the termination of the conference, we have not time to give a brief outline of the views expressed upon each item of the programme; but may possibly do so in a later issue of the *Harbinger*. J. T. J.

#### VIRGINIA AND THE SOUTH.

*Bro. Rice.*—I take up my pen to speak of the cause in Virginia and the South. Of course the war has tried the piety of every man everywhere, and, therefore, far more where it mainly spent its force. In Virginia, in and near the battle fields and the camps and armies of the hostile forces, religion was mostly suspended, the inhabitants driven off, and meeting-houses used for hospitals and store-houses for army supplies. Especially was this the case on the Peninsula, between the York and the James Rivers. The churches in York, Warwick, and James City counties were entirely overrun and broken up. In years long since gone, I had baptized hundreds in those counties, and, therefore, I felt greatly for them when they were disbanded and scattered to the four winds of heaven.

In every portion of the land not overrun by armies we were all at work, holding up the standard of the cross, and urging the people to repent. We had more prayer meetings in all the land than ever before, and one good effect of the great pressure that was upon us was, to relax all partyism and lower the standards of denominationalism, and bring all lovers of Jesus nearer together. Bickerings ceased, and differences were not dwelt upon and magnified as before, but the things in which we agreed were considered, and love expanded her wings and concealed a multitude of faults. The hard trials of the war called into use all the graces of the Christian profession. In the midst of great calamities, during the ravages and devastations of war, could be seen the tears of trust, and with faltering utterance would be spoken out confidence in a gracious Providence. Never, perhaps, before were such earnest struggles of the soul in prayer, and often within hearing of the terrible roar of distant cannon.

The heralds of the cross were at work, calling sinners to repentance, and Christians to their duty. The operations of the State Meeting, or Missionary Society, were greater than ever. Richmond being shut in by the forces that environed it, the board was thrown upon the trial of an expedient which proved a great success. No meeting of delegates from churches could take place, and our paper having gone down, no notice could be given of a meeting at any other point, the board sent out an agent to visit

the churches and collect funds as he went, which at once was eminently successful. Very soon it was found that more money could be raised in this way than could be on any other plan. This plan was fallen upon, without preconcert, about the same time both in Virginia and Kentucky. The Treasuries of both States evince the wisdom and the practicability of the plan.

The churches in Virginia were very liberal, as you may see, when I tell you that they raised from 300 dols. to 1200 dols. a year for missionary purposes, besides their other expenses. Last winter the Rappahannock church in Essex Co., raised 1200 dols. for the board, and Smyrna, in King and Queen Co., raised 2400 dols. Of course, these sums were in Confederate money. We are glad to see the old prejudice between the Baptists and our people in Virginia breaking down. Most kindly were our preachers invited to fill the pulpits of the Baptist churches in Richmond, at the State Meeting in 1863. Dr. Hopson was allotted to Dr. Sealey's pulpit; Bro. Cutler to Dr. Burrows', of the First Baptist church; myself to Dr. Jeter's, of the Grace-street church; and Bro. Henley and Bro. Walthal to the African church. Many inquiries were made among the Baptists, preachers and members, in reference to the union of the two bodies.

JAMES HENSHALL.

Mayslick, Ky., Oct. 3, 1865.

#### Obituary.

##### FALLEN ASLEEP IN JESUS,

GEORGE MITCHELL, Dundee, on Saturday, October 28, 1865, leaving a beloved sister-wife to mourn his departure. He was immersed in Auchtermuchty, by Bro. Dron, in 1846, and for years he filled with faithfulness the office of elder in the church in Dundee. He has walked worthy of his high calling and gone to his reward.

G. A.

HENRY DAWES, Bulwell, on the 30th October, 1865, aged 41 years. He was immersed in 1842, and for some years filled the office of deacon and secretary, and has also been an ardent laborer in the Lord's-day school. For a long time he had a slight cough, and a severe cold, taken last winter while conveying the message of mercy to sinners, terminated in consumption. His life was one of faith upon the Son of God, and his kind disposition endeared him to all.

PHEBE WALKER, wife of Arch. Duncan, Linlithgow, aged 48 years. She was one of the few who first formed the church in Grangemouth. She sat at the feet of Jesus and learned of him meekness and humility. She died as she lived, abounding in hope.

